





THE HONORABLE J. H. HARRIS

*J. H. Harris*

# HISTORY

## MASONRY IN

NEW YORK

FOURTH EDITION

BY THE

GRAND LODGE OF

THE STATE OF NEW YORK



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*Wm. Lloyd Garrison*

# HISTORY

OF

## FREEMASONRY IN RHODE ISLAND,

BY  
HENRY W. RUGG, D. D.

HISTORIAN OF THE GRAND LODGE :

TOGETHER WITH A FULL ACCOUNT OF THE  
Celebration of the One Hundredth Anniversary of the  
Grand Lodge of Rhode Island,

HELD JUNE 24, 1891.



**Memorial Volume.**

PUBLISHED BY AUTHORITY OF THE GRAND LODGE.

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## COMMITTEE'S ANNOUNCEMENT.

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THE Committee entrusted with the publication of this Memorial Volume have held frequent meetings at which various questions pertaining to the plan and style of the proposed work have been considered. In the early stage of preparation and in the progress of the work the judgment of the Committee has often been expressed. Thus the Committee is prepared to accept responsibility for the size and expense of the volume, for the general character of its contents, for the number of biographical sketches presented and the number of illustrations shown. It also accepts a just measure of responsibility for the arrangement of the several parts of the work, as likewise for the fullness of detail which characterizes the account of the Centennial Celebration of Grand Lodge and the various supplementary exhibits and statements of special interest to the Masons of Rhode Island.

The Historian of the Grand Lodge has prepared the historical and biographical portions of the work and as Editor has exercised, under the sanction of the Committee, a general supervision.

The Grand Secretary has compiled and arranged a complete record of the Centennial Celebration, with appropriate memoranda relating thereto, and has also furnished statistical and other information showing the progress and present condition of the various Masonic organizations in this jurisdiction.

The Memorial Volume now sent forth is a publication broad in its purposes and scope, treating numerous topics of historic interest, as related to both men and events, and presenting much information which is of present and practical value. It is issued in a substantial and attractive form, but at a moderate cost, the



desire of the Committee being that the work should be placed within easy reach of all Masonic brethren in the jurisdiction. It is commended to their patronage in the earnest hope that it may contribute to the dissemination of Masonic knowledge, that it may serve to perpetuate the excellent record which Freemasonry has made for itself in Rhode Island and to promote that goodly fellowship and benign service which constitute the glory of the Masonic Institution.

The Committee cannot close this announcement without a brief reference to M.: W.: Nicholas Van Slyck, Chairman of the Committee from the outset until the time of his death, March 3, 1892. His services in arranging for the Celebration of the Grand Lodge on its one hundredth anniversary were varied and important, and his presence and words on that occasion contributed not a little to its success. He was a rare man, eminent for his social qualities, an accomplished Freemason, a wise and capable leader in the Fraternity, a friend and brother, the memory of whose words and virtues shall long abide.

EDWARD L. FREEMAN,	}	<i>Committee.</i>
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HENRY W. RUGG,		
HENRY C. ARMSTRONG,		
GEORGE H. KENYON,		
ELISHA H. RHODES,	}	
<i>ex-officio,</i>		

## PREFACE.

THE publication of this work is the outcome of the celebration by the Grand Lodge of Rhode Island of its One Hundredth Anniversary. That Centennial occasion, June 24, 1891, was observed in a notable manner, with exercises of an appropriate and edifying character. Members of the Grand Lodge and other influential brethren expressed a generally concurrent judgment in favor of publishing a Souvenir or Memorial Volume to mark the successful celebration and to set forth its prominent features. As first suggested the plan of the work was less comprehensive than that which was finally adopted. It was enlarged to allow the presentation of considerable additional matter and to permit a more ample treatment of several important subjects brought under review. This broadening of the plan, it was believed, would contribute to the permanent value of the work.

As now sent forth this volume includes an examination of a number of Masonic questions which are of general as well as local interest. The author did not wish to trace the steps of Masonic progress in Rhode Island without first giving some consideration to the rise and progress of Freemasonry as a system and as an organization. It seemed to be fitting that reference should be made to the introduction of Freemasonry into this country, including the question of priority of organization, before proceeding to describe the establishment of the Fraternity in this State, and to set in order the important events which mark its early career. This volume is not likely to be less favorably regarded because it treats of some matters pertaining to general Masonic history, nor for the reason that it contains a summarized account of the Capitular and Cryptic

systems, of Templary, and of the Scottish Rite, with supplemental exhibits as to the condition of these bodies in Rhode Island.

Especial attention, however, has been given to the history of Symbolic Masonry in Rhode Island as shown by the records of Subordinate Lodges and of the Grand Lodge. The biographical sketches of Grand Masters and of other Craftsmen prominently identified with the Masonic Fraternity of Rhode Island form an important feature of the work. It is a matter of regret that in several instances the material was not available for such fullness of detail as was desired. In this connection it may be stated that while much industrious care has been exercised in searching for information respecting Masonic events and persons, it has been found impossible to prepare a clear and complete account in respect to many points of Masonic interest. Some things of historic value have gone into oblivion, or the record is uncertain; but the statements which are presented on the following pages are believed to be generally accurate, although often limited by the existing conditions.

The Historian gratefully acknowledges his indebtedness to numerous Brethren for helpful suggestions, and for the furnishing of material and the verifying of obscure data, as related to the historical and biographical portions of this work. Among the number of those who have rendered direct and personal aid he would mention the following: M.: W.: Bro. J. H. Drummond, Past Grand Master of Masons in Maine; M.: W.: Bro. Sereno D. Nickerson, Past Grand Master of Masons in Massachusetts; M.: W.: Bro. E. L. Freeman, Past Grand Master of Masons in Rhode Island; R.: W.: Bro. Edwin Baker, Grand Secretary of the Grand Lodge of Rhode Island; and R.: W.: Bros. George M. Carpenter, Henry C. Field and Ara Hildreth; also W.: Bros. George H. Burnham and David Stevens, all of this jurisdiction. To these Brothers the thanks of the Historian are herewith tendered.

While this Memorial Volume, associated with a special occasion, shows the conditions of organized Freemasonry in Rhode Island all along the way from the beginning to the celebration of the Centennial of the Grand Lodge, it touches incidentally upon matters of philosophy and principle related to the very life of the Institution. Portions of the work reflect the author's



*Henry A. Day*

views on some of those questions of interest pertaining to the  
moral elements which are



views on some of those questions of interest pertaining to the Masonic system, and especially to the moral elements which are distinctive in its expression. The Historian out of his knowledge of an Institution with which he has been actively identified since he was twenty-one years of age, and out of his strong love for the Fraternity whose fellowship he has enjoyed for so considerable a period, has written the portions of the work which have passed under his review, making plain avowals of his opinions and ever seeking in all fairness to treat the various subjects to which his thought and judgment have been applied.

While aware of the incompleteness of the work, and that it by no means reaches the full ideal, yet the writer, because he has put much careful and patient labor into its preparation, and because of the wealth of other material it contains, indulges the hope that it may be received by the Craft of Rhode Island with a good measure of favor, that it may accomplish a desired mission of interest and edification, and that it may tend under the Divine blessing to the increasing usefulness and glory of the Masonic Institution.

HENRY W. RUGG.

PROVIDENCE, R. I., April 19, 1895.

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PART I.

HISTORY OF FREEMASONRY.

# CHAPTER I.

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## ORIGIN AND EVOLUTION OF FREEMASONRY.

**F**REEMASONRY has a just prestige of antiquity. It is an evolution of principles and forces clearly recognizable in our survey of a remote past. In its modern expression, regarded as a system and institution, it represents a growth of ideas fundamental in human association during every period of the world's history.

The principle of fraternity is the one vital, producing element in the organic life of Freemasonry. That principle made some witness of itself in earliest time, and all down the centuries it has been the strongest bond of fellowship and service among men. Whenever and wherever God has been recognized as Father, naturally there has been some apprehension of the proper relation of His children one to another, and out of such convictions have come the manifestations of brotherly regard and helpfulness. Thence came the associations of friendship and of mutual interest, the establishment of societies within whose lines men animated by a common faith and purpose might hold secret communion, co-operate for the general good, thus making their lives larger, freer, and happier than otherwise they could be. As brothers

they came together, stood together, were known and recognized among themselves by secret tests of which the outside world had no knowledge.

As the outcome of this fraternal principle—as the development of ideas fundamental to the interests of related life—as the result of a process of evolution affecting systems and societies which represented, to some extent at least, the purpose of brotherhood, the Masonic institution came into being. It is to be regarded, therefore, as the product of forces and tendencies long active, the development of principles which have been potent in old-time associations, between which and itself a close bond of kindredness may be traced.

This being the fact, we need not concern ourselves over much about the origin of Freemasonry, as though the beginning of its life could be exactly determined and every phase of its growing, developing career marked out. It is enough that we find its pervading principle in the remotest period of the past, and are able to trace its connection with systems and associations which, by their expression of the fraternal idea, have exercised a benign mission among men.

It is not without interest and profit, however, that careful search is made for the antecedents of modern Freemasonry. In the progress of such a work many fanciful theories must be discarded and many unwarranted claims rejected. Authentic history will not justify the assertion that the Masonic institution which we know and admire has existed from time immemorial, or even that the present system of symbolic Freemasonry can be traced to the building of

King Solomon's Temple, at which time, as some have maintained, "our three Most Excellent Grand Masters" governed a Craft organization such as is now designated by the Masonic name. When we enter upon an historical examination of the past of Freemasonry we shall find that many conjectures respecting the origin and character of the Institution will not stand the test of intelligent scrutiny. We must be prepared in such a search, prosecuted on a scientific basis, to see some of our idols overthrown, and to reach conclusions perhaps quite different from those formerly held; but having a desire to get at the truth concerning the antiquity of the Craft organization, we shall find a satisfaction in all honest research to that end.

At the outset we should distinguish between tradition and history—between legends and facts. Tradition is always worth something as evidence; and when tradition is interwoven with symbols, names, events, and moves in lines conforming to reasonable and fair deductions, it becomes exceedingly valuable. But tradition is not history. Traditionally there is more or less ground of support for the various theories that Freemasonry originated with the Eleusinians, the Pythagoreans, the Essenes, the Druids, etc., but there is not one particle of actual proof that the Masonic line of descent is traceable from such sources.

It does not establish the antiquity of Freemasonry to cite its legends and ceremonies which refer to distinguished personages and memorable events of a former age. In the familiar ritual of the Craft reference is made to Moses, Joshua, Aholiab, Bezaleel, and other ancient worthies, as though they had belonged to some association much like the Masonic Institution

of to-day; but there is not one particle of evidence that these renowned Hebrews had the slightest knowledge of any system or society to which the name Masonic could fairly be applied. Precisely the same is it with the legends that identify symbolical Masonry with King Solomon and the building of his Great Temple at Jerusalem. The symbols made use of by the modern Craft, it is urged, could have little or no meaning apart from the building of the Temple. The references to scenes and personages—especially to Solomon and the two Hiram—are so numerous and distinct in the Masonic lectures as to make it seem almost a necessary inference that our Institution was established in the time of Israel's greatest king. But logically no such conclusion can be reached. It is not a reasonable deduction, much less a proposition supported by historical evidence, that Freemasonry dates back to Solomon's time and made expression of its organic life in scenes and events connected with the construction of the Temple. The Craft legends which point in this direction do no harm; and the moral significance of symbols and personages thus made prominent in the Masonic ritual is alike attractive and impressive; but further than this there is no warrant for proceeding; and to maintain that there is an historic chain of continuity between the building of King Solomon's Temple and the Masonic organization of our day is a palpable absurdity.

In this line of remark we may venture the suggestion that the finding of stone chairs among supposed Druidic remains—stone seats and altars placed as are the chairs and altar in a modern Masonic Lodge,—does not justify the inference that such relics show



the existence of an ancient Freemasonry. They may have served a very different purpose. The Craft organization not unlikely copied from the old forms in arranging Lodges, placing seats and altar, and otherwise regulating its procedure. Nor does the finding of Masonic signs and symbols sculptured on stones taken from ruins in the valley of the Nile show conclusively that Freemasonry existed in ancient Egypt. It is certainly suggestive, in a broad range of thought, to thus find the all-seeing eye, the mosaic pavement, the blazing star, the square, the circle, and other emblems familiar to the modern Craftsman, chiseled upon the walls of old temples and shown upon tablets and memorials that have lain under ground for thousands of years. But even these tangible witnesses do not give the proof that is needed to identify Freemasonry with those who carved the Egyptian stones and placed thereon the symbols that distinguish the first three degrees. The emblems were known in that distant day; they had meaning; probably there was an association, more or less secret in its character, that laid special stress on these signs and enacted peculiar rites connected therewith. But that Freemasonry existed there and then—that there were Lodges as now—something the same constitution and government,—with the conferring of degrees and the obligating of members—is by no means made evident. It is altogether an assumption to declare of Freemasonry that it originated in Egypt and was identified with the building of cities and temples in the valley of the Nile.

From what period may we properly begin to reckon historical Freemasonry? When, where, and by whom

did the Institution come into being? It is not an easy matter to answer these questions. Indeed, as already stated, there can be little doubt that the principle of fraternity was at work for centuries in many societies, and that by the process of growth and development—by moral evolution—the Masonic Institution came at last to be established. We know its history since the formation of the English Grand Lodge in the year 1717. But to affirm that the system and the organization were created at that date, or came then to such a fullness of development as to be entitled for the first time to a Masonic designation, would be to disregard not only tradition and a mass of inferential testimony, but to set aside documentary evidence that points to an entirely different proposition. It is only from the beginning of the eighteenth century that the organic life of Freemasonry appears in its present form, affording records, documentary statements, etc., that leave no doubt what its character and movements have been. Since 1717 there has been a governing Body of the Craft, from which organization, directly or indirectly, all Masonic Lodges in existence trace their origin. But the beginning of Freemasonry in name and in substance goes far back of that date. There were four old Lodges in London that took part in the "Revival" and organized the Grand Lodge of England. The proof is ample that there were Masonic Lodges in Great Britain in the seventeenth century—Lodges that in many of their features bore the stamp of the Fraternity as it became better known and more prominent in the following century.

The Masonic organizations of the seventeenth century were composed for the most part of architects,

builders and workmen, who had very practical ends in view. They were compacted into a close brotherhood for the purposes of material help and protection; they held regular meetings, observed certain forms of initiation, practiced a brief ceremony, and kept their proceedings secret from the world. Gradually these bodies came to admit honorary members. The diary of Elias Ashmole, a well known antiquary of London, proves that he was admitted to the privileges of a Masonic Lodge in Warrington, October 16, 1646. He was the first speculative English Mason of whom we have a distinct account. He speaks of others, like himself not builders or operative Masons, who were admitted to the "Fellowship of Freemasons." The Chester Lodge of Masons about the same time was admitting non-operative or speculative members. This liberalizing movement grew in favor and importance until a general modification of the rules took place, allowing all classes and professions to become members. Just how this transformation was brought about remains very much of a mystery; but of the fact that a society of operative builders merged itself into an organization having moral and philosophical aims there can be no question. The Institution adopted a distinctive speculative form in 1717, since which time the working tools and other implements have been symbolized and used for moral purposes, while the rules and practices of operative organizations were adjusted to meet the somewhat changed conditions.

Historical Freemasonry can clearly trace the line of its descent to the organizations existing in the seventeenth century, back of which appear the socie-

ties of architects and builders prominent in Europe during the Middle Ages—the German Steinmetzen, and other operative Masonic guilds—which show a well defined relation not only to seventeenth century Freemasonry but to the Fraternity as now constituted. Much is still obscure respecting the guilds of Masons attached to monasteries in the Middle Ages; but enough is known of those ancient Craftsmen to secure them respect as men of skill, and energy, and devout purpose, while it is quite clear that the organizations in which they held membership were much like the modern institution of Freemasonry. They were bodies of secret alliance and brotherly helpfulness; they had signs of recognition and pass words; they observed a ceremony of initiation, made use of expressive symbols, and gave strict regulations pertaining to the conduct of life. That these influential Guilds were the lineal predecessors of the English Craft organizations hardly admits of a doubt. Bros. William James Hughan and Robert Freke Gould, who are the best authority in Masonic matters to-day, both maintain a theory of such an honorable descent. The former distinguished writer says: “Believing as we do that the present association of Freemasonry is an outgrowth of the Building Corporations and Guilds of the Middle Ages, as also the lineal descendant and sole representative of the early Secret Masonic Societies, it appears to us that their ancient laws and charges are especially worthy of preservation, study, and reproduction.”

Dr. Albert G. Mackey, in expressing an opinion on this subject, says: “We may trace our Institution, with an older but not dissimilar form, in the Masonic

guilds of Europe, and in the travelling Freemasons of the Middle Ages."

Beyond these medieval societies the path of historical Freemasonry seems hedged up; but to that point there is a very straight and well marked course. Modern historical research has shown the identification of the Freemasonry of the last and present centuries with the organizations bearing the Masonic name that existed in England and Scotland during the seventeenth century, while it has likewise made evident the fact of a very close resemblance between these Bodies and the Operative Guilds that preceded them. The records of old Lodges—"Kilwinning" and others—the "Schau statutes" and various other printed or manuscript formulas of rules and practices, the genuineness of which is well authenticated—the "Old Charges," "Charters," and numerous other documents, which, indirectly if not directly, substantiate the view taken—constitute altogether a very satisfactory basis on which to rest the proposition that the organic life of Freemasonry can be traced to the Craft associations; the "Operative Guilds" of the Middle Ages.

Here then is a just claim of antiquity supported on evidence which seems unassailable. We follow a clear line of historical showing, depending very little on legends and traditions, in tracing the connection of our Institution with the Guilds and Crafts which represented a worthy type of brotherhood both in England and on the continent of Europe four or five hundred years ago. These Fraternities came as the results of growth and development, succeeding other organizations compacted in under forms to meet less

favorable conditions, for always the idea of brotherhood has had some recognition, becoming more and more prominent in the grand processes of moral evolution.

That Freemasonry was moulded in somewhat new forms about the beginning of the eighteenth century cannot be questioned. There was a re-adjustment of its forces, a liberalizing and broadening of its work, and notable changes in some of its distinguishing features. Seventeenth century Freemasonry, like all that went before it bearing the name, did not recognize the present system of degrees. The Building Fraternities of the Middle Ages did recognize grades of honor and divisions of service, making a classification of Apprentices, Fellows of the Craft, and Masters, suggestive of the present arrangement of degrees, but neither the first named organizations nor the Masonic Lodges of the seventeenth century provided a ceremonial of three degrees. Bro. Robert F. Gould makes a declaration that the degrees of Freemasonry, as recognized by the Grand Lodge of England in 1723, were but two in number. On this point he has given a recent expression of his views, as follows:

“Proceeding retrogressively a student of Masonry gets back to 1723, and finds in the Constitution of that year a code of laws which by necessary implication assures him that the degrees then recognized were two in number. Going back still further, he finds, in the Manuscript Constitutions of the English Masons, that there were two grades before the era of Grand Lodges, those of Apprentice and Fellow (or Master). The statutes and minutes of the Scottish Masons disclose the same result, but with the slight difference that the first grade is Entered Apprentice and the second, Fellow-Craft (or Master). Hence there would be room for the visionary speculation that a



new degree, or new degrees, had been concocted by the founders of the Grand Lodge of England. The degrees of Ancient Masonry were two only, and those of Modern Masonry were the same in number—at least until 1723. The esoteric evidence, upon which I cannot here enlarge, points in entirely the same direction."

Bro. Wm. J. Hughan, in treating the question of the alleged antiquity of the Master's degree, reaches the conclusion that it was not recognized until after 1717. His statement, which is the result of most careful investigation, is as follows:

"I have carefully perused all the known Masonic MSS., from the 14th century to 1717, (of which I have either seen the original or have certified copies) and have not been able to find any reference to three degrees. The fact is, no records mention the degree of a Master Mason before the second decade of the last century. The antiquity of the third degree is, to say the least of it, unsupported by documentary evidence, as there are sufficient facts already accumulated to prove its English origin, in all probability, about the year 1720. The first unequivocal mention of the third degree, occurs in the laws of the Grand Lodge of England, of date the 17th January 1722, and 1723, and at the Grand Lodge held on November 22, 1725, on a motion being made that such part of Article XIII of the General Regulations to the making of Masters only at Quarterly Communications, may be repealed; and that the Masters of each lodge, with the consent of his wardens, and the majority of the brethren being Masters, may make Masters at their discretion, and it was carried *nem. con.* There exists printed evidence, so early as A. D. 1686, that several signs were communicated to the initiates, and manuscripts of about the same period also refer to more than the mere Masonic word, as respects England, but none of these mention degrees; and the laws then in force prove that these secrets were known to all the members. An examination of the York records proves that the degrees were not worked by the lodge of York until the third decade of the last century. It seems to me clear that modern Freemasonry of the

degrees is not only of English origin, and a continuation of ancient operative Masonry, but that its introduction under the new arrangement took place in London certainly not before A. D. 1717."

This seems conclusive as regards the introduction of the third degree into the Masonic system. Accepting the view thus set forth by the eminent authorities cited, it will be seen that the re-formation of the Masonic system in the early part of the eighteenth century included important changes of ritual and ceremony, as well as of government and methods of procedure. Changes were introduced, modifications of former practices in the administration of Craft affairs were adopted, and thus revised and developed, Freemasonry became animated with a new life, whose power for good was more extensively felt than ever before. The Masonic Institution was not created at that time—its system constructed, its degrees and ceremonial then originated,—as some have assumed, but then was, nevertheless, a "new departure" in many things. A work of revision, re-adjustment, extension and improvement, was then undertaken and carried forward, which resulted in placing the Masonic fraternity on a more philosophic plane and greatly augmenting its usefulness. From that period until now the individuality of the system and organization has been well maintained, while its progress has been marked in movements and accomplishments that stand out brightly to view and furnish inspiration to faithful Craftsmen of the present time.

Thus, historically, the line of a close connection may be traced between modern Freemasonry and the institution which to some extent was re-moulded and



enlarged in its scope and purposes at the beginning of the eighteenth century; and, passing that line, with the Operative Masons and the Guild Fraternities of preceding centuries. Historical research goes thus far in binding the Masonic Institution of the present to the past—in identifying the great Brotherhood as it now exists with organizations of which it is undoubtedly the lineal successor. It is a matter of congratulation that so much is established and made clear by historical evidence.

The antiquity of Freemasonry is not limited by the facts and proofs of history. Much of its ancient character and life may be signified in the legends and traditions that have been handed down from age to age, and which are now incorporated in Masonic lessons and symbols. Tradition has its uses, and perhaps as often points to facts, in the substance, as to fiction. We may not forget, therefore, that there is a traditional as well as an historical Freemasonry; and while unable by any records or direct evidence to substantiate the proposition that our Fraternity existed in the remote past, that it was allied with Roman Guilds, the Associations that flourished in Tyre and Jerusalem at the time when King Hiram and King Solomon lived and ruled, or the Societies that represented the wisdom and mysteries of ancient Egypt, we need not altogether discard the suggestions that point in such a direction. It will work no harm to the modern Craft to cling to the legend of the Temple, and follow the tradition which brings King Solomon and other ancient worthies prominently before the thought in Masonic lessons and symbolism. There may be something of truth—certainly

there is much of interest and moral significance, in this traditional connection of Freemasonry with the building of King Solomon's Temple and with the ancient mysteries, albeit such an identification is not a matter of historic proof, and should not be insisted upon in a way either to confuse or mislead.

Whatever may be the difference of opinion as to the antiquity of Freemasonry, there can be no question of the proposition laid down in the beginning of this chapter, viz., that in its philosophy and spirit it goes far back of the age of Solomon, being born of the idea of association among men—of fraternity—which in all ages has made some witness of itself. The beginnings of Freemasonry may be traced to this primeval truth, which has been taken up, crystallized, and expressed in one and another way, until by growth and evolution, it now appears in its strong and attractive form.



*Ap. August*

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## CHAPTER II.

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### ESTABLISHMENT OF FREEMASONRY IN AMERICA.

THERE is a pre-historic period of Freemasonry in this country. Tradition points to associations, supposed to bear the Masonic impress, which were formed by the early settlers of the new world, who brought with them a knowledge of the Craft organizations as they existed in England, Scotland and elsewhere during the seventeenth century. Interesting and suggestive traces of such a period have been discovered, and the inference is by no means an unreasonable one that Freemasonry was known and recognized in some of the colonies first planted upon the coast of North America.

Bro. S. D. Nickerson, Grand Secretary of the Grand Lodge of Massachusetts, at a meeting of that Body held March 11, 1891, read a paper entitled "First Glimmerings of Masonry in North America," in which reference is made to traditional and other evidence of the existence of Freemasonry on this continent in the seventeenth century. In treating this subject he cites the finding of an ancient memorial stone by Dr. Charles T. Jackson, of Boston, in 1827, while he, with others, was making a geological survey of Nova Scotia.

This relic, the discovery of which is well authenticated, was placed in the hands of Thomas C. Haliburton, of Windsor, N. S., an eminent citizen, who gave a minute description of the same in his "Historical and Statistical Account of Nova Scotia," published in 1829. According to Judge Haliburton's opinion, this stone, found on a peninsula which separates Annapolis basin from Digby, is corroborative proof of the occupation of the Annapolis region by the French during the first decade of the seventeenth century. There is historical evidence of the fact that a French garrison occupied a fort in the locality where the stone was discovered as early as 1603.

Judge Haliburton's description of the relic is as follows:

"It is about two feet and a half long and two feet broad, and of the same kind as that which forms the substratum of Granville Mountain. On the upper part are engraved the square and compass of the Free Mason, and in the centre, in large and deep Arabic figures, the date 1606. It does not appear to have been dressed by a mason, but the inscription has been cut on its natural surface. The stone itself has yielded to the power of the climate, and both the external front and the interior parts of the letters have alike suffered from exposure to the weather; the seams on the back part of it have opened, and, from their capacity to hold water and the operation of frost upon it when thus confined, it is probable in a few years it would have crumbled to pieces. The date is distinctly visible, and although the figure 0 is worn down to one-half of its original depth, and the upper part of the latter 6 nearly as much, yet no part of them is obliterated—they are plainly discernible to the eye and easily traced by the finger."

This Annapolis stone may be regarded as furnishing the "earliest footprint of Freemasonry on the American continent." It should be considered, how-

ever, that the memorial stone of itself proves very little. There is the possibility that it was not erected until after the date inscribed upon it. If placed at that time, it would still remain a matter of doubt whether the representation of the square and compasses on the stone justifies the inference stated. The emblems may have been cut on the stone without regard to their special meaning, or they may have been thus used in their ordinary significance; most certainly their appearance on the Annapolis stone is not sufficient to warrant the conclusion that Freemasonry existed in the locality indicated at the date named.

Other testimony, however, supports the theory that Freemasonry was not altogether unknown in Nova Scotia and New England during the seventeenth century. Thus it appears that Sir William Alexander, of Scotland, established a colony at Port Royal in 1628, that place having been wrested from the French during the same year. His son, Sir William Alexander, Jr., was at the head of the colony for a number of years. In 1638 the father was created Earl of Sterling, Viscount of Canada, and his son acquired the title of Lord Alexander. According to Lyon's "History of Scottish Freemasonry," page 79, this son was admitted, on July 3, 1634, a "Fellow of the Craft" in the Edinburgh Lodge.

Lord Alexander did not return to America after becoming a member of the Craft; but both he and his father were members of the Great Council of Plymouth, having direction of the affairs of New England for a number of years. What is more natural than that this Scottish Freemason, regularly ad-



mitted as just stated, had learned something about the organization, and perhaps had been admitted to share the Craft secrets, while residing in the Annapolis region? "It is not improbable," says Bro. Nickerson, "that he was *initiated* by some of the brethren whom he found at Annapolis, and was afterwards 'admitted a Fellow of the Craft' at Edinburgh."

The history of organized Freemasonry in Nova Scotia dates from 1740, at which time Acting Grand Master Henry Price, of Massachusetts, authorized the formation of lodges in that Province.

But keeping within the pre-historic limit there may be found other noteworthy suggestions of the beginnings of Freemasonry in America. Such a hint is furnished in a response made by Gov. Jonathan Belcher to a congratulatory address, September 25, 1741, by a committee representing the "First Lodge" in Boston, Mass. Gov. Belcher replied to the deputation as follows:

"WORTHY BROTHERS:—I take very kindly this mark of your respect. It is now thirty-seven years since I was admitted into the Ancient and Honorable Society of Free and Accepted Masons, to whom I have been a faithful brother and a well-wisher to the Art of Freemasonry. I shall ever maintain a strict friendship for the whole Fraternity, and always be glad when it may fall in my power to do them any services."

Governor Belcher was a native of Boston, born in 1681. He was educated at Harvard College, graduating therefrom in 1699. He visited England soon after the last named date and remained abroad for six years. During the time of such a visit, about the year 1704, he became a Mason. Bro. R. F. Gould says: "Although Gov. Belcher does not name the

place of his initiation, it is probable that it took place in London, and the words he uses to describe his admission into the Society will justify the inference that, on being made a Freemason, whatever Masonic Secrets then existed were communicated to him in their entirety, precisely as we may imagine was the case when Ashmole became a member of the Warrington Lodge, and parallel instances." The supposition is a reasonable one that Gov. Belcher, taking back with him to Boston this knowledge that he had gained of the Craft association, was brought into fellowship with others who had obtained admission to the same Society, and that something was done in the way of organizing a branch of the Institution. Tradition points to delightful meetings held in Boston during the early years of the eighteenth century, when Brethren of that city and visitors from abroad shared in social interchanges for which their common Masonic profession opened the way and gave the call.

Bro. J. H. Drummond, in treating the subject of the introduction of Freemasonry into this country, mentions the tradition that a Masonic Lodge was started in Boston in 1720, but that it failed to maintain an existence on account of violent opposition. Evidently Bro. Drummond is not inclined to attach much importance to the tradition.

The view taken by some that Freemasonry was known and practiced in Savannah, Georgia, prior to 1730, rests upon only a traditional support. It is the same with the claims put forward in behalf of the existence of organized Freemasonry in Newport, R. I., New York, Philadelphia, and other places, before the year 1730, which marks the historical beginning of

the Institution in this country—all such claims are based upon conjectures rather than reliable proofs. And yet the probabilities are quite in favor of the proposition that Freemasonry was known in this country, and that it had some expression in a more or less orderly manner, a considerable time previous to the year 1730. In the nature of things there must have been Masons in some if not all of the more important seaports on the Atlantic coast; and it may be assumed that these brethren, few in number though they were, would have been influenced by a common feeling for closer fellowship among themselves, and for the establishment of an organic life for their institution at the earliest practicable period.

If we pass forward to the time when the real history of Freemasonry in the United States begins, it will still be requisite to exercise a discriminating judgment respecting conflicting statements and opinions that relate to the opening of this epoch. Two cities, Philadelphia and Boston, assert their respective claims for Masonic precedence. Not all of the questions involved in the case have been passed upon and settled at the time of this writing; but within a recent period so much has been done in clearing away difficulties and admitting the light as to make it possible to reach conclusions that ought to be acceptable to the great majority of fair-minded and unprejudiced Craftsmen.

The conclusions which seem thus worthy of approval are as follows:

I. There was a Masonic Lodge (or lodges) in Philadelphia as early as 1730. According to a notice which appeared in the *Pennsylvania Gazette* of De-

cember 8, 1830, there were at that time several lodges in Philadelphia and the vicinity. One of these bodies, however, St. John's, is best identified with the early movement, and may justly be regarded as the first Masonic Lodge in Philadelphia. At the time of its formation, and during the two or three years of its organic life immediately following, there is no sufficient evidence that any other Lodge was in existence and doing Masonic work anywhere in the country. In some sense, at least, priority of organization belongs to Philadelphia.

II. That this first Lodge, at the beginning, was a voluntary association and without the sanction of any regular Masonic authority for its constitution, seems to be an indisputable proposition. It was at the first, to this extent, irregular. Just when and from what source it received a charter is not yet made clear. In passing upon the questions thus presented due weight must be accorded to several important elements that touch the case.

1. It should be kept in mind that Daniel Coxe, of New Jersey, had received from the Grand Lodge of England a commission dated June 5, 1730, appointing him Provincial Grand Master for Pennsylvania, New York and New Jersey. Evidently then he had authority to constitute or legalize Masonically this first Lodge in Philadelphia. But did he exercise that authority?

2. If we accept the genuineness of a letter dated November 17, 1754, purporting to have been written by Henry Bell to Dr. Thomas Cadwallader, we can hardly hesitate to answer affirmatively the question just proposed. The letter was shown in the Grand

Secretary's office, Philadelphia, in 1872, and has been printed in various Masonic publications. It reads as follows:

"As you well know, I was one of the originators of the first Masonic Lodge in Philadelphia. A party of us used to meet at the Tun Tavern, in Water street, and sometimes opened a lodge there. Once, in the fall of 1730, we formed a design of obtaining a charter of a regular lodge, and made application to the Grand Lodge of England for one, but before receiving it, we heard that Daniel Coxe, of New Jersey, had been appointed by that Grand Lodge as Provincial Grand Master of New York, New Jersey and Pennsylvania. We therefore made application to him, and our request was granted."

3. Grave doubts exist as to the genuineness of the Henry Bell letter. Indeed, the discovery in 1884, by Bro. Clifford P. MacCalla, of a book of record, "Liber B," throwing much light upon the early transactions of this first Lodge in Philadelphia, makes it well nigh certain that no reliance can be placed on the Bell letter. Bro. J. H. Drummond in a recent paper does not hesitate to call it a fraud. He says:

"Liber B shows that the statement of the writer of the letter that he was connected with this Lodge is absolutely false. It shows that he was never a member of it, nor made in it, or had anything to do with it."

4. Putting aside the Bell letter, there is an utter lack of evidence to establish the theory that Coxe acted as has been assumed. It is quite doubtful whether he was in this country for the two years next following the date of his commission. There is an unquestioned record showing that he attended a Masonic meeting in London on January 29, 1731. "It is not at all probable," says the excellent authority

just quoted, "that he left London after the 7th of June, 1730, and returned to England in season to be present at a Masonic meeting on the 29th of the following January. Further, Liber B shows conclusively that the Lodge was organized as a permanent body not earlier than February, 1731, so that at the time of its organization, Coxe was in England, and if he had been in America at all after the date of his commission, he must have left in December, for it will be remembered that the time of a passage across the ocean in those days was not less than a month. The statement of the letter, therefore, that in the fall of 1730 they applied to the Grand Lodge of England (of which pretended application, by the way, no mention can be found in the records of that Grand Lodge) and hearing that Coxe had been appointed Grand Master, applied to him and obtained a charter, is utterly preposterous."

The finding of Liber B, the unquestioned Record Book used by St. John's Lodge in 1731, has helped to answer many questions respecting that organization. It shows an active, flourishing Lodge of Masons, which, whether or not it had been "duly constituted," was doing the work of the Craft. Whatever cloud may rest upon its *authority*, or manner of inception, it was to all intents and purposes a Masonic Lodge. In this connection reference may well be made to Bro. Gould's summing up of the case in his recently published History of Freemasonry. He says:

"The documentary evidence showing the existence of a Lodge reaches back to 1731, and as we there only commence with 'Liber B,' the actual date at which the brethren who are named in it (or those they may have succeeded) associated to-



gether as a body, must remain a pure matter of conjecture. 'Liber A,' if produced, might indeed bring us within measurable distance of this period; but, on the other hand, it is equally possible—not to say probable—that it would point to an uninterrupted succession of Philadelphia Masons meeting at St. John's Lodge, to use a familiar expression, 'from time immemorial,' which, as we all know, signifies, in Masonic phrase, an era more or less remote from the existence of actual records, but at all events going beyond, or, as it were, behind them. Their meetings, for all we know to the contrary, may have been held before the era of Grand Lodges, and they certainly were before the influence of the earliest of these bodies had made itself felt across the seas."

Among the important entries in Liber B is one under date of June 24, 1731, which refers to "Wm. Button, late Master; Wm. Allen, Esq., Grand Master, and William Pringle, Deputy Master." Such a statement of official nomenclature would seem to imply that there was a Grand Lodge as well as Subordinates then established in Philadelphia; but it is hardly probable that such was the case. St. John's Lodge and the Grand Lodge were undoubtedly one and the same body; and the evidence is wanting to support the proposition that Allen became the successor of Coxe in 1731-2, or that he was invested at that time with any other Masonic authority than that derived from the local Lodge.

Allen was succeeded as Master of St. John's and the "Grand Lodge" by Humphrey Murray, in 1733, and the last named brother by Benjamin Franklin, in 1734. That Franklin wrote to the Provincial Grand Lodge at Boston, and to Henry Price, Grand Master, residing in that city, under date of November 28, 1734, and made request for a "sanction of authority," confirming the exercise of Masonic acts by the breth-

one in Philadelphia, is an unquestioned fact. It is hardly conceivable that Franklin would have presented such a report had Charles Cane survived the authority with which he was invested by the Grand Jurors in England in 1774. It is also exceedingly improbable that such letters could have been written by Franklin if Philadelphia (standing at that time and time in all respects "fully constituted" and its leaders its representatives had equal claims, on the grounds of authority and regular procedure, with the American representatives elected in Boston in 1774. What that organization was and by whom authorized will soon be shown.



*Thomas Paine*  
*Author of the Rights of Man*

It is remarkable that this character should have been authorized generally respected and carried by American soldiers even the most remote in the American Army. Paine, a young man, came to America in 1773, resided there for some years, then went back to London, where he was initiated in the revolutionary movement.



1731. He was commissioned Provincial Grand Master of New England April 30th, 1733, by Lord Montague, Grand Master of Masons in England. Notwithstanding some questions that have been raised in regard to the reality of this appointment, there can be little doubt that Price was duly commissioned or deputized as stated. Having such authority, he returned to Boston in 1733, and on July 30th of that year (O. S.) he called together ten brethren at "The Bunch of Grapes" tavern in Boston, and proceeded to constitute them into a Provincial Grand Lodge—this being the first meeting of Masons in America, so far as present historical evidence shows—held under the sanctions of a rightful written authorization. At this meeting several candidates were initiated. "The Holy Lodge of St. John" was constituted in Boston by Grand Master Henry Price on the 31st of August, 1731 (O. S.); and from such a beginning of its organic life Freemasonry in Massachusetts has continued to make advancement and extend its benign influence.

While, therefore, "Masonic precedence" in this country is to be accorded to Philadelphia, taking one view of the case—that supported by Bro. R. F. Gould in the citation heretofore given—it cannot be denied that Boston presents a strong claim for priority when the limitation, "duly constituted," is applied to the early organizations of those cities. Taking all things into consideration, there seem to be good reasons for according to Henry Price the honor of being "the founder of duly constituted Freemasonry in America." He was an ardent and intelligent Craftsman, a tailor, carrying on a profitable business in Boston,

where he resided until 1785, when, having completed a campaign, he returned to Townsend, Mass., where he died from the effects of an accident on May 25, 1794.



The Grand Lodge of Massachusetts has erected a granite monument to his memory near the residence of this distinguished brother, where rest in the old burial ground at Townsend, and has inscribed upon the memorial stone the following: "Henry Price, Founder of Holy-Communion Memory in America." It has authorized, also, a commemorative medal as above.

It would be interesting to follow along the line of historical records as connected with the early history

duction of Freemasonry in the several Colonies which asserted their independence in 1776. The want of time and space forbids such a survey. In the way, however, of a proper connection with and supplement to the brief review already presented, mention may be made of the following facts: Freemasonry became organized in Georgia as early as 1735; in New Hampshire and South Carolina, respectively, in 1736; in New York, 1737; Virginia, 1741; Rhode Island, 1749; Connecticut and Maryland, respectively, 1750; North Carolina, 1754; New Jersey, 1761; Delaware, 1765, and Vermont, 1781. In all these jurisdictions the Institution soon acquired a good measure of strength and influence; and from these centres of its early establishment there were sent out the forces that have helped to extend the organic life of Freemasonry throughout the length and breadth of the American continent.

## CHAPTER III.

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### EARLY FREEMASONRY IN RHODE ISLAND.

**I**N Rhode Island, as in other localities, we find traces of a pre-historic age of Freemasonry. The earliest date when, according to tradition, the Masonic system was known and practiced within the limits of Rhode Island and Providence Plantations, goes far back of authentic records. There are hints and intimations, with plenty of unverified legends, pointing to a seventeenth century expression of Freemasonry in Newport, R. I.; but the documents and records which ardent explorers have searched for, to support the theory that Freemasonry was planted in Rhode Island before the Institution was known either in Philadelphia or Boston, have not been found. As the case now stands there is only a supposition that such may have been the fact.

This supposition seems to rest for the most part, so far as any direct evidence is brought to bear upon it, on a statement made by Bro. J. L. Gould, of Connecticut, in a "Guide to the Chapter," published by him in 1868. In this work the following paragraph appears :

"The earliest account of the introduction of Masonry into the United States is the history of a Lodge organized in Rhode

Island, A. D. 1658, or fifty-nine years before the Revival in England, and seventy-five years before the establishment of the first Lodge in Massachusetts."

As confirmatory of such a statement the author of the "Guide" declares that the Rev. Edward Peterson in his History of Rhode Island, issued some years previously, had affirmed that Freemasonry existed in that early period; and the following extract from the History is given:

"In the spring of 1658, Mordecai Campennell, Moses Peck-eckol, Levi, and others, in all fifteen families, arrived at Newport, from Holland. They brought with them the three first degrees of Masonry, and worked them in the house of Campennell, and continued to do so, they and their successors, to the year 1742."

Turning to page 101 of Peterson's History, edition of 1853, the statement just quoted is found, followed by these words in italics: "*Taken from documents now in possession of N. H. Gould, Esq.*"

Enquiries were at once made of the person named, a member of the Masonic Fraternity, in regard to the documents. Grand Master Gardiner of Massachusetts, among others, wrote to Bro. N. H. Gould on the subject, and the reply of that brother appears in the Massachusetts Grand Lodge Proceedings for 1870, page 358. The letter contains the following statement: In January of the year 1839, Hannah Hull, a distant relative of Bro. Gould's and a descendant of Gov. Wanton, who was Governor of the Colony from 1724 to 1740, died, when her estate was administered upon by Bro. Gould's father. Among her effects, in a garret, under a leaky roof, was found

a dilapidated, moth-eaten, mouse-eaten and colorless trunk, which was found to contain various papers, and this document :

"Th<sup>s</sup> y<sup>e</sup> (the day and month were obliterated) 1656 or 8 (not certain which, as the place was stained and broken: the three first figures were plain) W<sup>ee</sup> mett att ye House off Mordecai Campunall and affter Synagog W<sup>ee</sup> gave Ab<sup>m</sup> Moses the degrees of Maconrie."

Bro. Gould stated that the document, which was in a tender state and very much worn, had been put away among other papers, and that he was unable at the time he wrote to place his hand upon the document.

Evidently no great reliance could be given to such a scrap of paper even were its genuineness assured. It lacks the support of corroborative evidence. In this connection the writer may mention the fact that he participated with Bros. W. S. Gardner and Thos. A. Doyle in a careful examination of this whole subject relating to the supposed establishment of Freemasonry in Newport about the middle of the seventeenth century, and that the results of this investigation gave absolutely no support to the tradition. It seems quite likely, reasoning inferentially, that in a thriving commercial town such as Newport was in the latter part of the seventeenth century and the early part of the eighteenth century, there should have been members of the Masonic Craft dwelling within its borders and included among its visitors. But this reasonable conjecture affords but slight support for the theory that Freemasonry was then and there organized—a Masonic Lodge established.

The organic life of Freemasonry in Rhode Island, as we trace its existence by historic records, goes back to the warranting of St. John's Lodge, Newport, December 27, 1749. This Lodge was authorized by St. John's Provincial Grand Lodge of Boston, Mass., Thomas Oxnard, Grand Master. Caleb Phillips was the first Master of the Lodge thus authorized. Some unpleasantness having been caused by the Master's withholding from the Lodge the dispensation thus granted, a second warrant was issued dated May 14, 1753. Under these warrants the Newport brethren were only authorized to confer the first two degrees of Freemasonry. They did not recognize the limitation, however, and proceeded to confer the Master's degree as supplementing the degrees of Entered Apprentice and Fellow Craft. On being called to account for thus extending the authority granted them, they made so good an explanation of the causes that had led them to transcend their powers, that the Grand Lodge confirmed them in the exercise of such powers by granting them a Charter to hold a Master's Lodge—the authority given being in the following words and form :



JEREMY GRIDLEY, G. M.

To all Free and Accepted  
Masons that shall inspect this Deputation :

Know ye that Whereas  
a Considerable Number of Master Masons have from Time to Time congregated themselves at Newport in the Colony of Rhode Island and Providence Plantations within our district as a Lodge of Master Masons, and have therein raised some



Brothers of the Fellow Craft to Master Masons, not thinking but they had Authority so to do, and have now Petitioned us to confirm the said Degree, and to Form them into a Master's Lodge.

We therefore by the Authority given us by the Grand Master of Masons, do hereby confirm the said Degree to which any Bro's have been so raised and do appoint Our Beloved and Right Worshipful Brother John Maudsley to be Master of a Right Worshipfull Master's Lodge, to be held at New Port, he taking Special Care in Choosing Two Wardens and other officers necessary for the due reputation thereof, and do hereby give and grant to the said Lodge all the Rights and Privileges which any Master's Lodge of Free and Accepted Masons have or ought to have, enjoining them to send us an account of the Time and place of their Meeting, and a List of their Members, and Three Guineas for their Enrollment in the Grand Lodge Book in London.

Given under our Hand and the Seal of Masonry, this 20th day of March, A. D. 1759, A. L. 5759.

By the Grand Master's Command,

ROBERT JENKINS, D. G. M.

WILLIAM COFFIN, S. G. W.

RICH'D GRIDLEY, J. G. W.

Witness : John Leverett, G. S.

Thus this Lodge—the first organized in Rhode Island—was given additional powers, and we may assume that the ordinary Lodge, having control over the degrees of Entered Apprentice and Fellow Craft, was united with or merged into the Master's Lodge, so that two separate organizations were not maintained.

As throwing some light upon the misapprehension pertaining to the conferring of degrees by St. John's Lodge of Newport, during this first period of its history, it is important to keep in mind the fact that the third degree was not then as now closely united with

and expected to follow the two preceding degrees. Candidates for Freemasonry often went no further than the degree of Fellow Craft; those who did advance to the Master's grade were required to pay an additional fee.

A little more than two years before the granting of the confirmatory charter to the brethren of Newport, a Masonic Lodge had been organized in Providence, also taking the name of St. John's. A warrant for this Lodge was issued by the same authority that created the body established at Newport. The charter of St. John's Lodge in Providence was in the words and form following:



JER. GRIDLEY, G. M.

TO ALL AND EVERY  
Our Right Worshipfull and Loving Brethren,  
Free and Accepted Masons, now residing or  
that may hereafter reside at Providence in  
the Colony of Rhode Island, THE RIGHT  
WORSHIPFULL JEREMY GRIDLEY,  
Esq'r: Provincial Grand Master of the An-  
cient and Honorable Society of Free and  
Accepted Masons in North America,

SENDETH GREETING.

WHEREAS application hath  
been made unto us by John Gerrish and sundry other Brethren  
of the Ancient and Honorable Society of Free and Accepted  
Masons now residing at Providence aforesaid, that we would  
be pleased to constitute them into a Regular Lodge that Ma-  
sonry may increase and flourish in those parts.

NOW, KNOW YE,

THAT WE HAVE  
nominated, ordained, constituted, and appointed OUR RIGHT  
WORSHIPFULL and well beloved Brother CAPT: JOHN BUR-

GES, to be the First Master of the Lodge at Providence aforesaid and do hereby empower him to congregate the Brethren together and Form them into a Regular Lodge. He taking Special care in chusing Two Wardens and other Officers necessary for the due regulation thereof for one year, at the end whereof the Lodge shall have power to chuse and appoint their Master and other Officers and so annually. THE MASTER & WARDENS for the time being taking special Care that all and every member admitted into said Lodge from time to time have been or shall be made regular Masons, and that they do Cause all and every the Regulations Contained in the Printed Book of Constitutions (Except such as have been or may be repealed at any Quarterly Communication or other General Meeting in London) to be kept and observed as also all such other Rules and instructions as shall from time to time be transmitted them by us or by our Deputy, or the Grand Master or his Deputy for the time being and that they do annually send an account in writing to us or our Deputy or to the Grand Master or his Deputy for the time being of the names of the Members of said Lodge and their place of abode with the days and place of Meeting with any other things that they may think proper to Communicate for the Benefit of their Lodge, and that they do send Two Guineas for their Constitution to be paid into the Stock of the Grand Lodge in Boston, and further that they do annually keep or Cause to be kept The Feast of St: John the Baptist and dine together on that day or near that day as shall be judged most Convenient, and Lastly, That they do regularly communicate with the Grand Lodge in Boston by sending to the Quarterly Communication such Charity as their Lodge shall think fit for the Relief of Poor Brethren.

GIVEN under our Hand and Seal at Boston This Eighteenth day of January Anno Domini One Thousand Seven Hundred & Fifty Seven and of Masonry Five Thousand Seven Hundred & Fifty Seven.

ROBT: JENKINS, D. G. M.

JOHN ROWE, S. G. W.

WM: COFFIN, J. G. W.

By the Grand Master's Command.

JOHN LEVERETT, G. SECY:

It will be noticed that by the terms of this Charter the Providence brethren were required to observe the Constitution, make returns to the Grand Lodge, and annually keep or cause to be kept the Feast of St. John the Baptist, and to dine together on that day, or as near that day as shall be most convenient, and that they send to the Grand Lodge in Boston contributions for poor brethren.

The Charter of St. John's Lodge in Providence was one of sixteen similar authorizations which, up to that time, had been granted by the Provincial Grand Lodge of Massachusetts to sixteen Lodges in eleven different provinces or colonies.

The Charter was issued by the direct authority of the eminent and patriotic Jeremy Gridley, then Provincial Grand Master of North America. He was a lawyer of excellent reputation and a devoted member of the Masonic Fraternity.

The brethren at Newport and Providence, thus organized respectively in Lodges bearing the same name, applied themselves diligently to maintaining the honor of the Craft and extending its usefulness. For a time both bodies enjoyed a good measure of prosperity, and there was no lack of Masonic zeal on the part of the members of either body. According to tradition, St. John's Lodge of Newport held its meetings during the early period of its history in the Council Chamber of the Old State House, which on this account has a special claim to the regard of the Fraternity in Rhode Island.

St. John's Lodge of Providence held its meetings, first, at a tavern on North Main street, Providence, designated by the sign of "The White Horse," after-





STATE HOUSE AT NEWPORT. THE BUILDING IN WHICH THE GRAND LODGE OF RHODE ISLAND WAS ORGANIZED.

wards at an inn known as "The Two Crowns," while not infrequently, in that early time, the Lodge Communications were called at private houses. Just before the time of the interregnum, the Lodge held its meetings in the State House at Providence, the Council Chamber of that structure being utilized for the same purpose as a similar apartment in the Newport edifice had been at an earlier date.

Among the notable events belonging to that first period of the organic life of Freemasonry in Providence, mention may be made of the admission of Moses Brown to St. John's Lodge. He was made a Mason by that body in October, 1758, and in Decem-





STATE HOUSE AT PROVIDENCE. THE BUILDING IN WHICH ST. JOHN'S LODGE HELD ITS MEETINGS FOR A NUMBER OF YEARS.

ber of that year was elected Secretary of the Lodge, which office he continued to hold until the Lodge became inactive in 1769. His service in this office continued for some eleven years, during which time the Lodge held ninety-seven meetings; and at eighty of these meetings the Secretary was present and discharged the duties of his office.

Moses Brown was a man of strong character and his influence was greatly felt in Rhode Island. He was born in 1738, and died in 1836, within a few days of being ninety-eight years of age. He was a true philanthropist, interested in all things pertaining to the public welfare. Mr. Augustine Jones, in a recent

sketch read before the Rhode Island Historical Society, says: "Every chapter in the life of this noble man is another illustration of his regard for the whole people, without distinction of race or rank. Vital religion and love to God had filled him with love to men. He had learned the luxury of doing good, and that the highest happiness is found in being helpful to others."

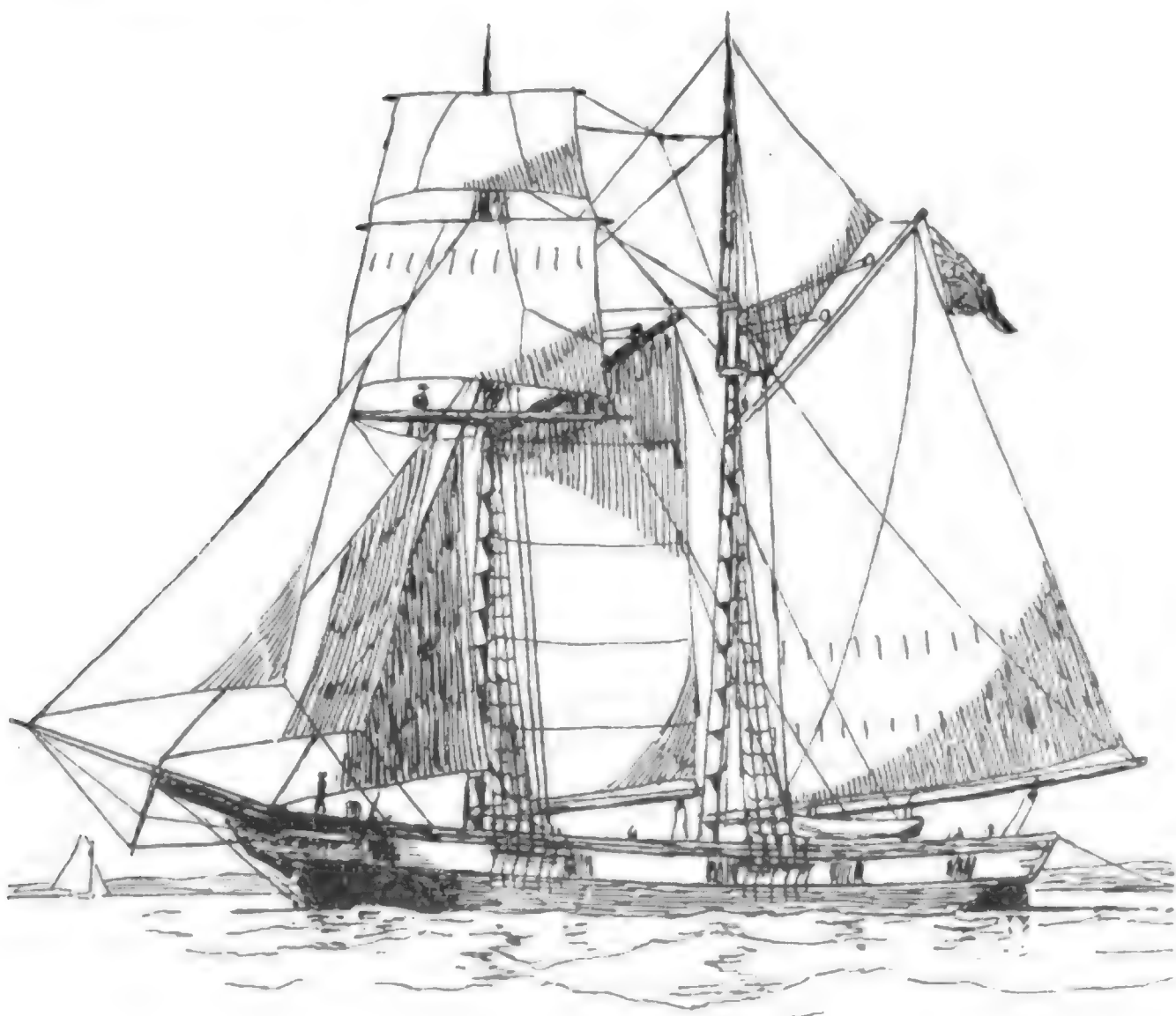
In his later years Moses Brown did not participate in Masonic affairs; but he never failed to show his strong regard for the institution, and was always ready to defend its principles and purposes. At the time of the Anti-Masonic excitement he more than once expressed his judgment that Freemasonry was a "good institution" — altogether undeserving of the persecution to which it was then subjected.

Just previous to the breaking out of the War of the Revolution the Masonic Lodges in Newport and Providence ceased to hold meetings, and lapsed into a dormant state. The causes of this declension may not all be understood at the time of this writing; evidently, however, the taking away by death of several of the founders of the organization caused discouragement, while the threatenings of disruption with the Mother Country and the excitement this occasioned no doubt contributed to an abatement of interest in Masonic affairs.

The Lodge in Providence was inactive from 1769 to 1778; "its books shut up and its jewels under seal." But even at this time of an interregnum the bond of connection between brethren was not by any means devoid of vitality. This is proven by a single fact, well attested, viz., the participation of so con-



siderable a number of Craftsmen in the destruction of the "Gaspee," June 8, 1772. Abraham Whipple, John Brown, Silas Talbot, John Mawney, Ephraim Bowen, John Bucklin, and others conspicuous in the volunteer force that boarded the British armed schooner and caused her destruction, were Masons. Abraham Whipple, the commander of the expedition, was afterwards a captain in the Continental navy, and did excellent service.



GASPEE.

The capture of the "Gaspee," though not in itself a great achievement, for the vessel, in its pursuit of the

"Hannah," a schooner commanded by Capt. Benj. Lindsay, who refused to strike his flag and submit to an examination, had gone ashore on Namquit Point, when the descent of the Providence patriots was so much in the nature of a surprise that the crew of the "Gaspee" had no opportunity to discharge her heavy guns against the assailants. Commander Duddington, however, did fire his pistols at the attacking party, one of whom responded with a musket shot, inflicting a wound upon Lieut. Duddington. Then a surrender was made; the crew set ashore, and the vessel burned. The capture of the "Gaspee" has importance as being the first combat and interchange of shots between hostile forces representing the British Government and the American Colonies. That the Masons of Providence, under the leadership of the brave and patriotic Abraham Whipple, were prominent in the affair, is not at all to their discredit, and may be referred to as evidence that they were in close and sympathetic touch as brethren even though their Lodge was then in a dormant condition.

In this connection the statement may be made that on July 15, 1778, Governor Jabez Bowen, a member of St. John's Lodge in Providence, who had previously held office as Junior Warden, caused the re-opening of the Lodge, and, under a commission from John Rowe, Provincial Grand Master of Massachusetts, assumed the office of Worshipful Master.

The Lodge in Newport suffered under a like and prolonged declension. In its case a special cause may be noted, viz., the establishment of King David's Lodge, constituted in 1780 under the immediate authority of Moses M. Hays, "Inspector General of

Masonry," etc., who claimed to exercise large powers under a general warrant, purporting to emanate from George Harrison, Esq., Provincial Grand Master of New York, and a resident, for a time, of Newport, R. I. The earliest record of King David's Lodge is the following:

"From the East Cometh Light."

Whereas we, Moses M. Hays Grand Elect Perft Sublime Dept. Inspector Gen'l of Masonry Prince of the East & & by a warrent under the hand & seal of our truly and well beloved Brother George Harrison Esq. Grand Master & & is authorized, empowered to form and establish a Lodge by the name of King David's Lodge, No. 1 & whereas we having found several true and lawful Brethren here desirous of becoming members thereof have accordingly convened for that purpose at a room convenient for holding a Lodge this evening, June 7th 1780 and in Masonry 5780, and after having appointed the following Brethren to the Office for this night affixed to their respective names, Viz, Moses M. Hays, Master; Moses Siaxas, Sen. Warden; David Lopez, Jun. Warden; Jeremiah Clarke Treasurer; Henry Dayton Secretary; Solo. A Myers, Deacon.

The Lodge was opened, in due form after which the Master informed the Lodge that Robert Elliott; John Handy; Peleg Clarke and Daniel Box were Modern Masons, but were truly desirous to be Initiated into our Ancient Fraternity and that they were worthy thereof; they were all accordingly entered as Apprentices and afterwards passed to Fellow Craft.

June 10, 1780 Moses M. Hays elected Master. Brothers Robert Elliott, John Handy, Peleg Clarke and Daniel Box were raised to the Sublime Degree of Master Mason.

The regularity of King David's Lodge was open to serious questioning, but it lived and flourished for some ten years, when, prior to the formation of the Grand Lodge of Rhode Island, its membership was merged in the revived St. John's Lodge of Newport. King David's Lodge included a goodly number of

active and zealous Craftsmen, among whom mention may well be made of its founder and first Worshipful Master, Moses M. Hays, afterwards Grand Master of Masons in Massachusetts, and Moses Seixas and Peleg Clarke, who were conspicuously active in Masonic interests for many years, each of them attaining the highest office, that of Grand Master, in the Grand Lodge of Rhode Island.

Limiting our present survey to the period which antedates the formation of Grand Lodge, we note that Freemasonry in Rhode Island passed through a struggle to maintain its existence. In that first epoch of its history it was neither as popular or as well understood as in succeeding years, and consequently there was more of opposition to be encountered with far less of intelligent interest in its support. Some of the conditions of its early life in this jurisdiction were peculiarly unfavorable; but it managed to live—it had the staying power—a reserve of interest and influence that preserved it from death. Its early constituency represented a good order of social, business, and professional life; Masons in those days, as in our own time, were for the most part law abiding, intelligent, patriotic citizens: and, therefore, against many obstacles, lacking members and resources at the first, as well as popular influence, the Masonic Institution made headway until it reached the deserved prominence it has since acquired.

## CHAPTER IV.

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### FORMATION OF THE GRAND LODGE OF RHODE ISLAND.

FREEMASONRY in Rhode Island, at the close of the War of the Revolution, was represented by St. John's Lodge in Providence and King David's Lodge in Newport. The first Lodge (St. John's) in Newport was inactive, as it had been for a long time. The Lodge in Providence, after its revival, had been greatly prospered under the efficient leadership of Bro. Jabez Bowen, its Wor. Master from 1778 to 1790, and had received among its new members a large accession of influential citizens. One of these, William Barton, initiated in 1779, is deservedly remembered and honored for his heroic exploit in making prisoner of the British General, William Prescott, on the island of Rhode Island, and for other patriotic services. Another, John Carlile, initiated in 1783, served the Craft with exceptional skill in many important offices for a long term of years.

The membership of King David's Lodge, at this same period, included a goodly number of intelligent and zealous brethren. Its prosperity was retarded by some unfavorable conditions. As pointing to some of these conditions affecting itself and the dormant first Lodge in Newport, and also as showing

the general condition of Freemasonry in Rhode Island, the following paper is presented. It was prepared by a Committee of the Lodge in reply to a communication from the Grand Lodge of Virginia, making enquiry as to the "standing of Masonry" in Rhode Island and the grounds on which its Grand Lodge was established. The reply was sent in December, 1787.

BRETHREN—The annexed copy of the proceedings of King David's Lodge, No. 1, will apprise you of the receipt of your polite and Brotherly letter, under date of 30th of October last, which would not have fell immediately under our view had there been any Grand Lodge within this State; neither should we have arrogated to ourselves the right of opening it could we have supposed it would not have been perfectly agreeable to our Worthy Brethren of St. John's Lodge, No. 1, at Providence, to whom we have transmitted a copy thereof. By the tenor of your letter you only require to know upon what ground any Grand Lodge which may be within this State is established, but we deem it necessary to communicate to you the standing of Masonry within this State and therefore shall proceed to a detail thereof.

By the records of the first Lodge in Newport, which we have in our possession, we find that there had been a Lodge here previous thereto, but by the caprice of the Master he withheld from them the Deputation with which he was clothed by Thomas Oxnard, Esq., Provincial Grand Master, as also the records of the said Lodge, whereupon the petition from several members of the aforesaid Lodge, the aforesaid R. W. Thomas Oxnard, Esq., under his hand and seal at Boston, May 14, 1753. appointed Robert Jenkins Master of the Lodge here, and at which period its records commence.

On the eve 24th of January, 1760, the Right Worshipful Jeremy Gridley, Esq., Grand Master of all Free and Accepted Masons in North America, where no other Grand Master is appointed, by virtue of the authority delegated to him by the Rt. Hon. Worshipful James Bridges, Marquis of Carnavan,



Grand Master of Masons, appointed him, the aforesaid Robert Jenkins, Deputy Grand Master of Masons in the then Colony of Rhode Island and Providence Plantations, with full power and authority to constitute and regulate Lodges and transact and execute all the duties of and appertaining to the office of Provincial Grand Master.

On the 11th of November, 1756, we find that the Rt. Worshipful Robert Jenkins convened the Lodge of this place to meet at Providence, for the express purpose of initiating several inhabitants of that town into our Ancient arts and mysteries, and then, if our memory serves us right, was constituted and established the present Lodge at Providence.\*

At the commencement of the Revolution an absolute decay took place in the first Lodge in Newport, and it has never been revived under that description, and we are of the opinion it never will, as most of its members compose the body of our Lodge, which was instituted and established June 7th, 1780, by the Rt. Worshipful Moses M. Hays, by authority which he obtained 23 of February, 1769, from the Rt. Worshipful George Harrison, Esq., Provincial Grand Master of New York, he then being a resident of New York, but at the institution of King David's Lodge an inhabitant of this place. He now resides in Boston and is a respectable character there, and is clothed with a warrent of Masonry, the most sublime that ever came under our observation, a copy of which from our records we inclose for your perusal.

On the 13th day of June, 1759, the Legislature granted a partial Charter to the Fraternity, incorporating them under the name in law of the Master, Wardens and Society of Free and Accepted Masons in the Town of Newport. The advantages of which we think we can at any time avail ourselves of. Several of our members are dignified with the higher orders of Masonry, and we, the under-writers, have attained from the 16th to the 29th Degree of its Sublimity. We strictly enjoin you to be cautious of Masons appearing from these parts as there is a certain J—— N—— whose private character is such

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\* Evidently this is a mistake. The Lodge in Providence was not constituted at that time, but at a later date. The Newport Lodge did, however, make some eight Masons at that meeting in Providence, having made two previously in Newport, who were the first members of the Providence Lodge.





*Chas. C. Langford*

## HISTORY OF FREEMASONS

that we have denied him admission for several years past.

It is also assumed that he is a member of the Grand Lodge of Masons, and as we are informed that he is a member of the Grand Lodge of that present institution, we cannot but be satisfied that he is a member of your correspondence. I am very happy to communicate to you any subject that may be for the welfare of the Fraternity and for the maintenance and good of the Craft, as being worthy the attention. I have entered into the principles and taken the oaths of Masonry, to be confirmed by attendance and to be exact in its duties, and are required on the part of the Fraternity to love and the good of mankind.

Sincerely,  
Yours,  
J. H. Perry.

A. very humbly

MOSSES S. PERRY  
HENRY D. PERRY  
HENRY G. PERRY

Josias Seixas, who undoubtedly contributed to this cause sent to the Grand Lodge of the Fraternity, was a prominent merchant of Newport. His residence was in Washington Square, after the proper name of Commodore O. H. Perry. He was Cashier of the Bank of Rhode Island, (of which Christopher Channing, Jr. was Master of Masons in Rhode Island) was in a position which he held until his death. He was a devoted Craftsman, and often consulted the Fraternity in matters requiring Masonic and general knowledge. He presented the address of the members of King David's Lodge to the Fraternity in Washington when he visited Newport.



*Chas. M.*

as that we have denied him admittance into our Lodge for several years past. \* \* \* \* \*

\* \* \* He has also assumed to himself the right of making Masons, and, as we are informed, he yet continues so to do, refusing none that present themselves, let what will be their character. This information we entreat you to communicate to all within the circle of your correspondence. We shall at all times feel ourselves happy to communicate with you as Brethren touching any subject that may be for the welfare of Masonry and for the furtherance and good of the craft, holding it as worthy the attention of all men who have entered into the principles and taken the obligations of Masonry, to be conscientious by attendance and scrupulously exact in its duties, which are founded on Benevolence, Brotherly Love and the happiness of mankind in general.

We salute you with cordial and Brotherly wishes, and are very respectfully,

Your very humble servants,

MOSES SEIXAS,	} <i>Committee.</i>
HENRY DAYTON,	
HENRY GOODWIN,	

Moses Seixas, who undoubtedly composed this response sent to the Grand Lodge of Virginia, was a prominent merchant of Newport. His residence was on Washington Square, later the property of Commodore O. H. Perry. He was Cashier of the Bank of Rhode Island, (of which Christopher Champlin, first Grand Master of Masons in Rhode Island, was President) a position which he held until his death in 1809. He was a devoted Craftsman, and often represented the Fraternity in matters requiring Masonic and general knowledge. He presented the address of the members of King David's Lodge to President Washington when he visited Newport,

August 17, 1790. The body of Seixas was laid to rest in the Parish Cemetery, Newport, and a monument erected to his memory, on which the following inscription can be read:

MATESBETH.

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MONUMENT OF  
MOSES SEIXAS,  
DIED 4TH CHISLEN, 5570,  
BEING NOV. 29, 1809,  
AGED 66.

---

HE WAS GRAND MASTER OF THE  
GRAND LODGE OF THE MASONIC  
ORDER OF THIS STATE AND CASHIER OF  
THE BANK OF RHODE ISLAND FROM ITS  
COMMENCEMENT TO HIS DEATH.

It does not seem out of place in this connection, as showing the regard in which Freemasonry was held by the Rhode Island Masons of a century and more ago, and as indicating especially the feeling of President Washington to the Institution, to present herewith the address of King David's Lodge and the response made thereto.

ADDRESS.

NEWPORT, R. I., Aug. 17, 1790.

*To George Washington, President of the United States of America:*

We, the Master, Wardens and Brethren of King David's Lodge in Newport, Rhode Island, joyfully embrace this oppor-

tunity to greet you as a Brother and to hail you welcome to Rhode Island.

We exult in the thought that as Masonry has always been patronized by the wise, the Good and the Great, so hath it stood and ever will stand, as its fixtures and on the immutable pillars of Faith, Hope and Charity with unspeakable pleasure we congratulate you as filling the Presidential chair with the applause of a numerous and enlightened people, whilst at the same time we felicitate ourselves the honor done the Brotherhood by your many exemplary virtues and emanations of goodness proceeding from a heart worthy of possessing the Ancient mysteries of our Craft being persuaded that the wisdom and grace with which Heaven has endowed you will ever square all your thoughts, words and actions, by the eternal laws of honor, equity and truth, as to promote the advancement of all good works, your happiness and that of mankind.

Permit us then Illustrious Brother cordially to salute you with three times three and to all our fervent supplications that the Sovereign Architect of the Universe may always encompass with his holy protection.

MOSES SEIXAS,  
HENRY SHERBURNE, } *Committee.*

By Order,

WM. LITTLEFIELD, *Sec'y.*

#### PRESIDENT WASHINGTON'S REPLY.

*To the Master, Wardens and Brethren of King Davids Lodge in Newport, R. I.*

GENTLEMEN: I receive the welcome which you gave me to Rhode Island with pleasure, and I acknowledge my obligations for the flattering expressions of regard contained in your address with grateful sincerity, being persuaded that a just application of the principles on which the Masonic Fraternity is founded must be promotive of private virtue and public prosperity. I shall always be happy to advance the interest of the Society and to be considered by them as a deserving Brother.

My best wishes Gentlemen, are offered for your individual happiness.

GEORGE WASHINGTON.

It was in the year of President Washington's visit to Rhode Island, 1790, that the subject of a general Grand Lodge of the United States was agitated throughout the country. There is no question of the fact that many brethren favored the establishment of such a supreme body, having the further thought that General Washington would accept the position of Grand Master and thus augment the prestige of the Masonic institution. Be this as it may, the records of St. John's Lodge, Providence, and King David's Lodge, Newport, show that a communication was received by these Lodges from Grand Master James Jackson, of Georgia, covering certain resolutions passed by the Grand Lodge of that jurisdiction in relation to a proposed General Grand Lodge. The matter of organization being thus presented, it seems to have occurred to the minds of brethren that, while it might be well to have the General Grand Lodge, it would also be an excellent move to first establish a Grand Lodge in Rhode Island. Committees were appointed to consider the subject, and, after conference between the representatives of the two Lodges, a plan for the formation of a Grand Lodge for the State was outlined.

Just at this point, while the preliminary arrangements were being adjusted, it is interesting to notice that steps were taken by the Newport brethren to revive the First Lodge, St. John's, and thus secure the precedence which seemed to be properly theirs in the proposed Grand Lodge. Thus, under date of Sept. 20, 1790, the record of King David's Lodge shows the following action: "That a Committee be appointed to confer with the members of the First



Lodge in Newport and to request them to revive their Lodge, when this Lodge will cease their existence and become members thereof; and when they accede thereto to make immediate arrangements and cause measures to be taken accordingly for effecting the purpose without delay."

Under date of Oct. 19, 1790, the Committee reported as follows :

The Committee (to wit) R.: W.: Master, Worshipful Wardens, Bro. Secretary, Peleg Clarke, Jos. Clarke and George Sears, appointed to confer with the members of the First Lodge of Free and Accepted Masons in Newport reported that they have had the conference and in consequence thereof the said First Lodge of Free and Accepted Masons in Newport is this evening revived under full force and authority, and that they had unanimously declared the R.: W.: Master the Worshipful Wardens and all the members of this Lodge to be members of that Lodge to all intents and purposes whatsoever. Whereupon it is unanimously voted and resolved that, for the sake of harmony and Brotherly love, the Lodge shall cease its existence from the closing of this present Lodge this evening, and that all funds belonging to this Lodge be placed into the First Lodge of Free and Accepted Masons, on their engaging that the business unfinished in this Lodge be completed by that, agreeably to the arrangements made by this Lodge ; and furthermore that they guarantee and assume responsibility of all doings and transactions of this Lodge from the date of its existence until its period this evening.

The following memorandum is added to the record :

Business being completed with the utmost harmony and Brotherly love and the Brethren infinitely happy at the reflection that during existence of this Lodge discord never showed its glimpse within its pales, but that all was Peace, Friendship and Love, which belonging they wish may pervade and attend them, not only into the Lodge in which they have consolidated themselves, but in all their social enjoyments, and that in due

time and when properly clothed they may be translated to the Heavenly Grand Lodge where resideth the Sovereign Architect of the Universe—Supreme Grand Master.

The First Lodge, St. John's, being duly revived and re-organized on the evening of the same date, by the action of a sufficient number of its members, who appointed Peleg Clarke, Master, and other brethren to fill temporarily important offices, proceeded at once to business "by opening an Entered Apprentices Lodge, and then admitting without delay, let, or hindrance, the Right Worshipful Master, the Worshipful Wardens, and the Brethren of King David's Lodge to become members thereof to all intents and purposes whatsoever." Eleven members of St. John's Lodge participated in the revival, and one hundred and thirty members from King David's Lodge were absorbed in the re-organized Lodge, which unanimously made choice of the following named brethren to serve until the 24th of June, 1791, viz.:

R.: W.: MOSES SEIXAS,	. . . . .	Master.
W.: JOHN BREESE,	. . . . .	S. Warden.
W.: JOHN TOPHAM,	. . . . .	J. Warden.
BRO. CHRISTOPHER FOWLER,	. . . . .	Treasurer.
WILLIAM LITTLEFIELD,	. . . . .	Secretary.
WILLIAM DOUGLASS,	} . . . . .	Deacons.
WING SPOONER,		
JAMES TEW,	. . . . .	Tyler.

The movement for the formation of Grand Lodge now went forward with despatch, so that an agreement as to methods and measures was soon reached by the brethren in Newport and Providence. The plan formulated by the Committees for the proposed organization received the formal approval of St.

John's Lodge, Newport, March 14, 1791; and of St. John's in Providence, April 6, 1791. By the plan thus adopted the first Grand Master was to be chosen by the Lodge at Newport; the Deputy Grand Master by the Lodge at Providence. The other officers were to be equally divided between the two districts; the first district consisted of the counties of Newport, Washington, and Bristol, and the second of the counties of Providence and Kent. The two Lodges were to have the appointment of Grand Master alternately. The first officers were to continue in office until 1793.

Under the terms of this agreement the Lodge at Newport elected the following brethren to the offices named:

Most Worshipful	CHRIS. CHAMPLIN,	. . .	Grand Master.
	PELEG CLARKE,	. . . .	Sen. Grand Warden.
	GEORGE SEARS,	. . . .	Sen. Grand Deacon.
	JOHN HANDY,	. . . .	Grand Secretary.
	JABEZ CHAMPLIN,	. . .	Grand Marshal.
	HENRY HUNTER,	} . .	Honorary Members.
	GEORGE GIBBS,		

The Lodge at Providence elected the Rt. Worshipful Jabez Bowen, D. G. Master.

DANIEL TILLINGHAST,	. . . . .	Jun. Grand Ward.
EBENEZER THOMPSON,	. . . . .	Jun. Grand Deacon.
JOSEPH RUSSELL,	. . . . .	Grand Treasurer.
GERSHOM JONES,	. . . . .	Grand Sword Bearer.
JOHN BROWN,	} . . . . .	Honorary Members.
BENJ. BOWEN,		

On Monday the 27th of June, 1791, "being the day affixed on for the celebration of the Feast of St. John the Baptist," [St. John's Day having occurred

on the previous *Friday*] a number of brethren representing the two Lodges met in the State House at Newport and proceeded to organize a Grand Lodge in accordance with the plan that had been approved. The Right Worshipful Moses Seixas presided and installed the officers who had been previously designated for the several stations. When the organization had been completed, the newly installed officers, with members of Grand Lodge and visiting brethren, marched in procession to Trinity Church, where a discourse, having appropriateness to the occasion, was delivered by the Rector, Rev. Wm. Smith, and a collection was taken, amounting to £11, 9s. 4d., which sum, it was ordered "should be invested in wood, and distributed to the poor of this town during the ensuing winter."

By attending as a body on Divine service, and making their offering in the House of Worship for a benevolent purpose, the brethren who formed the Grand Lodge of this State, and those Masonically associated with them at that time, plainly signified their respect for religion and for that practical Charity so much emphasized by the teachings of Freemasonry.

After returning from Church to the place of meeting for organization, etc., the following action was taken, as shown by Grand Lodge record:

At a GRAND LODGE, held in the Council Chamber, at Newport, June 27, 1791.

PRESENT,

Most Worshipful C. CHAMPLIN, Esq., G. Master.

*Voted*, That Brothers GEORGE GIBBS, ROBERT N. AUCHMUTY and BENJAMIN BOURN, Esqs. be appointed a Committee, to wait

on the Rev. Mr. SMITH, with the particular thanks of the Lodge, for his entertaining and very suitable Discourse, delivered before them this day ; and request of him a copy for the press.

A true copy from the Records :

Witness, SAMUEL SNOW, G. Sec'ry, P. T.

In response to the request of the Grand Lodge the author consented to furnish a copy of his sermon for publication. He sent with the manuscript the following inscription which was printed as a preface or heading to the discourse :

To

THE MOST WORSHIPFUL

CHRISTOPHER CHAMPLIN, Esq.,

GRAND MASTER,

AND THE RIGHT WORSHIPFUL

THE HON. JABEZ BOWEN, Esq.,

DEPUTY GRAND MASTER,

OF FREE AND ACCEPTED MASONS,

IN THE STATE OF

RHODE ISLAND AND PROVIDENCE PLANTATIONS,

THE FOLLOWING DISCOURSE

IS MOST RESPECTFULLY INSCRIBED,

BY THEIR VERY HUMBLE SERVANT,

THE AUTHOR.

NEWPORT, 4TH OF JULY, 1791.

The title page of the pamphlet is alike interesting and suggestive. It is herewith shown :

A DISCOURSE  
DELIVERED BEFORE THE  
GRAND LODGE  
OF THE MOST ANCIENT AND HONORABLE FRATERNITY OF  
FREE AND ACCEPTED MASONS,  
OF THE  
State of Rhode Island and Providence Plantations,  
IN  
TRINITY CHURCH, NEWPORT,  
ON THE 27TH OF JUNE, 1791,  
THE DAY BY THEM APPOINTED FOR CELEBRATING THE FESTIVAL OF ST.  
JOHN, THE BAPTIST.

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*He who built all things is God.—Heb. 3 c. 4 v.*

By WILLIAM SMITH, A. M.

RECTOR OF TRINITY CHURCH, NEWPORT.

*Printed at Providence, by Bennett Wheeler.*

This excellent sermon, the first discourse preached before the Grand Lodge of Rhode Island, seems worthy of being printed in full in this connection. It was certainly a most appropriate discourse for the occasion. It appears, herewith, as copied from the pamphlet published in July, 1791:

### A DISCOURSE.

*1 Cor. 8 c. latter part of the 1st verse.*

#### "CHARITY EDIFIETH."

Before a Fraternity whose leading characteristic is Love, Charity is a theme no less suitable, than profitable and pleasant. To every son of humanity and peace, the tidings "Charity edifieth" must needs be highly grateful, and awaken in his ear the angelic hymn, "Peace on earth, good will towards men, glory to God in the highest."

Charity hath been continually employed in doing the will of Him from whom she proceedeth, and her voice hath always been heard in his councils. What Solomon hath said of Wisdom may with equal propriety be said of Charity;—and the language of the former is highly befitting the lips of the latter.—"The Lord possessed me in the beginning of his way, before his works of old; I was set up from everlasting, from the beginning, or ever the earth was. When there was no depths I was brought forth; when there was no fountains abounding with water. Before the mountains were settled; before the hills was I brought forth; while as yet he had not made the earth nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there; when he set a compass upon the face of the deep; when he established the clouds above; when he strengthened the foundations of the deep; when he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth; then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him; rejoicing in the habitable parts of his earth, and my delights were with the sons of men." *Prov. 8 v. 22, &c.*



With the sons of men Charity always took delight to dwell. She first prepared the grand dome of the world ; and then appointed the image and representative of his Maker, the subordinate master of all.

If we desire to form adequate ideas of the original dignity and glory of man, hear what the Prophets have spoken concerning him. "Man was made in his Maker's likeness, to be an image of his own eternity ;" "every precious stone was his covering, the sardius, the topas, and the diamond ; the beryl, the onyx, and the jasper ; the sapphire, the emerald, and the carbuncle, and gold."

But all this magnificence, great as it was, was nothing more than a shadow or representation of that most excellent majesty and glory prepared for him in the heavenly mansions, had he continued mindful of the precepts of Charity. Forsaking these, the goodly fabric of his nature fell under the power of the destroyer ! and henceforth it became necessary that his earthly tabernacle should be taken down and reduced to its original state, in order to be rebuilt a glorious fabric, in the day of his tremendous and final manifestation ; who, by the power of his God-head triumphing over the destroyer, rebuilt the temple of his own body, as an earnest and pledge that he will not suffer our bodies to continue forever in ruins ; but that his Charity will finally call them forth from the inclosing tomb, as stones are dug from the pit, and build them up, temples of glory everlasting.

Great and marvellous are the works of God ; in measure and proportion do they stand related to each other ; harmony pervades the universe, and man hath not been left unendowed with powers of searching into, and delighting in, the various and divinely appointed furniture of the Mundane Dome,—this house of God's building, which he hath prepared for his favorite,—man. Nor has the human mind been stayed in empty barren speculation ; for as often as the All-wise saw occasion, he hath filled particular persons with "the spirit of wisdom, of understanding and knowledge, and of all ingenious workmanship ;" enabling them thereby to "discover ingenious devices to work in gold and silver and brass ; in cutting of stones and in carving of wood ;" in short, in the arts of the jeweller, the engraver, the embroiderer, the weaver, the carpenter, and the mason.

A superior degree of eminence in any or all of these, is as much the gift of God, as any other excellence or endowment, whether of body, mind, or outward estate ; for “ what maketh one man to differ from another,” but a larger or smaller proportion of one or more of the donations of Heaven ? But all these gifts, distributed by the bountiful hand of Charity, are given for one and the same purpose, namely, that of co-operating with the sovereign architect, in his grand and immutable design of building up his children, as “ living stones,” into one glorious fabric, one holy and spiritual temple to himself, “ in the unity of the spirit. and in the bond of peace.”

In building up the Church of the redeemed in this unity and this bond, Charity is ever engaged ;—accordingly we read in the Book of Psalms, that “ Jerusalem is built as a city that is at unity with itself,” and “ thither the Tribes resort to celebrate the feasts of the Lord with praise and prayer ;” thither Daniel directed his devotions ; praying in Babylon, with the windows of his chamber open towards Jerusalem ; and the universal Church ceases not to offer up her prayers, praises, and her freewill offerings, to the God of her salvation, in the union and communion of the New Jerusalem, the City of the Great King.

“ The Lord loveth the gates of Zion ”—therefore doth he “ all things for the edification ” of Zion’s children ;—he taught the builders of the sacred temple to erect that divine fabric “ according to the pattern shewn to Moses in the mount ”

With this pattern or model before his eye, and Charity enthroned in his heart, the sapient King of Israel undertook to build a Temple for the God of Jacob :—“ Jehovah having made him understand in writing by his hand upon him, all the works of the pattern.”

And not less remarkable was the method of copying after the model then the model itself ; for in building the temple according to the proportions of the tabernacle, there was neither the sound of hammer or saw or ax to be heard. Prepared in the mountains by the hand of honest labour, measured out by the never-failing proportions of Geometry and Architecture, as also polished by the skill which wisdom inspireth, every part was taught in religious silence to take its appointed place among the fellow members of that spacious and mystical edifice. Thereby teaching us that all societies are most strongly com-

pacted and best built up in one grand unity, when each member hath cast away all his roughness, irregularities and surd disproportions, before he presume to offer himself to become a part of the building.

If this is necessary in the erection of human societies, it is not less so in the establishment and continuance of those that are of a religious nature. Wherefore, if any man desires to be an acceptable member of God's building, let his thoughts, words and actions be all squared by the hand of equity and truth, perfected in the fear of God, and in charity to men ; with such living stones the sovereign architect desires to build ; for having laid the foundation in righteousness, he delights in carrying on the superstructure by "laying judgment to the line, and equity to the plummet."

"Other foundation than God hath laid, let no man attempt to lay ;"—on that foundation we are commanded to build, for "we are God's husbandry, we are God's building"—"we are fellow workers with God." But let us never forget that however proportioned the members, however polished and well compacted the fabric, and however the roses and lilies of the crown may rival even Nature herself, the basis whereon these are to stand must derive its strength and perfection from Charity. A master builder in the House of God hath made us acquainted with this most important truth when he says, "Above all these things put on charity,—which is the bond of perfectness ;"—the bond, the girdle or cincture, which gives stability and beauty to the whole.

And as upon a well cinctured and consequently perfected base of human architecture, any of the orders may stand with becoming dignity and grace,—so the several orders and grades of mankind shall not fail to rise up an orderly and acceptable building, fit for the great Master's use, when once they have taken their station and remain fixt upon the well squared and perfectly levelled base of Charity.

Moreover, Solomon's Temple was not only well based, but the arch of its glory was strongly supported as well as beautified by the two pillars,—Jachin and Boaz,—the one the pillar of beauty, the other the pillar of strength. In like manner, the fabric which hath Charity for its base is strengthened and beautified by the two pillars, Faith and Hope. These are the con-

tinual attendants on Charity, and without these she never undertakes to build. In some places, even the Beloved of the Father "could not do many mighty works on account of the people's unbelief,"—so Charity can rear no goodly edifice without the help of her two wardens, Faith and Hope.

On each side of the porch, which was denominated "beautiful," leading to the Holy of Holies, stood Jachin and Boaz ; so Faith and Hope,—the one the lovely "evidence of things not seen ;" the other strong as an anchor to the storm driven vessel,—stand on each side of the porch that leadeth to the immediate residence of the great King.

Blessed is the man who walketh in this porch, whose hope and trust is in the Lord who made Heaven and earth ; he shall not be confounded in the perilous time,—his house of defence shall stand firm on the rock of ages,—he shall joyfully walk in the garden of God, and his feet stand secure in the courts of the Lord.

Established on Charity and strengthened by Faith and Hope, let us patiently wait until He who "built all things" shall again descend in the plenitude of his eternal glory to renovate his work. Then shall be seen "the New Jerusalem, decked as a bride prepared for her husband ; her walls salvation, and her bulwarks righteousness ; her streets paved with precious stones, and her gates of the pure gold of Uphaz." 'Till this spiritual city, these houses of God's building are prepared, well may we meekly acknowledge that it is good for us to be here, even in this tabernacle the body, where we may behold the very excellent glory of God, reflected as in a faithful mirror, the broad and fair polished speculum of the creation.

Magnified and praised forever be the sovereign architect of the universe, who hath so done his marvellous works that they ought to be had in remembrance, and who hath taught us "by the things which he hath made" to know himself who is invisible.

Deriving instruction from the various works of God, man hath acquired the knowledge of building himself "goodly cities and places of defence" from the hand of the enemy and the inclemency of seasons ; nor hath the sovereign Giver been sparing in granting him materials ; the great abundance and variety of which loudly proclaim that they were not given

merely for man's necessity, but even for the purposes of adding conveniency and elegancy to human existence.

Thus sanctioned by Heaven and sacred to Charity, the Edifier, long may the art be held venerable, which, by erecting spacious temples to God, and joyous dwellings for men, daily admonisheth the world of the gracious designs of "Charity, which never faileth, nor is weary in well doing ;"—but which, in spite of every discouragement and opposition, will go on building and to build, with timber from the forest of the Jewish and Gentile world,—with stones and other materials from Judea and the remotest isles of the earth ; sending her messengers day by day to request the King of the Jews and the King of the Gentiles again to unite in building up the families of their respective people, into one Holy Temple of Jehovah, that the Lord God may dwell among them in glory everlasting.

Finally, with lamps burning bright, kindled by a coal from the altar of Charity, and beautiful for order as the gates and pillars of Zion's Temple, go ye on, Brethren, squaring your actions by the eternal rule of equity and proportion ; measuring your designs by that ratio of analogy given you by him who set his compass upon the face of the deep ; and not forgetting to use the helps that patience offereth in leveling your desires with your circumstances : so that, at last, when the beauty, strength and order of the earthly edifice shall give way to that of the heavenly ; when the destroyer, death, in virtue of his delegated power, shall dash in pieces the earthen vessel which contains your jewels of science and immortality,—your victory over the enemy shall, like that of Gideon, be complete.

Now unto Him who always worketh by love, and hath promised to build us up into eternal life,—the Great Architect of the Universe, Jehovah Elohim, trinity of persons in unity of essence,—be ascribed, by men and angels, all glory, honour, dominion and praise, now, henceforth and forevermore.

AMEN.

The "Plan," or Constitution, accepted for the government of the new organization, provided, in addition to the method prescribed for the election of Grand officers, that the membership of the Grand



Lodge should consist of "the Grand officers, all Past Masters of Lodges within this State, and all such brethren as have been Masters of Lodges without the State and now are members of the present Lodge either at Newport or Providence; likewise the Masters and Wardens for the time being of Lodges under its jurisdiction, and four honorary members." It designated St. John the Baptist's day as the time of holding the annual communication of Grand Lodge, except when that day should fall on Saturday or Sunday, the Lodge at the place of meeting should designate the date of meeting. It also provided that the Grand Lodge should hold annual sessions, alternately at Newport and Providence.

Thus, in brief, we have the story of the formation of the Grand Lodge of Rhode Island. It was the day of small things when that organization was effected. Two Lodges only united in the movement. There were but eighteen members present, although besides these there was a goodly number of visiting brethren. The membership of the two Lodges allegiant to the Grand Lodge was about two hundred and twenty-five, divided almost equally between the two organizations.

The eighteen brethren who were identified with the Grand Lodge at the start represented a good quality of Freemasonry. Several of them were men of large influence and prominent in public affairs. Christopher Champlin, first Grand Master, was President of the Bank of Rhode Island, and for sixteen years a representative in the State legislature. Hon. Jabez Bowen, first Deputy Grand Master, who succeeded Champlin as Grand Master in 1794, was an eminent scholar

and scholars, greatly venerated in Providence and throughout the State. Oliver Nelson, to whom a previous volume has been made, was a worthy representation of the Craft, who held the office of Grand Master from 1847 to 1849. Among other strong and true men included in that little band were, Peter Kirtley, Grand Master in 1850, Charles Houghton, John Corbin, George Sears, Benjamin Moore, and Robert Anthony, a skilled and learned Craftsman, who though included among the "legals," during the time of the Revolution, was yet considered later his knavery by his brethren in Newport, with whom he resided in Rhode Island.

It is pleasant to recall the names of these brethren who were natural students and brethren in their generation, and who made a fine showing of their talent long for Freemasonry. It is also pleasant and suggestive to consider the men and good women which marked the course of these men and their association in organizing the Grand Lodge of Rhode Island, and thus preparing for the anticipated growth and development of the Freemasonry within the State. They leave the record of our grand old society.





## CHAPTER V.

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### A PROSPEROUS ERA.

THE closing years of the eighteenth century brought a large measure of prosperity to the Masonic Fraternity in Rhode Island. There were gains outwardly—a gratifying increase in members and resources—and the deepening of a strong feeling of interest in and a regard for Freemasonry by brethren pledged to its support. Not every one who knocked at the doors of the institution was admitted, the rejections at that time including as great a percentage of the applicants as now. In 1797, St. John's Lodge of Providence rejected five petitioners for the degrees, and in the years close following a yet larger number of applicants were refused admission—doubtless for good and sufficient reasons.

Freemasonry as then interpreted and applied corresponded in its forms, ceremonies, and methods of administration, with the system as now presented. Differences may be noticed, but for the most part these divergences do not relate to matters of importance. The three degrees, at that early period, were conferred at a cost of twenty-one dollars to the candidate, viz.: twelve dollars for Initiation; three dollars for Passing, and six dollars for Raising. It required a separate vote to authorize advancement from

one degree to another, or to obtain membership. Brethren who had passed to the degree of Fellow Craft were eligible to Lodge membership.

In the years covering the first decade from the time of its organization, the Grand Lodge held its annual communication on or near the anniversary of St. John the Baptist, meeting generally either at Providence or Newport. Usually there was but little business requiring attention, and under the "Plan" of organization the election of officers was practically decided before the date of convening; hence ample time was available for the procession, the religious discourse in some church, and the dinner, which formed essential features of Grand Lodge gatherings in the ancient time. It may be mentioned that, at the first meeting of Grand Lodge in Providence, June 25, 1792, a discourse was delivered by Rev. Bro. Badger, and that Rev. Mr. Maxey, President of Brown University, officiated as Chaplain. The vote passed by Grand Lodge, showing its appreciation of the discourse and prayer, was on this wise:

*Voted.* That the Right Worshipful Jabez Bowen, Deputy Grand Master, & Brothers Bowen & Auchmuty be a Committee to wait on the Revd. Brother Badger with the thanks of this Lodge for his very Suitable Discourse delivered them this day, & to request a copy for the Press, & also to return the thanks of this Lodge to the Revd. Mr. Maxey for his well-adapted Prayer on the Occasion, & that the same Committee be Empowered to determine the number of Books which shall be printed & to distribute them accordingly.

It may also be noticed in this connection that the Rev. William Smith of Newport, and the Rev. Abraham L. Clarke of Providence, acted as Grand Chap-

lains, being officially designated as such in the records of 1796. These clergymen were made the recipients, respectively, of a "pair of silver canns," in token of the recognition of their services on the part of the Grand Lodge, the expense of providing the tankards being shared by St. John's Lodge of Newport and St. John's Lodge of Providence.

A Masonic Burial Service, prepared by Rev. Bro. Wm. Smith, was approved by the Grand Lodge at the annual communication held in Newport, June 26, 1797. It was an exceedingly brief form of service, yet comprehensive and well adapted for the purpose designed. As one of the early forms of such a service, it is printed herewith:

#### MASONIC BURIAL OFFICE.

*At the grave, the Brethren forming an oblong square—the Master or Chaplain saith,*

BRETHREN, man goeth forth to his work and to his labour, until the evening of his day. The labour and work of our Brother are finished; with him there is now no more counsel nor device; and according to ancient custom, we are here assembled, to introduce him to the Lodge prepared for all living.

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*The Body laid in the grave.*

GOD in his wisdom having separated the soul and body of our Brother, we therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust; in hope that he shall rise again in the resurrection at the last day, when the glory of the Lord shall bring to light all who are under the darkness and shadow of death; causing the earth and sea to give up their dead, no more to see corruption.

*The Master or Chaplain putting the sacred roll into the grave.*

MAY our departed Brother find mercy in the day of judgment, and be numbered with the saints of the Most High, in glory everlasting.

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*The Master or Chaplain putting the apron into the grave.*

NAKED came I into the world, and naked shall I return. Here we have no permanent Lodge, or place of abode ; but we look for one to come. Not *trusting* in ourselves, but in God, who preserveth the living, and enliveneth the dead, we hope to *pass* an everlasting day of blissful Brotherhood, in a Lodge superior to the canopy of heaven, clothed with garments of glory, and robes of salvation.

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*The Brethren moving from East to West round the grave, and in succession dropping into it a sprig of evergreen. The Master or Chaplain:*

THESE sprigs of evergreen we plant in the earth, together with the body of our departed Brother, as the symbol of belief that he will live beyond the grave, and receive a reward for the deeds done in this life.

---

*Master or Chaplain addressing the Brethren.*

BRETHREN, be careful to walk in the light, whilst ye have the light ; for the darkness of death will come upon you. Remember daily to crave help of the gracious LORD and MASTER of all, to *assist* you in regulating your lives by the line of eternal rectitude and truth ; to *assist* you in squaring your actions by the unchangeable square of virtue ; to *assist* you in extending the arms of your charity to embrace all men, but especially Brethren, within the circumference of your affections ; so that in the evening of life, ye may be found worthy to be called off from labor to refreshment ; your mortal part to repose in the bed of death, and your immortal duly prepared for a transla-

tion from a terrestrial to a celestial Lodge, to join the fraternity of the spirits of just men made perfect.

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*Master or Chaplain.*

BRETHREN, the LORD bless you and keep you : the LORD defend you from all evil, and assist you in all good : the LORD make the light of his countenance to shine upon you evermore.

AMEN.

On June 24, 1796, in response to a petition from twelve brethren residing in Warren, the Grand Lodge of Rhode Island gave authority for the establishment of a new Lodge in that town. This new organization, Washington Lodge, No. 3, did not receive its charter until nearly two years later, the date of its issuance being March 15, 1798, and the constitution of the new Lodge did not take place until Oct. 3, 1799. During the last named year Mt. Vernon Lodge in Providence and Washington Lodge in South Kingstown were organized; and quickly following came St. Alban's Lodge in Bristol; Mt. Moriah Lodge, Smithfield; Harmony Lodge, Pawtuxet; Union Lodge, Pawtucket; King Solomon's Lodge, East Greenwich; Manchester Lodge, Coventry, and Morning Star Lodge, Cumberland.

Several of the Lodges included in this list held meetings and conferred the degrees for a considerable time previous to the dates of their respective charters. The ceremony of constitution was generally arranged as a public service, to which many persons not connected with the Fraternity were attracted by curiosity or a friendly interest.

Among other evidences of prosperity noticeable at

this early period, reference may be made to the action taken by St. John's Lodge in Providence, in securing more suitable apartments for Masonic work and meetings. In 1797 a Masonic Hall was fitted up in the third story of the Market Building, Market Square, this upper story having been added by the Lodge and arranged for, under its ownership. The apartments were dedicated by the Grand Lodge on St. John the Evangelist's Day, Dec. 27, 1797. This date is memorable as marking the dedication of the first Masonic Hall in Rhode Island. The building, shown in the accompanying view, was centrally situated, and well arranged and furnished for the purposes designed. It continued to be the place of meeting for the Providence brethren for a long term of years.

A year or two later the brethren of Washington Lodge, No. 3, at Warren, determined to erect a building for Lodge purposes, and proceeding with much energy in their enterprise, they had a handsome and commodious Hall ready for dedication on the 3d of October, 1799, on which occasion the Grand Lodge held a special communication in the new Hall to dedicate the same and install the officers of Washington Lodge. The Tenth Annual Communication of Grand Lodge was held in Warren, on the 24th of June, 1801.

The death of Gen. George Washington, which took place at Mt. Vernon, December 14, 1799, caused sincere mourning throughout the land. Washington was specially mourned by Masons as an illustrious brother who had been the patron and the ornament of the Fraternity. The regard in which he was held by the Craftsmen of Rhode Island, in the early time, was indicated by the fact that two of the first five Lodges





organized in the State took the name of Washington, and a third was constituted under the suggestive designation of Mount Vernon. As soon as the intelligence of Washington's death was received, Grand Master Olney caused a communication to be addressed to every Lodge in the jurisdiction, in which, after reciting the loss sustained by the death of the most illustrious member of the Fraternity, a request was made that all Masons in the jurisdiction should wear a mourning ribbon, on the left arm, for nine days in token of their love and respect for the departed brother.

In this connection mention may be made of the position taken by Rhode Island Masons regarding the establishment of a General Grand Lodge. It had been proposed as early as 1780 to establish such a body, with Washington as the General Grand Master. This project having been communicated to the Lodges in Providence and Newport, was no doubt one of the impelling causes that led to the formation of the Grand Lodge of Rhode Island. Intelligent brethren felt that first of all the Craft of the State should be united in a Grand Lodge; and this being accomplished they were willing to consider the question of the formation of a General Grand Lodge. At the first meeting of the Grand Lodge of Rhode Island, 1791, the following action was taken:

*Voted.* That Bro. Benj. Bowen be appointed a Delegate to represent this Lodge in a Convention of Delegates from the respective Grand Lodges in the United States, at Philadelphia or elsewhere, for the purpose of forming & Constituting a Grand Lodge of the United States, and the adopting any other measures which by said Convention may be adjudged conducive to

the Interest of Masonry, to be reported to this Lodge for their approbation.

At the annual communication, in 1793, action was taken continuing Bro. Bowen as Delegate; but at the meeting of Grand Lodge in 1802, a decided change of feeling was manifested. In response to several communications from a number of Grand Lodges, relating to the establishment of a National Grand Lodge or the holding of a National Masonic Convention at regular intervals, the following action was taken :

*Resolved*, that in the opinion of this Grand Lodge, the establishment of a superintending Grand Lodge for the United States is inexpedient.

*Resolved*, that this Grand Lodge coincide in opinion with the Most Worshipful Grand Lodge of Virginia, that a Grand Masonic Convention, to be holden not oftener than once in three years, for the purpose of adopting an uniform mode of carrying on the great work of Masonry in the several degrees of Entered Apprentice, Fellow Craft, & Master Mason, & such general regulations as may be deemed expedient & proper, might be of great utility to the craft.

*Resolved*, that whenever this Grand Lodge shall receive information that two-thirds of the Grand Lodges in the United States have agreed to the measure, this Grand Lodge will appoint and send a delegate or delegates to attend such Grand Convention.

*Resolved*, that Bros. Amos Maine Atwell & Thomas S. Webb be & they hereby are appointed a Committee to draft and forward answers to the communications received from the several Grand Lodges before mentioned, expressive of the foregoing resolutions.

The Grand Lodge of Rhode Island, on various oc-

casions, has signified its opposition to any proposition looking to the establishment of a National Grand Lodge. At the first the movement was received with some degree of favor because the name of Washington was connected with it; but even then it could not command success. After the death of Washington, every attempt to revive the movement proved to be a conspicuous failure. The system of State Grand Lodges, each organization independent and sovereign in its own jurisdiction, has been generally approved as tending to Masonic progress and usefulness.

During the year 1802 the Grand Lodge of Rhode Island held several communications, one of them, at Providence, Feb. 25th, being especially noticeable because of action taken in the revision of the constitution. Bro. Thomas Smith Webb, who had become a resident of Providence about the year 1800, and whose zeal in Freemasonry was most intense, had attended the Annual Grand Lodge session of 1801, as one of the delegates from St. John's Lodge in Providence, and had been placed on a committee appointed to form a new constitution. Although named second on the committee there can be no doubt that Webb exerted the influence of his strong personality in shaping its action, and it may be assumed that the constitution presented February 25, 1802, considered at an adjourned meeting held two days later, and adopted March 5, 1802, was in great measure a paper of his production. Webb was present and acted as Grand Secretary at the Grand Lodge communications when the new "Regulations" were considered. The following is a copy of the form of government as printed and disseminated by authority of the Grand Lodge:

## REGULATIONS, &amp;c.

## PREAMBLE.

Every Grand Lodge, has an inherent power and authority to make local ordinances, and new regulations, for their own benefit and the good of Masonry in general ; provided always, that the *ancient landmarks* be carefully preserved. This hath never been disputed, for Grand Lodges are the true representatives of all the Fraternity, with legislative authority in their respective jurisdictions. Upon these principles, the following particular rules are made and adopted, by the Grand Lodge of the most ancient and honorable Society of Free and Accepted Masons, for the State of Rhode-Island and Providence-Plantations.

## SECTION I.

*Art. 1.* The Grand Lodge shall consist of a Grand Master, Deputy Grand Master, Grand Senior Warden, Grand Junior Warden, Grand Senior Deacon, Grand Junior Deacon, Grand Secretary, Deputy Grand Secretary, Grand Treasurer, Grand Chaplain, Grand Marshal, and Grand Sword-bearer, and also all past Grand and Deputy Grand Masters, and Grand Wardens, of this Grand Lodge, all past Masters of regularly constituted Lodges, while members of any Lodge under this Jurisdiction ; and likewise, the Master and Wardens for the time being, of all Lodges within this State, and eight honorary Members, all of whom must be of the Degree of a Master Mason.

*Art. 2.* One half of the number of Grand Officers and honorary members, shall be residents in the town of Newport, or its district (comprehending the counties of Newport, Washington and Bristol ;) and the other half of said Officers and Members shall be residents in the Town of Providence, or its district (comprehending the counties of Providence and Kent.) They shall be chosen in such manner, that the Grand Master shall be a resident in one of said districts, and the Deputy Grand Master in the other ; and so alternately shall all the other Grand Officers and honorary members be chosen, in order that there may be an equal number in each district.

*Art. 3.* The annual meeting of the Grand Lodge shall be holden at such place as may from time to time be appointed,

on the anniversary of St. John the Baptist; excepting when that day shall fall on Saturday or Sunday, in either of which cases, it shall be holden on such day prior or subsequent thereto, as the Grand Master shall appoint; due notice whereof shall be given by his order, to all the Lodges under the jurisdiction, by the Grand or Deputy Grand Secretary.

*Art. 4.* The Grand Officers shall be elected and installed at every annual meeting; and in order that nothing may occur to interrupt the harmony and tranquility of the Brethren at the anniversary Festival, no business, but such as may be of great urgency, shall be transacted by the Grand Lodge on that day.

*Art. 5.* No one shall be eligible to the office of Grand or Deputy Grand Master, unless he shall have sustained the office of Master, in some regularly constituted Lodge; nor shall any one be eligible to either of said offices for more than two Years successively.

*Art. 6.* No one shall be eligible to the office of Senior or Junior Grand Warden unless he is, or has been Master or Warden of some regularly constituted Lodge; nor shall any one be eligible to either of said offices for more than two years successively.

*Art. 7.* In the election of the Grand Officers, no nomination shall be made, but each Member shall write the name of the candidate he thinks best qualified, upon a slip of paper, and deposit it in the ballot box; and the Brother who shall have a majority of votes shall be declared duly elected; and the same rule shall be observed, in the election of officers in all the subordinate Lodges.

*Art. 8.* It shall be the duty of the Grand Secretary, under the direction of the Most Worshipful Grand or Deputy G. Master, immediately after the choice of officers each year, to transmit a list of the new officers chosen, or re-elected, as also an attested copy of all new general regulations, to the respective Grand Lodges in the several United States.

*Art. 9.* In cases of sickness or necessary absence, the Grand Master, or any other Grand Officer, may be installed by proxy; but the representative must have sustained the same office, as that to which such absent officer is to be installed.



*Art. 10.* Whenever it shall happen that either of the Officers of the Grand Lodge cannot personally attend the annual meeting, or quarterly communications, they shall severally have power and authority, under their respective hands and seals, to constitute a proxy, who may exercise the rights and privileges appertaining to his constituent. But no officer can appoint a proxy of a lower grade in the Grand Lodge than himself.

*Art. 11.* Whenever it shall happen that either of the private members of the Grand Lodge cannot personally attend its meetings, they shall severally have power and authority under their respective hands and seals to appoint a proxy, who may exercise the rights and privileges appertaining to his constituent, but no proxy shall be appointed to represent an officer for the time being, of a subordinate Lodge, who is not a Member of the same.

*Art. 12.* In case of the absence of either of the Grand Officers, at any meeting of the Grand Lodge, the Officer present next in rank, shall succeed to the vacant office, unless through courtesy, he shall request some other Brother to officiate in his stead. And in case of the absence of all the officers, the members according to seniority and abilities, shall fill the vacant offices; and the same rule shall be observed in all Lodges under its jurisdiction.

*Art. 13.* In the Grand Lodge no Brother shall speak more than twice to the same subject, without permission from the chair. The Brother speaking shall rise and keep standing, and shall not be interrupted unless by a call to order.

*Art. 14.* All matters in Grand Lodge shall be determined by a majority of votes (excepting cases otherwise provided) and the presiding officer shall have the casting vote only.

*Art. 15.* When application is made by a competent number of Masons, residing in this State, to be formed into a Lodge, the Grand Lodge after due deliberation, may authorize the Grand or Deputy Grand Master, to issue a Letter of Dispensation, empowering the petitioners to form and open a lawful Lodge for a certain specified term of time, which shall not extend beyond the next annual meeting of the Grand Lodge, at which meeting, such Dispensation shall be returned to the Grand

Lodge by the applicants, with an account of their proceedings ; and the Grand Lodge may then either withhold or continue the Dispensation, or grant the petitioners a Charter, as may be deemed most expedient. But no Lodge shall be entitled to receive a Charter until they are duly constituted, and their Officers regularly installed in due form. The question upon allowing a letter of Dispensation, or continuance thereof, or for granting a Charter shall be decided by ballot, and one third of the number of votes appearing in the negative shall operate as a refusal.

*Art. 16.* The Grand Master and the Deputy Grand Master shall annually go at least once round, and visit all the Lodges in their respective districts, in order to see that a proper and uniform mode of working is observed, and that the business of Masonry is transacted with regularity and consistency.

#### SECTION II.

*Art. 1.* There shall annually be holden four quarterly communications of the Grand Lodge, viz. at Newport, on the Tuesday before the first Wednesday in May and November ; and at Providence, on the Tuesday before the first Wednesday in September and February.

*Art. 2.* As it may not at all times be convenient for the members of the Grand Lodge residing in the district of Newport, to attend the quarterly communications to be holden at Providence, nor those residing in the district of Providence to attend the communications to be holden at Newport, therefore, in order that no matter of moment, may be transacted, without due deliberation, The manner of transacting business at the quarterly communications, shall be as follows, viz. All motions or matters proposed of a general nature, that may affect the interests of the Grand Lodge, or the subordinate Lodges, shall be reduced to writing, and read by the presiding officer ; and upon putting the question, the Secretary after having recorded the said proposed resolution, shall record the names of the members voting for, and against it, and shall without delay, transmit an attested copy of the said record and proceedings to the Grand or Deputy Grand Master (as the case may be) residing in the district where the next quarterly communication is to be holden ; and the said record shall be read at the said next

communication, and a vote taken thereon, and if there shall appear as many votes in favour thereof as, when added to the number in the affirmative at the communication in which it originated, shall make a majority of all the members present at both said communications, it shall become obligatory, and not otherwise ; and a copy of the record of the proceedings had thereon, in either case shall be transmitted without delay, by the Secretary, to the Grand or Deputy Grand Master, residing in the district wherein the said business originated.—Provided always, that no member shall vote more than once on the same question :—And provided further, that in case any matter or resolution, duly transmitted in manner aforesaid, shall be neglected, or not decided upon at the said next communication, it shall nevertheless become obligatory until regularly rescinded or repealed.

#### SECTION III.

*Art. 1.* Every Lodge upon receiving a Charter or Dispensation shall pay into the Grand Lodge funds Twenty Five Dollars, and Two Dollars to the Secretary who shall execute the same.

*Art. 2.* Every subordinate Lodge shall annually on the Feast day return to the Grand Lodge, an exact list of all their officers and members ; of all who have been *made, passed or raised*, of all members admitted, of all candidates proposed or rejected ; and of all who may have been expelled or suspended within the year past.

*Art. 3.* Every subordinate Lodge at the annual meeting of the Grand Lodge, shall pay into the Grand Charity fund, for every candidate initiated the sum of One Dollar.

*Art. 4.* No Lodge shall confer the three degrees of Masonry, for a less sum than Twenty Dollars.

*Art. 5.* In order that due enquiry may be made into the qualifications of candidates, no one shall be made a Mason at the same meeting of the Lodge in which he shall be proposed ; and from this rule no dispensation shall be allowed.

*Art. 6.* All applications for initiation into the mysteries of Masonry shall be made by petition in writing, signed by the applicant, and no candidate shall be accepted without the unanimous ballot of the members present, and no petition shall be

received in any Lodge from a person who has been previously rejected in another Lodge, unless it be accompanied with a recommendation granted by an unanimous ballot of the members present, at a regular meeting of the Lodge in which such rejection may have occurred ; but no Lodge shall grant a recommendation, nor any motion made for that purpose in favour of a candidate, who has been rejected by more than two votes.

*Art. 7.* The Lodges under this jurisdiction shall be numbered according to the dates of their respective charters : and the numbers of the existing Lodges are settled to be as follows, viz.

ST. JOHN'S LODGE, at Newport, No. 1.

ST. JOHN'S LODGE, at Providence, No. 2.

WASHINGTON LODGE, at Warren, No. 3.

MOUNT-VERNON LODGE, at Providence, No. 4.

WASHINGTON LODGE, Co. of Washington, No. 5.

It was by this Constitution, enacted in 1802, that a change was made in regard to eligibility for the important offices in Grand Lodge. The original rule only allowed those brethren who were Masters or Past Masters of Rhode Island Lodges to be eligible to the higher offices, and it has been supposed that this limitation was retained until the revision of the Grand Lodge Constitution in 1808. It will be seen, however, that the " Regulations " of 1802 effected the change in regard to eligibility, allowing any brother who had sustained the office of Master " in some regular constituted Lodge " to be a candidate for the highest office in the gift of Grand Lodge. The 1802 Constitution also provided that " all Past Masters of regularly constituted Lodges, while members of any Lodge under this jurisdiction," should be entitled to membership in the Grand Lodge.

The Constitution was again revised in 1808, the same liberal provisions regarding eligibility to office

in Grand Lodge and the conditions of membership being retained. Some additional regulations bearing upon the relation of Subordinate Lodges to the Grand Lodge were formulated and approved; and several matters of detail in Grand Lodge procedure were better defined. One section of the Constitution of 1808 provided that no Lodge in the jurisdiction should be allowed to confer the three degrees for a less sum than thirty dollars. As already intimated the second revision did not include many new features. It continued the essential rules embodied in the "Regulations" of 1802.

This is not the place for any extended reference to Webb, of whom a biographical sketch is given elsewhere in this History; but in passing upon Masonic activities and movements connected with the progress of the Craft in Rhode Island, during the early years of the present century, some recognition should be given to his intelligent and steadfast interest in Freemasonry and his potent influence in its affairs. Webb accepted membership in St. John's Lodge of Providence, and though never holding the office of Master in that body, yet, by reason of his having been at the head of Temple Lodge in Albany, N. Y., he acquired membership in the Grand Lodge of Rhode Island, was elected Junior Grand Warden in 1802, Senior Grand Warden in 1803 and for several years immediately following, Deputy Grand Master in 1811, Grand Master in 1813 and 1814, declining a re-election in 1815. On his retiring from the office of Grand Master the Grand Lodge, by a unanimous vote, expressed its grateful acknowledgment to the distinguished brother "for the great and signal ser-

vices he has rendered to Freemasonry, in general, and particularly in this State." Webb died suddenly, at Cleveland, Ohio, in July, 1819. The Grand Lodge, acting in conjunction with other Masonic organizations in Rhode Island, caused his body to be brought back to Providence, and gave to it an honored Masonic burial at an Emergent Communication held Nov. 8, 1819. The mortal remains of this brilliant advocate of Freemasonry rest in the North Burial Ground, Providence, where an unpretentious memorial erected by the Grand Lodge and Fraternity bears witness to the just fame and extended usefulness of this indefatigable worker in behalf of Masonic interests.

Rhode Island Masons have shown the spirit and purpose of an ardent patriotism on many occasions. A signal evidence of such patriotic feeling appears in the action taken by Grand Lodge at a Special Communication held in Providence, Sept. 27, 1814, when the following resolution was adopted:

*Voted & Resolved*, That this Grand Lodge, sensible of the importance at all times of aiding and assisting in the defence of our Beloved Country, and deeming it important at this critical moment that the services of this society should be tendered for the erection of fortifications &c. do appoint the R. W. Dept. Grand Master, Grand Senr Warden and W. Br. John Carlile a Committee to tender the services of the members of the Grand Lodge, and of such of the members of the subordinate Lodges under its Jurisdiction as can conveniently attend to the Committee of Defence, appointed by the Citizens of the Town.

*Voted & Resolved*, that Tuesday the 3d of October next be the day upon which the Grand Lodge will assemble for the purpose above named, provided it should meet the sanction of said Committee of Defence, and that the aforesaid Committee be requested to take the necessary measures to carry the same into effect.



The Grand Lodge met pursuant to its purpose thus declared, and the following is the official record of the day's doings—October 3, 1814.

The Grand Lodge was opened in ample form. Present : M. W. Thomas Smith Webb, Grand Master ; R. W. Amos Maine Atwell, Dept. Grand Master ; W. William Wilkinson, Senr Grand Warden ; W. John Davis, Junr Grand Warden ; W. Benjamin Clifford, Grand Treasurer ; W. John Holroyd, Grand Secry. ; W. John Snow, Senr Grand Deacon ; W. Saml Jackson, Junr Grand Deacon ; W. Ebenezer Johnson, Grand Marshal ; Br. William P. R. Benson, Grand Tyler.

A great number of Brethren, Mt. Moriah, Friendship, Union, Manchester & Morning Star Lodges and also many Brethren from Eastern Star Lodge, Rehoboth (Mass) together with the members of St. Johns & Mount Vernon Lodges, at 8 o'clock A. M. the Grand Lodge with the members of the Subordinate Lodges about two hundred & thirty in number formed a grand procession and accompanied by musick, moved to Foxpoint at the south part of the Town and commenced the erection of a Fort as laid out by the Committee of Defence. At sunset they completed their labours, having finished a Breastwork of about 430 feet in length and about ten feet wide and five feet high, after which a Grand Procession was formed and having marched several times upon the parapet from one extremity to the other the M. W. Grand Master in the name of the Grand Lodge of the State of Rhode Island &c. gave it the dignified appellation of Fort Hiram. In the evening the Grand Lodge waited upon his Excellency the Governor and obtained his approbation of the proceeding and his sanction to the name which had been given to the Fort. Perhaps in no instance has there been a greater work accomplished in one day by an equal number of persons than was done on this ever memorable occasion—the day was remarkable fine and the Brethren evinced that refreshment was designed only as an incentive to active exertions when called to labour. At an early hour the Brethren separated enjoying the consoling reflection of having done their duty.

From the minutes of Mr. Holroyd.

WALKER HUMPHRY, *Dept. Grand Secry.*



Rev. Geo. M. Randall, D. D., a Grand Master of Masons in Massachusetts, in an address delivered in Providence, at the Centennial Anniversary of St. John's Lodge, June 24, 1857, in commenting upon this act of purely *operative* Masonry undertaken by the Grand Lodge of Rhode Island, says: "Party spirit ran high at this time in Rhode Island as it did everywhere. There were Republicans and Federalists in the Lodges—the friends and the opponents of the administration. Some were strongly in favor of the war, and some were as strongly opposed to it. Yet, the spirit of Masonry rose superior to the clamors of party, and in the erection of Fort Hiram, beautifully exemplified the spirit of that true loyalty, which is taught in the principles of this Institution."

At this time, and during the years that followed until the Anti-Masonic Crusade of 1829, the Fraternity was blessed by a good degree of harmony and prosperity. Certain dissensions among brethren in Newport, however, caused much local irritation during the years 1816–19, and produced a disturbing influence which was felt throughout the jurisdiction. It appears that certain dissatisfied brethren of St. John's Lodge, Newport, had attempted to usurp authority and establish themselves as an independent Masonic body. In attempting to carry out their purposes they took forcible possession of the charter, records, and other property of St. John's Lodge, and made a bold effort to sustain what at first seemed a formidable revolt. But the malcontents soon found that the wrongful possession of a charter gave them no standing. The Grand Lodge denounced the seceders as clandestine Masons and they were summa-

rily dismissed from all Masonic fellowship. They retaliated by bringing libel suits against the Grand Master and Grand Secretary, whose names were appended to the printed edicts, and claimed large damages. The Grand Lodge assumed the expense of defending these suits, which in due time were decided in favor of legitimate authority. The movement to establish a spurious Lodge came to naught; but the defeated brethren were allowed to return to their allegiance in the lawful St. John's Lodge under the terms prescribed by Grand Lodge.

Notwithstanding this unhappy controversy the general prosperity continued. There might be—there was—occasional friction, as disturbing questions were presented; but the Fraternity steadily increased in numbers and resources. In 1826, just previous to the Anti-Masonic outbreak, there were nineteen chartered Lodges in the jurisdiction, Temple Lodge, of Smithfield, being No. 18, and Lafayette Lodge, of Cumberland, ranking as No. 19. From this time forward, for a period of thirty years, until 1856, no new Lodge was chartered in Rhode Island. Hitherto the Masonic organization had been sailing over smooth seas; but now its course was to be upon stormy waters. The Institution was to be tested by opposition and persecution, and the fealty of the men included in its membership was thus to be made apparent. An era of prosperity was to be followed very quickly by a period of sore trial and of great adversity.

## CHAPTER VI.

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### ANTI-MASONIC PERIOD.

AT the close of the first quarter of the present century Freemasonry in Rhode Island seemed established on firm foundations. It was generally commended as an institution of social privilege and benevolent ministries, and in its moral aspects was favorably regarded. Subjected to a close scrutiny during all the period of its existence there had been found but little to its discredit. The intelligent portion of the community might sometimes criticise the Masonic organization because of its claims to great age and to an assumed connection with historical events and personages, and might express regret that a veil of secrecy was thrown around its movements; but the criticisms as a rule did not imply any reflection upon the worthy character of the institution, whose practical usefulness was generally conceded. Public sentiment was on the side of Freemasonry, and consequently its prosperity was assured.

Popular favor, however, is an uncertain quantity, upon which no implicit reliance can be placed. Men approve and disapprove almost with the same breath. Principles, institutions, enterprises, as well as individuals, are praised, unduly it may be, for a time,

and then, when appeals are made to emotions and prejudices, there is a sudden reversal of feeling, causing harsh denunciations to be substituted for former praise. This was the experience of the Masonic Fraternity in Rhode Island, as in many other States, during the years of the Anti-Masonic excitement. There was a changed attitude on the part of the public respecting the institution whose speedy downfall was confidently predicted by its enemies.

The Anti-Masonic feeling in Rhode Island gathered strength but slowly; and not until the year 1829 did it appear that the Craft institution in this State was to be forced to meet a formidable opposition. Then, indeed, the storm burst forth with a terrible fury, and seemed to threaten the sweeping away of all the fair prospects of the organization—the complete overthrow of the institution. The feeling developed against Freemasonry was more intense and more protracted in Rhode Island than in any other State, excepting Vermont and New York.

At the time when the Anti-Masonic excitement took form in our State and showed itself as a fierce, unrelenting crusade against the organization, the Masonic condition, briefly indicated, was as follows: There were nineteen Subordinate Lodges in the jurisdiction having the names of nearly three thousand brethren on their united rolls of membership. The average was about one hundred and fifty members to a Lodge. No doubt there were more Lodges then in existence within the jurisdiction than would have been chartered if a wise and cautious rule had been observed in creating new organizations. Several weak Lodges had been formed whose existence

was exceedingly precarious for years, ending, in the case of several, with an inactive, dormant condition, or extinction. It is also probable that during the years of prosperity just preceding the Anti-Masonic outbreak too little carefulness had been exercised in admitting new members, some of whom proved to be a source of weakness instead of strength to the organization. This is proven by the fact that during the years of trial and persecution the aggregate of membership was so greatly reduced. The returns were but meagre during the Anti-Masonic times and no complete statistics are available; that there was a great falling off in membership is unquestionably true, and the official showing for 1840 is only about one third of that given ten years previously. Not all these in the other two thirds had died or moved away or renounced their connection with the institution; but they did not care in the then excited state of public feeling to be regarded as openly committed to the Fraternity; they held their peace and waited for the storm to pass by. The other third of more positive faith and more aggressive character, having "the courage of their convictions," were always willing "to stand and be counted" as Masons.

Besides the nineteen Subordinate Lodges and the Grand Lodge, which represented symbolic Masonry, just previous to the dark period now under review, there were other organizations in Rhode Island that sustained a well understood relation to fundamental Freemasonry. Royal Arch Masonry was organized through a Grand Chapter to which several Subordinate Chapters were allegiant. There was a Council of Royal and Select Masters in Providence—estab-

lished in 1819. There were two "Encampments" of Knights Templars—St John's, of Providence, organized by Thomas Smith Webb in 1802, and Washington, of Newport, chartered in 1814. The Ineffable Degrees were also recognized, although little attention was given to them in this jurisdiction during the early part of the present century. Evidently the Masons of Rhode Island, at the time noted, were well versed in all branches of the Masonic system. That they were proficient and zealous in Capitular Masonry and in Templary is proven by the prominent part they took in organizing the General Grand Chapter, the Grand Commandery of Massachusetts and Rhode Island, and the Grand Encampment of the United States. Then as now Rhode Island had representative Craftsmen whose ability was recognized outside her own jurisdiction and whose advice was often sought in matters of Masonic procedure affecting wide spread and important interests.

It is with a feeling of justifiable pride that reference is made to the condition of the Fraternity as shown by facts and figures, and the names of worthy men identified with the conduct of its affairs, during the period immediately antedating that time when the organization was subjected to many and great trials. It was the good record which Freemasonry had made, the good reputation it had established, and the very considerable element of influential citizenship included in its ranks, that saved the institution from a complete overthrow under that tremendous onslaught of prejudice, ignorance, and unscrupulous selfishness, which it was forced to encounter during the dark days of Anti-Masonry.



The cause of this changed feeling respecting the Masonic institution, resulting in a fierce opposition which struck at its very life, is traceable to the abduction of William Morgan by Masons, at Batavia, N. Y., in the fall of 1826, and his alleged murder at their hands.

William Morgan was a man of unsavory reputation. He was possessed of more than ordinary intelligence and had received a good English education. When at his best he made a favorable impression upon men of character and keen discernment; but he was a hard drinker, had lived a roving life, and showed many traits not altogether to his credit. At the time of the excitement occasioned by Morgan's disappearance his friends even made no attempt to depict him as an upright man. Wm. L. Stone, author of the *Anti-Masonic letters to John Quincy Adams*, says: "Morgan was accustomed to spend his nights and sometimes his days also, at tippling houses, while occasionally, to the still greater neglect of his family, he joined in the drunken carousals of the vilest and most worthless men." Mr. Stone makes his picture of Morgan still darker by describing him as "envious, malicious, and vindictive in disposition."

It was left to the "American Christian Association," which now represents the Anti-Masonic feeling of the country, to place a marble monument in the cemetery at Batavia, on one of the tablets of which appears the following inscription:

"Sacred to the Memory of WILLIAM MORGAN, a native of Virginia, a captain of the war of 1812, a respectable citizen of Batavia, and a martyr to the freedom of writing, printing and speaking the truth. He was abducted from near this spot in



the year 1826 by Freemasons and murdered for revealing the secrets of their Order."

This monument, erected in 1882, presents a better certificate of character, whatever may be its misstatements, than is afforded by contemporary testimony.

Morgan's Masonic career must be traced in channels somewhat obscure. It is not clear that he was ever lawfully in possession of the degrees of Symbolic Masonry. When a resident of Le Roy, near Batavia, he claimed to have taken those degrees, with the three following degrees of Capitular Masonry; and on the strength of his statement he received the degree of a Royal Arch Mason in Western Star Chapter, Le Roy, May 31, 1825. He was considered to be a bright Mason, and, notwithstanding his faults, and glaring excesses, gained many friends among Craftsmen. He was a frequent visitor in Wells Lodge, Batavia, where he had taken up his residence in the latter part of 1825, but had become somewhat embittered with his Royal Arch brethren, because, when a movement was started for a new Chapter in Batavia, he was not allowed to sign the petition.

It was at this time, being incensed against the organization, and influenced by his pecuniary needs and the prospect of large gains, that he proposed to publish an Exposition of Freemasonry. In the proposed publication Morgan was associated with David C. Miller, editor of a weekly paper in Batavia, in which paper appeared the first announcement of the "Exposition of Ancient Craft Masonry, by one who has been a member for years."

Members of the Fraternity in Batavia and the vicinity were considerably exercised in their feelings

by this announcement, and it is no cause of surprise that a self constituted committee waited upon Morgan to request him to desist from the publication announced. Pretending to yield to their solicitations he pushed on the work, and very soon the Masons found that they had been deceived and that the Exposition was being printed.

Indignant at the deceit practiced on them by Morgan, and greatly incensed at the proposed publication purporting to reveal all the secret forms and ceremonies observed by Masonic organizations, certain indiscreet brethren were moved to enter upon a weak and mistaken course of procedure. They caused the arrest of Morgan for debt, and had him conveyed by due process of law to Canandaigua, and when he was released from jail, where he had been held for a few days, several of their number took him in a carriage and made a rapid journey to Fort Niagara, changing horses several times on the way. This constituted the "abduction" of Morgan, about which there is some question. If he was restrained of his liberty most certainly there was no lawful authority exercised in such restraint, and in taking him to Fort Niagara, albeit Eli Bruce—a sheriff of the county, and a member of the Masonic Fraternity—was with the party that conveyed Morgan to the place where he was detained for a time—his subsequent career and fate being involved in obscurity.

According to one view of the matter the arrest of Morgan was to get him away from his friends in Batavia, the plan being to bring him under such influences at Canandaigua as would enable the Masons acting in the affair to obtain the manuscripts of the

exposition and the promise of Morgan to suppress the publication, failing in which they had resolved to deal with him in a severe manner. It is alleged that, failing to get Morgan's pledge or not being satisfied with it, and acting under the assumed sanctions of Freemasonry to punish the betrayers of Masonic secrets, they took him against his will to Fort Niagara, confined him a short time in the magazine of the Fort, and finally put him to death by drowning.

Another view is that Morgan went willingly from Canandaigua to Fort Niagara, that his detention at the last named place was but for a brief period, after which, probably receiving a considerable sum of money from Masonic hands, he left the country and passed the remainder of his days in a foreign land. This view, the more reasonable one, agrees with the statement of John Whitney and others supposed to know the facts, and is in accord with an account of the alleged "abduction" given by Jeremiah Brown, who drove the carriage containing Morgan a part of the way. Brown says: "Morgan went of his own free will; he was going to Canada, among old friends, where he could turn over a new leaf." Whitney substantiates this theory, affirming that the sum of five hundred dollars was paid to Morgan on his agreement to leave the States and not return to them again.

The disappearance of Morgan was quickly followed by an intense excitement at Batavia, where a meeting was called September 25, 1826, to consider what had been done with William Morgan. Popular feeling was roused into extreme hostility against the Masonic organization which was charged with having caused

the death of Morgan. The excitement extended to all parts of the State. Anti-Masonic meetings were held; the newspapers were full of reports which inflamed the public mind; De Witt Clinton, an eminent Mason, Governor of New York, issued three proclamations—the first dated Oct. 7, 1826, directing all officers of the State to use every means to apprehend the offenders and bring them to justice—the second, dated October 26th of the same year, offering a reward for the arrest and conviction of the offenders—the third, dated March 29, 1827, offering a special reward of one thousand dollars to any person who, as an interested party or accomplice, should reveal the alleged guilty act and those engaged in it. Several persons were tried for conspiracy to abduct Morgan, found guilty, and light sentences imposed; but the assumption that Morgan had been murdered was never affirmed by the verdict of any jury or the formal judgment of any court. There was a feeling on the part of many, however, that on or about the nineteenth of September, 1826, Morgan was taken in a boat out upon the Niagara river, killed by a blow on the head, and his body sunk beneath its waters. It is no cause of wonder that as this story was told, with embellishments that added to its horror, an intense excitement pervaded the public mind and finally extended throughout the whole country.

The alleged murder of Morgan was used by adroit politicians in the creating of an Anti-Masonic party, which for a time seemed likely to sweep everything before it. Never was there a stronger opposition brought to bear against an institution than this Anti-Masonic crusade against Freemasonry. Seeking to

make the whole Fraternity responsible for an act, which, in the worst view possible, was the act of a few misguided men, having no sanction in the principles and teachings of Freemasonry, the leaders of Anti-Masonry used every means in their power to arouse the passions of men against the system and the organization, and thus, by means of such opposition, establish a new party, and obtain for themselves official power and place and the rewards of political preferment.

As already stated the Morgan transaction did not at the outset seem to awaken a very determined opposition to Freemasonry in Rhode Island; but a year or two after the event a bitter feeling of antagonism to the institution became manifest, culminating in a fierce political contest which caused divisions and alienations between friends and neighbors, such as before had never been known in the history of the State.

Charges were made against Freemasonry on general and specific grounds. The Grand Lodge of Rhode Island was accused, not only of sanctioning the Morgan outrage, but of having caused the death of one of its members who had betrayed the secrets of the organization. These charges and accusations took form in a memorial signed by a large number of citizens of the State, who asked the General Assembly to make an investigation concerning "the designs, principles and practices of Freemasons, believed to be adverse to religion and morality, subversive of civil government, and incompatible with all the social and civil virtues."

This petition was presented to the legislature in

1831, during which year an important State Convention of Anti-Masons was held in Providence, all portions of the Commonwealth being represented. Eighty-three delegates had been elected to this Convention, held September 14, 1831, although the printed proceedings show but fifty-three as present and answering the call of their names. A previous session of such a Convention, held in December, 1830, had been attended by forty-six delegates.

At the Convention in 1831, an address to the people of Rhode Island was formulated, taking strong ground against Freemasonry and denying to it any good. This address, occupying nearly twenty closely printed pages, closed with a statement that "the evidence is now before the world of her utter uselessness, her derelictions from civil duties, her sanctions of crimes, and her resistance to the laws"; and then, while acknowledging that possibly there might be a few upright men in its communion, came the following question at the end of the Appeal: "How many just men who are Masons, ought to be required, to save this modern Sodom of Masonry, from the indignation of a virtuous and justly incensed people?" This "Appeal," signed by Benj. F. Hallett, William Sprague and John Brown, as Committee, was distributed in every town, village and hamlet of the State, and in the nature of things added fuel to the flames of excitement already burning with great fierceness.

The Convention, at the session referred to, also passed a series of resolutions favoring the organization of the Anti-Masonic party and declaring that the ballot box ought to be used to put down Freemasonry.



It was in this fevered condition of the public mind that a Special Committee of the Legislature made the investigation of the Masonic organization as requested by the memorial presented by the opposers of the Fraternity. The report of that investigation, making, with an appendix, a volume of more than two hundred printed pages, affords much interesting and suggestive reading, showing strong feeling on both sides as represented at the several hearings by the Committee. The worst accusations brought against the Masonic organization were shown to be absolutely false; the Committee's report was a substantial exoneration of the Fraternity in Rhode Island from all the criminal charges brought against it; nevertheless the state of public feeling was such that the report closed with the following recommendation: "This Committee cannot but come to the conclusion that Masons owe it to the community, to themselves, and to sound principles, now to discontinue the Masonic institution." This report was signed by four members of the Committee: B. Hazard, Jas. F. Simmons, Levi Haile and Stephen B. Cornell.

Numerous witnesses were called, among them representative members of the Fraternity, whose evidence was given in a manly, straightforward way that evidently produced a favorable impression on the Committee and others. Among these was Bro. Christian M. Nestell, an upright citizen, warmly attached to the Fraternity, whose name has been taken by one of the Masonic Lodges in Providence, and whose memory is held in deserved respect. The writer has often heard this zealous Craftsman speak of



the Anti-Masonic times and especially of the investigation made by a Committee of the General Assembly, and his appearance before that Committee. As a matter of some interest, Bro. Nestell's testimony, copied from the printed Report, is herewith given :

I, Christian M. Nestell, ornamental painter and gilder, a resident of Providence, am a mason and still adhere to masonry. I have taken the following regular degrees, viz.: entered apprentice, fellow craft, master mason, mark master, past master, most excellent master, royal arch, royal master, select master, super excellent master, knight of the red cross, knight of malta, and knights templars of the order of St. John at Jerusalem.

Also the following which are called ineffable degrees, viz.: union master, Roman eagle, secret master, three kings, knights of Jericho, knights of the Mediterranean pass, knight templars, high priest and others which names do not now occur to me.

In attaching myself to the masonic institution, as in the taking of the foregoing degrees, I was previously impressed with a favorable opinion of the institution ; which impression led me, of my own free will and accord, to solicit the recommendation of my friends to enable me to obtain them. I never knew it to be the duty or practice of masons, to use any exertions towards soliciting the accession of members. As a man and a mason I consider my duties to my Creator paramount to all other duties ; and I feel willing to testify and declare in truth and sincerity, under a solemn oath, that I have never taken any oath or obligation, that I consider can in any wise interfere or conflict with the duty I owe my country. Neither has any of my obligations or promises made in masonry, ever given my brethren any right, or power, to execute, or inflict any penalty upon me beyond expulsion.

The invocation attached to each degree I have always understood to be between my Creator and myself, should I ever wilfully, or knowingly, disclose unlawfully the vital secrets of freemasonry. The internal secret forms and ceremonies attached to each degree, I view as a species of private property, which I have justly and lawfully purchased, and which I never will consent to yield up to any man, or body of men, who are not as

justly and lawfully entitled to the same as I am myself, even were my life and property to be the forfeiture. I consider the prominent object of freemasonry is to promote the best interest of mankind. Every mason is bound to alleviate the distress of all worthy brethren no matter whether they originated in the immediate vicinity in which he resides, or sprung from the remotest corners of the earth. I have been a mason eleven years: have held an office in all the masonic bodies of this place, and have served two years in the first office in the gift of the lodge in this town, during which period I never knew a call for relief refused a worthy brother, his widow or orphan. I am a permanent member of all the masonic bodies in this place, except the grand chapter, and of that for the time being, by virtue of an office held in the subordinate chapter. And in taking the several degrees attached to each body, I was distinctly informed previously to taking my obligations, that they were not to interfere with my religion, politics, or my allegiance to my God or my country. I never was led, or influenced by them, to confer a favor on a mason, to the injury of one who was not a mason. The moral precepts which masonry inculcate, have been a great stimulus in teaching me to render every man his just due without distinction. The secret forms and ceremonies of each degree, with their true explanations, are calculated to fix and impress the mind with correct principles of morality; they are also designed to unite and conciliate true friendship among men, which friendship would never have otherwise existed. We have secrets which our obligations bind us sacredly to conceal; by them we are enabled to distinguish true brethren from imposters, and if we were not under these obligations to keep them from bad men, they would soon become common and of no intrinsic value by their subversion. I have never regretted the taking of the degrees in masonry and if there were any more to be conferred, I should ask to obtain them. They have been the means of introducing me to many valuable friends and the study of each degree has had a tendency to strengthen and improve my memory, with many other advantages, which has proved more than a remuneration of the whole amount I ever paid to obtain them. As it regards my masonic ties to those brethren who compose the masonic family, I am

bound to them as far as truth, honor and justice will warrant, and no farther. I am not to screen them from the arm of the law, cloak their iniquities, render them assistance to the detriment of myself or family ; nor am I to enter into plots or conspiracies against the government of the country in which I live ; but feel myself bound by the precepts of masonry, to be a peaceable, quiet citizen of the place in which I reside, and to patiently submit myself to the legal authority thereof. I am ready to confess we have some immoral and disorderly members among us ; but I do know it to be the duty of each member of the body where such belong to complain of them, and have them admonished and exhorted to reformation, and should this gentle means fail, we then have recourse to expulsion, and thus forever withdrawing from them our fellowship as masons. I consider it my duty as a mason, to so live and conduct myself as to avoid becoming a subject of reproach, and use my endeavors to preserve unsullied the reputation of the institution. I hold myself not accountable for the depredations said to be committed on the body of William Morgan, by those who have passed through our solemn ceremonies ; if it be true that this outrage was committed by such, and they had become so wretchedly depraved as to trample on the laws of God and man, they, and they alone, on proof of guilt, are culpable ; and agreeable to the laws of our country, have forfeited their existence.

In 1832, the General Assembly adopted the report of its Committee, with the recommendation calling for the discontinuance of the Masonic organization.

To this demand the Grand Lodge responded, August 27, 1832, by passing the following resolutions :

*Resolved*, That we are of the opinion that no good can result, either to the public or to Masons, by adopting their recommendation—that in our view the clamorous leaders of Anti-Masonry care not whether we meet in Lodges or Chapters ; it is not the Institution of Masonry they are contending against : that is merely the pretence ; political favor is the object.

*Resolved*, That we regret the present state of society ; but are

of the opinion that our duty is plain, which is that we manifest a determination peacefully to adhere to our institution through evil as well as good report.

These resolutions, passed with but one dissenting vote, doubtless reflected the majority sentiment of Masons in Rhode Island at the time when such action was taken.

The position of Rhode Island Craftsmen at this period of intense opposition is further shown by the following extract from the records of Grand Lodge, and the "Declaration" numerouslly signed by Masons in the State.

At an adjourned quarterly Communication of the M. W. GRAND LODGE of the State of Rhode-Island, &c., holden at Masons' Hall, in the City of Providence, March 11, A. L. 5833.

*Voted and resolved unanimously,* That this Grand Lodge do adopt "the Declaration," which has been signed and published by the Freemasons of the States of Massachusetts and Connecticut; and for carrying more fully into effect this purpose, a suitable number of copies of said Declaration be printed and forwarded to the Master of each Lodge in this State, requesting that the signatures of all the members of his Lodge, and all Freemasons residing in his town, be obtained to said Declaration, and that the same be returned to this Grand Lodge at their annual election in June next; and that W. P. G. Masters Grinnell and Cooke, with the Grand Secretary, be a Committee to prepare a suitable preamble to said Declaration; and to cause the objects of this resolution to be carried into effect.

*True Copy from the Records,*

SAM'L. W. WHEELER, *G. Secretary.*

PROVIDENCE, MARCH 15th, 1833.

BROTHER,

In conformity with the above resolution, we request your co-operation in giving effect to the same, by obtaining the signa-

tures of the members of your Lodge, and all other respectable members of the Fraternity in your vicinity, and forward them to the Grand Secretary in this city as soon as obtained, or be certain that they will be laid before the Grand Lodge at their annual Communication in June next. We would state for the information of the Brethren, that the "Declaration" of which the annexed is a copy, contains the names of about three thousand Brethren in the States of Massachusetts and Connecticut. We suggest to you the propriety of obtaining from your records the names of all the members of your Lodge in order to facilitate the obtaining their signatures. We solicit your early and particular attention to this request, and are

*Yours Fraternally,*

PETER GRINNELL, JOSEPH S. COOKE, SAM'L. W. WHEELER,	}	<i>Committee.</i>
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#### DECLARATION OF THE FREEMASONS OF RHODE-ISLAND.

WHEREAS, the opposition to the Masonic Institution in this State has attained a character, which in our view is wholly unwarranted, and which threatens, if aided and encouraged by the good people of this State, to sap the foundation of all our civil, political and religious institutions; and whereas the attempt has already been made to deprive us of our civil and political privileges, which we of right enjoy as men and as citizens; although it cannot be believed that the people of this State will suffer a very large, and, as we trust, a respectable minority of their fellow-citizens, to have their privileges thus wrested from them;—And whereas, our opponents have asserted, that but few of our number have any regard for the Masonic Institution, and that it would, long since, have been abandoned in this State, had it not been kept alive by a few only, who are determined to brave public opinion at all hazards:—THEREFORE, we the officers and members of the Grand Lodge of the State of Rhode-Island and of the subordinate Lodges in said State, with a proper regard for public opinion, deem it a duty we owe to ourselves and to the fraternity generally, to express under our in-

dividual signatures, our views of the principles and tendency of the Institution, and we therefore respectfully present the following "Declaration," as published by our brethren of the States of Massachusetts and Connecticut, and unanimously adopted by the Grand Lodge of Rhode-Island.

DECLARATION.

WHEREAS, it has been frequently asserted and published to the world, that in the several Degrees of Freemasonry, as they are conferred in the United States, the candidate, on his initiation and subsequent advancement, binds himself, by oath, to sustain his Masonic brethren in acts which are at variance with the fundamental principles of morality, and incompatible with his duty as a good and faithful citizen: in justice, therefore, to themselves, and with a view to establish TRUTH and expose IMPOSITION, the undersigned, many of us the recipients of every degree of Freemasonry known and acknowledged in this country, do MOST SOLEMNLY DENY the existence of any such obligations in the MASONIC INSTITUTION, so far as our knowledge respectively extends. And we as solemnly aver that no person is admitted to the Institution, without first being made acquainted with the nature of the obligations which he will be required to incur and assume.

FREEMASONRY secures its members in the freedom of thought and of speech, and permits each and every one to act according to the dictates of his own conscience in matters of religion, and of his personal preferences in matters of politics. It neither knows, nor does it assume to inflict, upon its erring members, however wide may be their aberrations from duty, any penalties or punishments, other than those of ADMONITION, SUSPENSION and EXPULSION.

The obligations of the Institution require of its members a strict obedience to the laws of God and of man. So far from being bound by any engagements inconsistent with the happiness and prosperity of the nation, every citizen, who becomes a Mason, is doubly bound to be true to his God, to his COUNTRY, and to his FELLOW-MEN. In the language of the "Ancient Constitutions" of the Order, which are printed and open for public inspection, and which are used as text-books in all



the Lodges, he is "required to keep and obey the Moral Law ; to be a quiet and peaceable citizen ; true to his government and just to his country."

MASONRY disdains the making of proselytes. She opens the portals of her asylum to those only who seek admission, with the recommendation of a character unspotted by immorality and vice. She simply requires of the candidate, his assent to one great fundamental religious truth—THE EXISTENCE AND PROVIDENCE OF GOD ; and a practical acknowledgment of those infallible doctrines for the government of life, which are written by the finger of GOD, on the heart of man.

Entertaining such sentiments, as Masons, as Citizens, as Christians, and as Moral Men, and deeply impressed with the conviction that the MASONIC INSTITUTION has been, and may continue to be, productive of great good to their fellow men : and having "received the laws of the Society, and its accumulated funds, in sacred trust for charitable uses," the undersigned can neither renounce nor abandon it.

We most cordially unite with our brethren of Massachusetts and Connecticut, in the declaration and hope, that "should the people of this country become so infatuated as to deprive Masons of their civil rights, in violation of their written Constitutions, and the wholesome spirit of just laws and free governments, a vast majority of the Fraternity will still remain firm, confiding in God and the rectitude of their intentions, for consolation, under the trials to which they may be exposed."

At this period the excitement in Rhode Island reached its highest point. The Anti-Masons presented another memorial to the General Assembly asking that body to take away the civil charters which had been granted to a number of Masonic organizations in this State. These organizations were cited to appear and show cause why the charters should not be revoked. The Grand Lodge appeared by counsel to remonstrate against the proposed taking away of the charters. Several subordinate Lodges

took similar action, but all endeavors to defeat the measure, which seems to have been decided upon as a sort of "political necessity," proved unavailing. The General Assembly, at the session held in January, 1834, repealed six charters, but left quite a number of others untouched. It legislated in several matters to meet the wishes of Anti-Masons, who at this time had formed a coalition with one of the other parties, and thereby gained an increase of political power; and among other acts passed a law prohibiting the administration of extra-judicial oaths.

Under the strain of this long continued contest, and obliged to meet, as they were, so much of continual misrepresentation and opposition, many members of the Masonic Fraternity felt that they might as well yield to what seemed the popular will and make no further effort to maintain the organic life of their institution. The Grand Lodge of the State, at a Communication held March 17, 1834, voted to surrender its civil charter and recommended all Lodges in the jurisdiction to do the same. But the declaration made by the Grand Body, at the Annual Communication, held on the 24th of June in the same year, when it adopted the report of a Committee, of which the then Grand Master, Joseph S. Cooke, was chairman, shows conclusively that such surrender of charter and the recommendation accompanying such action, were not intended to signify any disposition to abandon the institution or concede that its life was at an end.

The Committee's report approved by Grand Lodge was in part as follows :

*To the Most W. G. Lodge of the State of Rhode Island, etc :*

The Committee appointed to draw up a statement of facts respecting the recent proceedings of this Grand Lodge in surrendering their civil charter, or act of incorporation to the General Assembly of said State, and also respecting the present situation of the Masonic Institution in this State, respectfully report : That the more immediate cause for surrendering the civil charter was, that the Grand Lodge preferred that course rather than to submit to a law passed at the last January session of the Legislature requiring all the incorporated Masonic bodies in this State to make annual returns to the General Assembly of their proceedings, with a list of all their members ; and in doing which the Grand Lodge has surrendered nothing more to the General Assembly than what they had received from that body, it being a naked charter of incorporation, which only enabled the Grand Lodge to hold property, and to act as a corporate body without conferring any Masonic power or privileges. This charter was received by the Grand Lodge, at a time when it was common for nearly all societies and companies in this State to petition the General Assembly for corporate powers, but which had become entirely useless in consequence of the Grand Lodge being without property. By retaining the charter which, being received as a contract between the power granting it and the corporation created by that power, the Grand Lodge were considered as amenable to the Legislature and liable to vexatious inquiries, and odious exactions, which they now feel themselves absolved from.

The Grand Lodge likewise recommended to the several subordinate Lodges under its jurisdiction having charters of incorporation from the General Assembly, to surrender them ; several of which have already done so, after placing their property in the hands of trustees for the benefit of said Lodges ; but no subordinate Lodge has, to our knowledge, even intimated a wish to surrender their Masonic charter to the Grand Lodge, and at its last annual meeting returns were received from all but two Lodges with a list of their officers. As Lodges in other States have not been incorporated, the civil and Masonic charters have been confounded when spoken of in reference to this State.

We wish it to be distinctly understood by all our Masonic brethren, either at home or abroad, that the civil charters had no connection with the Masonic charters; that the Grand Lodge retains its Masonic powers as heretofore, and that its members have not relinquished their rights as citizens to assemble peacefully together or to associate as Masons. To avoid the operation of the law referred to as it respects the Grand Lodge, its charter has been surrendered to the General Assembly, by doing which we have disarmed our enemies and the Legislature of all right to visit us or interfere with our concerns, so long as we remain quiet and peaceable subjects, and conform to the constitutional laws of the land.

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As it regards the present situation of the Masonic institution in this State, your Committee would observe that notwithstanding the enactment of the laws herein referred to, and the vexations they have otherwise had to encounter, yet Masons do not despond and we hope and trust that they will continue to stand firm and united by an indissoluble chain of sincere affection.

Respectfully submitted,

JOSEPH S. COOKE,  
BARZILLAI CRANSTON, } *Committee.*  
WILLIAM C. BARKER, }

PROVIDENCE, June 24, 1834.

It should be stated in this connection that the civil charter of Grand Lodge, surrendered March 17, 1834, was restored by an act of the General Assembly, passed April 4, 1861, the renewed charter being received and accepted May 27th of the same year.

It should also be mentioned that while several subordinate Lodges complied with the recommendation of the Grand Lodge and placed what property they held in the hands of trustees, other Lodges declined to conform to the recommendation and held on to the charters which had been granted to them by authority of the State. Still more significant is the

fact that not a single Lodge gave up its Masonic charter during the time when the institution was most pitilessly assailed. Several, however, were practically dormant only a short time after the rise of Anti-Masonry, and became extinct before the revival of interest and prosperity took place—some twenty years or more after the excitement caused by the Morgan abduction first made itself felt in Rhode Island.

To recall the dark days of political Anti-Masonry is not altogether pleasant. The Masonic institution was tested in the severest ways of trial and scrutiny. Its enemies were many, and nothing would content them but the complete destruction of Freemasonry—root and branch. But the worst foes it had to contend with were within its own household—unblushing apostates, and weak and timid supporters, besides others whose zeal outran their discretion. Four of the most violent seceders in this State were clergymen, and one of them became the endorser of most unwarrantable accusations against the Fraternity generally, and against the Grand Lodge of Rhode Island in particular.

There is a pleasant side to the review, however, as the story of steadfastness and moral heroism on the part of many members is told. Lodges held meetings infrequently, but kept up their respective organizations. The Grand Lodge held its annual communications regularly, although the attendance was small and but little business required attention. Faithful brethren stood closely together in those days, like good soldiers in the hour of danger, and Masonic fellowship was never more sweet—never better appre-

ciated—than by the brethren who stood shoulder to shoulder in that time of social and political persecution. “There were giants in those days.” There were instances of individual firmness on the part of men then prominent in the Fraternity, which will never be forgotten by the Masons of Rhode Island. Joseph S. Cooke, Grand Master of the jurisdiction during the years that were darkest; Caleb Earle, Peter Grinnell, Moses Richardson, Wm. C. Barker, Christian M. Nestell, Oliver Johnson, James Hutchinson, Henry Martin, Barney Merry, Rev. Dr. George Taft, Rev. Dr. Benedict, Wm. Field, James Salisbury,—these are among the names of a goodly number of brethren who did not waver in their Masonic allegiance in that critical period of adversity and severe testing, and to them Rhode Island Masons owe grateful appreciation and honored remembrance. It is stormy seas which breed good sailors, who in stout ships outride the tempest; and thus the trials and conflicts of the Anti-Masonic times developed capable Craftsmen, representing in more than an ordinary degree the heroic element in life, and from them comes an incitement to true service in all Masonic engagements.



## CHAPTER VII.

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### RENEWED INTEREST AND PROSPERITY.

THE Anti-Masonic storm may be said to have spent its force by the year 1840, but its effects lasted for a much longer time. No new Lodges were chartered in the jurisdiction from 1825 to 1856. For at least fifteen years following the breaking out of the Morgan excitement there was an almost entire absence of work in the Lodges, and every report showed a diminution in members. The returns to Grand Lodge in 1840 represented an aggregate membership of nine hundred and fifty, about one-third of the number reported in 1830. This surprising declension in numbers may be explained, in part, on the ground that the returns were not complete; but with this allowance it must still be conceded that the figures were not of an encouraging character.

The financial condition of the Grand Lodge and of the Subordinate Lodges, at the period to which reference is made, 1840, was such as to cause anxiety among members of the Fraternity. Few of the bodies had any invested funds, and several of the organizations were considerably in debt. With a constantly diminishing membership and no assured sources of revenue, the outlook was far from favorable. Pro-

scription and persecution were still brought to bear against men identified with the Masonic organization, so that, as might be expected, there were many timid brethren, outside the ranks of the deserters, who almost lost heart, and expressed the opinion that it would be of little use to attempt to revive the prosperity of the institution which had been so bitterly assailed.

A faithful few, however, believing that the vitality of Freemasonry was unimpaired and that its career of usefulness was by no means ended, were both active and helpful in its support. These encouraged each other, formulated plans for the revival of Masonic interest throughout the jurisdiction, and showed such zeal and confidence in attempting to re-establish the institution as to draw others to their side, who soon became convinced of the fact that Freemasonry was very much alive, and still invincible by reason of its inherent truths and principles. Thus the clouds broke away and a fairer sky was disclosed to waiting, expectant eyes. Lodges were re-opened; the charters were brought from secure hiding places; the dust was swept from Lodge furniture; jewels were brightened; the Book of the Law was placed again upon Masonic altars; the lights were lighted; the ancient ceremonies were enacted; and the indications of returning prosperity became more clear and abundant throughout the State.

A sign of this revived interest was shown by the large gathering of brethren convened in Pawtucket, on June 24, 1840, on which occasion a Festival Communication of the Grand Lodge was held. Interesting services took place in the Congregational



*Wm. H. H. H. H.*





Church, where an eloquent discourse setting forth the characteristic features of Freemasonry was delivered by the Rev. Paul Dean, of Boston, Mass.

At the meeting of Grand Lodge, in December of the same year, the brightening prospects of the Fraternity were noted.

Bros. Oliver Johnson and Asa Bosworth, a Committee on Foreign Correspondence, made a brief report of an encouraging character. They expressed themselves as glad "to learn that the institution generally sustains its character for firmness, truth and brotherly love; and now appears more prosperous than for many years past."

The following suggestive Report was made at the same communication :

*To the Grand Lodge of the State of Rhode Island :*

The Committee appointed at a former meeting by this Grand Lodge to ascertain what power it has over charters, jewels, regalia, property, &c., of Subordinate Lodges, whose charters are revoked, sundered, or become forfeited by not having made returns or sent representatives for a number of years to the Grand Lodge, have had the subject under consideration and offer the following

REPORT.

The Committee were deeply impressed with the subject referred to them, and have given to it, therefore, that attention which the subject demands, and have come to the following conclusions : that the Subordinate Lodges were created for certain purposes and were invested with certain powers necessary to their accomplishment. The Masonic Charter confers upon them all the powers and authority they can lawfully exercise. It authorizes them to confer the degrees, and receive and hold such funds as may lawfully come into their possession for distribution among the poor and indigent. But it does not author-



ize them to exercise these functions beyond the period of their Masonic existence, which existence, of course, terminates with the said Masonic Charter. These powers do not reside with the members of these Lodges individually, nor are they independent of, but consequent upon, the existence of the Lodge, and cannot survive it. Whenever a Lodge ceases to exist all the rights and powers conferred by their Masonic Charter must necessarily be at an end. These Lodges might with equal propriety claim the right of conferring degrees, as of controlling their funds, after the termination of their charters. These rights can only be exercised by Lodges in their corporate capacity, and not by individual Masons however numerous or respectable.

It ought to be borne in mind that these Lodges are the agents or trustees merely, instead of being the rightful owners of the property. They hold the funds not in their own right, but in trust; and by the surrender or annulling of their charters they become incapacitated themselves, and cannot lawfully act as agents or trustees; and the appointment of new agents to carry out the benevolent purposes for which the funds were created seems to be not only a permitted but a required duty; and the Grand Lodge which gave them all the power they ever had to accumulate these funds, and whose duty it is to watch over and guard the interests of the institution, cannot hope to escape the imputation of gross negligence if she fails to perform it.

The Committee are therefore of the opinion that the charters of those Lodges which for a long time have failed to assemble and elect their officers, or to send representatives to the Grand Lodge, should after due notice be declared null and void.

And your Committee are of the opinion that this Grand Lodge, as in the case with the Masonic bodies of other States, and agreeably to the established usages of the institution, should take such measures as will cause said charters, records, funds, regalia, etc., to be delivered into their possession, to be applied by them to the purposes for which they were originally intended, they being the only proper authority that can legally take charge of and manage said property. And your Committee recommend the passage of the following resolution:

*Resolved*, that if any Lodge under this jurisdiction, shall fail

to meet once a year and elect its officers, or shall neglect to be represented in this Grand Lodge for two years in succession, or shall fail for two successive years to make returns and pay its dues to this Grand Lodge, then, and in either case of delinquency, the said Lodge shall forfeit, to the use of its Grand Lodge, its charter, with its records, jewels, regalia, furniture, together with its monetary and other property of every description.

All of which is respectfully submitted by

ASA BOSWORTH,	} <i>Committee.</i>
WM. C. BARKER,	
WM. FIELD,	
MOSES RICHARDSON.	

PROVIDENCE, December 28, 1840.

The foregoing report was approved and resolution adopted at a special meeting of Grand Lodge held in Providence, January 25, 1841.

At this meeting, on recommendation of another committee, the following resolution was approved.

*Resolved*, That it is indispensably necessary for the support of Masonry in this State, that the Grand Lodge thereof be suitably sustained, and for the accomplishment of this object it is recommended that each Subordinate Lodge under this jurisdiction be requested to pay into the hands of the Grand Treasurer annually, on the 24th of June, a sum not exceeding fifty cents on each of its members : and that they raise said sum by tax, subscription, or by paying from the funds as they may think most proper and expedient.

The attempts to legislate upon these matters, as related to questions of discipline and finance, indicate an appreciation of growing strength and prosperity, and the need of bringing Masonic affairs into a wise and orderly course of procedure. In this connection mention may be made of the action taken by Grand Lodge, at its Quarterly Communication, held in Prov-

idence, Sept. 27, 1843, in declaring the charters of eight Lodges forfeited by reason of their not having complied with the resolution requiring them to be represented, etc. At a later period, on proper explanations being made, the enforcement of the rule was waived in every case but one.

The establishment of a General Grand Lodge of Masons in the United States has been favored at different times by prominent Craftsmen; and the plan of constituting such a governing body has sometimes derived considerable support from Rhode Island brethren. Thus, at the Convention held in Washington, D. C., in March, 1842, at which meeting ten Grand Lodges were represented, this jurisdiction was one of the number. At the meeting of Grand Lodge in September, 1841, a Committee consisting of Barney Merry, William Field, and Alvin Jenks made a report, advocating representation in the proposed Convention, and recommended that the delegate or delegates from this Grand Lodge, be authorized, in connection with representatives from other Grand Lodges, "to form and open a General Grand Lodge for the United States of America," etc. The report, with recommendations, was unanimously adopted, and Bro. William Field was appointed delegate "with all the powers and duties aforesaid." At the December meeting of Grand Lodge, 1841, a vote restricting the delegate was passed, viz: "Voted that our delegate to Washington to attend the Convention be and hereby is instructed to make report of the proceedings of said Convention to this Grand Lodge for our approval or disapproval."

Bro. William Field represented the Grand Lodge

of Rhode Island at the Convention held in Washington, D. C., in March, 1842, and also was delegate to the new Convention that met at Baltimore, in May, 1843. Sixteen Grand Lodges were represented in this last named Convention. It was in session for ten days and the utmost harmony prevailed throughout the protracted sittings.

A ritual of work and lectures was agreed to; a system of proceedings for constituting Lodges, installing officers, laying corner-stones, etc., was approved; and a plan of holding a National Masonic Convention once every three years was recommended. Bro. Field reported the action taken by the Convention to the Grand Lodge of Rhode Island, and exemplified the new work at several adjourned meetings held for that purpose. The following resolution was passed in reference thereto:

*Resolved*, That the lectures and work on the first three degrees of Masonry, as adopted and recommended by the National Masonic Convention, held in Baltimore, Md., in May, 1843, as exemplified by R. W. Bro. Field, before this Grand Lodge, be and the same are hereby adopted as a proper mode of work and lectures to be used by all the Subordinate Lodges in this jurisdiction.

The Grand Lodge, however, expressed its dissent to some of the new forms presented, "preferring to travel in the old paths." It endorsed the plan of holding Triennial Conventions and commended the rules formulated for the government of such bodies. Nothing came from the proposed plan as it failed to secure the support of the requisite number of Grand Lodges.

In 1847 another Masonic Convention assembled in

Baltimore, seven Grand Lodges being represented. This Convention went so far as to adopt a Constitution for a Supreme Grand Lodge, which was to become effective when ratified by sixteen Grand Lodges. This project also failed for want of needed support. Rhode Island, however, was sympathetic with the movement, as is shown by the following expressive resolutions, presented by a committee consisting of Cyrus Fisher, Alvin Jenks, William Field, and James Hutchison, and passed at a Special Communication held in February, 1849:

*Resolved*, That for the preservation of peace and harmony among the several Grand Lodges in the States and Territories of this vast Republic, and for the adjustment of all difficulties arising among the different Grand Lodges, a supreme head is necessary whose laws will be respected by the whole.

*Resolved*, That if this Grand Lodge is notified in season of the meeting of a constitutional number of Grand Lodges in July next, for the purpose of forming and opening a General Grand Lodge, that she will appoint delegates to attend said meeting and participate in their doings.

At the Quarterly Communication of the Grand Lodge of Rhode Island, held in Providence, November 26, 1849, Grand Master William Field presented a draft of a Constitution for a General Grand Lodge, and after discussion said Constitution was adopted. The Grand Secretary was directed to cause the new Constitution to be printed and a copy sent to each Grand Lodge in the United States. A "temporary" provision of the proposed form of government was as follows:

"Whenever and so soon as sixteen of the Grand Lodges in the United States shall have adopted this Constitution, a Con-

vention of not more than four Delegates from each Grand Lodge, so adopting it, shall be called by the Senior Grand Lodge of their number, to assemble in the City of Baltimore, for the purpose of organizing the body contemplated by it."

It is hardly necessary to add that this plan failed to obtain a sufficient endorsement. It may be said, however, that the Constitution thus set forth was wisely framed, and probably as unexceptionable an instrument as any that could be framed for the government of a General Grand Lodge. It was the result of much careful thought and study on the part of its originator—Bro. William Field.

Before dismissing this subject it may be said that although a majority of the older Grand Lodges—those in existence prior to 1850—had, at some time or other, endorsed the plan of a National organization, no such body was ever constituted. There was a want of prompt and united action at the favorable time, and therefore, while numerous Conventions were held and several elaborate plans proposed, the projects one after another came to nought.

A new Constitution for the Grand Lodge of Rhode Island was reported in 1847, and adopted the year following. The changes were but few, although several provisions were added. Among these was a declaration setting forth the inherent right of a Grand Lodge to amend its own Constitution without referring the proposed amendments to the Subordinate Lodges for confirmation. It restored the phrase "within this jurisdiction" to the clause fixing eligibility for the office of Grand Master, etc. It restricted the business of the annual communication, St. John the Baptist's Day, to the election of officers.



All the officers of Grand Lodge were to be elected—those above the rank of Grand Chaplain by ballot, and the others by nomination and a hand vote. The prerogatives of Grand Master were recognized to a considerable extent, although more explicit rules were prescribed for the government of Grand Lodge and the regulation of affairs of the Craft in the jurisdiction than had previously prevailed. The minimum fees for conferring the degrees were fixed at twenty-four dollars, viz.: fourteen dollars for the first degree; three dollars for the second degree; and seven dollars for the third degree. Of this amount four dollars was required to be paid the Grand Lodge.

At the meeting of Grand Lodge, May 28, 1849, action was taken in regard to two dormant Lodges, viz.: Evening Star, No. 17, of Smithfield, and Lafayette, No. 19, of Cumberland. The charters of these Lodges were declared forfeited, and proceedings were taken to place the jewels, records, and other property in the hands of the officers of Grand Lodge.

The record of the communication to which reference is here made contains an interesting report from a committee, consisting of Bro. James Hutchison and James Graham, appointed to procure an engraved plate from which to print the diplomas furnished under Grand Lodge authority to Masons of Rhode Island.

The report, which has present interest as referring to the diploma plate still in use, was as follows:

*To the M. W. Grand Lodge of Rhode Island:*

The undersigned, a committee appointed at the last annual communication to procure a Diploma plate for this Grand Lodge, would respectfully report that they have attended to



that duty, and they herewith present the plate they have had executed. In accomplishing this object Your Committee have had to labor under some embarrassments. In the first place it was necessary to raise sufficient funds to warrant them in having the plate executed; and in the second place to procure such a design as would give general satisfaction. In both respects Your Committee flatter themselves that they have been successful. After procuring all the forms they were able to obtain, they blended together the American and the Grand Lodge of England, giving the preponderance to the latter as best adapted to a Grand Lodge Diploma. In order to obtain the necessary funds, Your Committee solicited assistance from the Subordinate Lodges, agreeing to give them blank diplomas in return, at the prices for which common diplomas are usually sold, to the amount they might contribute; and in this manner nearly a sufficient sum has been raised to defray the expense. Accompanying this report is an account of receipts and expenditures, by which it will be seen that the plate was engraved for the very low price of seventy-five dollars, being just one-quarter the price asked by Messrs. — — for the same thing; and so far as mechanical skill and workmanship are concerned it is pronounced excellent, and a less valuation than one hundred and fifty dollars has not been placed upon it by competent judges. We think it will compare with anything of the kind extant.

Respectfully submitted,

JAMES HUTCHISON,

*For the Committee.*

PROVIDENCE, May 28, 1849.

Accompanying the report was an itemized bill of expenses, amounting to \$128.00, and a list of contributions from eight Lodges, aggregating nearly that sum. In this way was the plate obtained which has served the Grand Lodge in the issue of authorized diplomas for nearly a half century. A copy of the diploma, considerably reduced in size, is shown on an accompanying inserted leaf.

Freemasonry, as expressed in Rhode Island, has been progressive in character, always seeking to extend the lines of its usefulness, and to keep in touch with the intellectual, social, and moral advances of the community. It has been favored with the leadership of capable men, and its members have been drawn from the reputable and intelligent classes that constitute good citizenship. In the years of reviving interest and prosperity, following the dark period of Anti-Masonry, the feeling became strong on the part of far-seeing brethren that more attention should be devoted to preserving the records of the institution and disseminating its principles, and that better provision should be made, by means of books and other publications, to meet the demands of thoughtful, studious Craftsmen. So it was the Grand Lodge of Rhode Island, at its Quarterly Communication, held in Providence, August 27, 1849, adopted the following resolutions:

*Resolved*, That it is of the first importance that Masonic bodies should be fully informed upon the history, principles, progress, and existing condition of Masonry.

*Resolved*, That one essential means of attaining the foregoing object would be the establishment of a Library of Masonic works by this Grand Lodge.

*Resolved*, That it is recommended that the several Lodges under this jurisdiction make a donation from their fund, or take up a contribution at their next subsequent meeting after receiving a copy of these resolutions.

*Resolved*, That the Grand Secretary be requested to forward a copy of these resolutions to each Subordinate Lodge.

This was the initiatory movement toward the establishment of the Grand Lodge Library. Further leg-

isolation was had, and at the quarterly meeting of Grand Lodge, Nov. 24, 1851, the purchase of a book-case was authorized to provide for the standard Masonic works already purchased. The Library thus established now contains a valuable collection of Masonic books and other publications, all of which have been catalogued and arranged with care so as to be conveniently available to brethren who seek for light and knowledge.

During the period from 1840 to 1850 the Masonic Fraternity in Rhode Island gained in numbers and resources, yet at the last named date the returns showed but eleven hundred and fifty members in the jurisdiction. The Grand Lodge held Quarterly Communications, besides a "Festival Communication," on the anniversary of St. John the Baptist, annually. These Festival Communications were numerous attended, as a rule; and the procession, public services in a church, and the banquet that closed the exercises of the day, seemed to be productive of good fellowship among brethren, while such an observance, orderly and devout, gave the institution a stronger hold upon public sympathy and support.

On St. John's Day, June 24, 1857, a notable display of the Craft was made in Providence, on the occasion of the Centennial Celebration of St. John's Lodge in that city. The arrangements were made in a very careful and complete manner by a committee of the Grand Lodge and of St. John's Lodge, and were carried out with entire success. The procession was the largest and most attractive Masonic procession that had been seen in Providence. It included all the Lodges in the State and several visiting Masonic

organizations, preceded by an escort of Knights Templars, consisting of St. John's Encampment, No. 1, in Providence, Washington Encampment, Newport, and Holy Sepulchre Encampment, Pawtucket. A considerable number of Lodges, Chapters, and Templar organizations, outside of the jurisdiction, were represented in the procession; De Molay Encampment, of Boston, furnished a special escort to the Grand Lodge of Rhode Island, which had among its honored guests representatives of several sister Grand Lodges. The imposing procession, after moving through several of the principal streets, entered the First Baptist Meeting House, where very impressive services were held. The devotional exercises were conducted by Rev. Geo. W. Chevers, Grand Chaplain; a poem was read by Bro. Charles C. Van Zandt, of Newport; and an address, alike timely and suggestive, was delivered by the Rev. Geo. M. Randall, D. D., of Boston, who was prominently identified with Masonic interests both in Rhode Island and Massachusetts for a long term of years.

The discourse of the eloquent divine covered an historical review of Freemasonry in Rhode Island, especially as connected with St. John's Lodge, of Providence; and with felicitous words he described the rise and progress of the institution, and sketched the trials and triumphs that had attended its career. In closing his address, he made a fervent plea for the continuance of the Masonic Fraternity. He said:

In such an age, is there not work for an institution, whose constitution and government combine, as no other human society does, the largest liberty, with the exercise of the most absolute power; a fraternity that inculcates the broadest equal-



ity, while it demands the strictest subordination, and the readiest recognition of rank? In no society is there such rigid equality at the threshold, and such absolute authority in the chair. I believe that this institution, which has survived so many dynasties, which has seen the beginning and the ending of so many governments, the rise and fall of so many empires, never had a nobler mission than now.

There is in this single society, this day, a stronger bond of national union, than is found or can be found in any other association. A bond, all the stronger, because it is not political and never can be; all the stronger, because it does not teach nor touch the matter of union or disunion, but because it does teach that our country, our whole country, has a claim upon our allegiance; that all of us, North and South, East and West, are a band of brothers, placed here to help each other, ready, if need be, to protect each other, determined to stand by each other and to stand by the country that stands by us.

The orator continued with a glowing eulogy of the National Union, which is the fruit of that National Independence wrought by noble and heroic souls, among whom were many representative Masons—Joseph Warren, Thomas Jefferson, John Hancock, Benjamin Franklin, and above them all, George Washington, the ardent patriot and the devoted member of our Fraternity. Then came the following reference to one of Rhode Island's most honored sons:

Need I ask, standing as I do in the metropolis of this, my native State, who was he that fullest shared the confidence of the Father of his country? Who was the bosom companion of Washington, and whom did that great captain designate as the man, to whom the command of the army should be given in case any fatality should befall himself? I hear your spontaneous answer: NATHANIEL GREENE! Who was Nathaniel Greene? Go to the fields of Trenton, Princeton, Monmouth, Germantown, the island of Rhode Island; go to Eutaw Springs, where he returned this memorable answer to those who advised him,

as he was compelled to retreat with a small and feeble army, to retire to Virginia :—" I will recover South Carolina or die in the attempt ! " There you will learn who he was and what he was. But some will add—he was a Rhode Island Blacksmith. I will add—he was a Rhode Island Mason. Congress voted him a British Standard, and a gold medal. He carried Masonry in his heart, and he wore it on his heart. Here is the medal, of more worth than gold, which that brave soldier wore during the long years of that weary war.\*

Following the very successful centennial celebration came increased prosperity for the Masonic institution in all parts of the State. More confidence was felt and expressed in the perpetuity of its organic life, as well as its principles. From that anniversary observance may be traced a new impulse of faith and inspiration, the results of which soon became manifest in the formation of new Lodges, a considerable gain in membership, and a healthy growth in all the departments of Masonic expression.

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\*The speaker held up to the view of the audience a Masonic Medal, which General Greene wore, during the revolutionary war, and which was then in the possession of General William Greene, one of his descendants, who acted as Chief Marshal on the occasion of the celebration.



## CHAPTER VIII.

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A NOTABLE DECADE OF YEARS: 1860-1870.

THE ten years from 1860 to 1870 were fruitful in activities and movements which signified an increased interest in Freemasonry on the part of Rhode Island Craftsmen. At the beginning of this notable period, 1860, there were sixteen working Lodges in the jurisdiction, viz: Saint John's, No. 1, Newport; Saint John's, No. 2, Providence; Washington, No. 3, Warren; Mount Vernon, No. 4, Providence; St. Albans, No. 6, Bristol; Friendship, No. 7, Gloucester; Mount Moriah, No. 8, Smithfield; Harmony, No. 9, Pawtuxet; Union, No. 10, Pawtucket; King Solomon's, No. 11, East Greenwich; Manchester, No. 12, Coventry; Morning Star, No. 13, Woonsocket; Hamilton, No. 15, Clayville; Warwick, No. 16, Phenix; Franklin, No. 20, Westerly; What Cheer, No. 21, Providence. Franklin Lodge, of Westerly, established November 24, 1856, was the first Masonic Lodge formed after the abating of the Anti-Masonic crusade. What Cheer Lodge, of Providence, established November 30, 1857, came next in order of time. Both organizations came into being under favorable auspices, and the early promise of each has been abundantly realized.

According to the figures presented by the Grand Secretary, Bro. Thomas A. Doyle, at the annual session of Grand Lodge, held in Providence, May 28, 1860, the sixteen Lodges of the jurisdiction had an aggregate membership of 1483—an average of about 92 members to a Lodge. Only four Lodges had more than a hundred members each,—these were St. John's, of Newport, 131; St. John's, of Providence, 197; Mount Vernon, of Providence, 188; Union, of Pawtucket, 184. In 1860 few Lodges were occupying halls of their own; few had invested funds; and while candidates were again knocking at Masonic doors they were not yet appearing in such numbers as was soon to be the case. At the date named, the Grand Lodge of the State was without means, being actually in debt to the Grand Treasurer for a small amount. A strong confidence, however, possessed the minds of brethren, who applied themselves energetically and intelligently to restoring the former glory of their institution. The brethren had worthy leaders then,—as before and since—devoted Craftsmen who gave generously of their thought and time, as well as their means, to advance Masonic interests. In the year 1860, Bro. William Gray, of Newport, was Grand Master; Bro. Ariel Ballou, Deputy Grand Master; Bros. Philip B. Bourn and Wm. B. Blanding, Grand Wardens; Bro. Thos. A. Doyle, Grand Secretary; and with them were associated others of like ability and Masonic zeal. It is suggestive to notice some of the names that were reported by the Grand Secretary, in his list of Masters and Wardens furnished to the Grand Lodge at its session in 1860. Among the names thus appearing were the following:



*Ch. M. M. M.*



## History of the Order

The first of the James H. Anderson edition of the "Masonic Manual" was published by David H. Anderson in 1840. It was a reprint of Nichols' "The Student's Manual" and was a peculiarly appropriate manual for use in their respective Lodges. The second edition is now under review.

The anniversary of the birth of the Baptist was celebrated by Grand Lodge and the brethren in responding to its call, at Newport, June 25, 1840. An oration was delivered by the Grand Chancellor, Rev. Augustus Salbury, of Providence, on "The Origin and Substance of Masonic Institutions and Principles." The oration was printed with the Grand Lodge Proceedings of 1840 and admirably set forth the largeness of the principles and teachings, and was, with its publication, a stimulus to the more favorable view of it which had already taken form in the minds of the loving Freemasonry.

A session of Grand Lodge held Aug. 27, 1840, a petition was received from Rev. Bro. George Stevens and other brethren of a society of Protestants asking for the establishment of a new Lodge at place said Lodge to be called "Protestant Lodge." Action was taken thereon. A new Lodge was not established until the following year—1841.

Breaking out of the Civil War, while it gave a shock to members of the Masonic Fraternity, and patriotic citizens, served to bring Craftsmen closer alliance, and to make evident the grandeur of the institution and the benign character of its teachings. The growth of the organization was retarded by the terrible conflict at arms between



Ara Hildreth; James H. Armington; Henry Butler; Ira W. Arnold; Daniel Babcock; Stanton Hazard; Lyman Klapp; Nicholas Van Slyck, whose influence became especially apparent in Grand Lodge, as well as in their respective Lodges during the decade of years now under review.

The anniversary of St. John the Baptist was observed by Grand Lodge and the brethren responding to its call, at Newport, June 25, 1860. An oration was delivered by the Grand Chaplain, Rev. Augustus Woodbury, of Providence, on "The Form and Substance of Masonic Institutions and Life." The oration, printed with the Grand Lodge Proceedings of 1860, admirably set forth the largeness of Masonic principles and teachings, and was, without doubt, a helpful stimulus to the more favorable judgment which had already taken form in the community respecting Freemasonry.

At a session of Grand Lodge held August 27, 1860, a petition was received from Rev. Bro. George W. Chevers and other brethren of the town of Portsmouth, asking for the establishment of a new Lodge in that place, said Lodge to be called Eureka; and favorable action was taken thereon. Eureka Lodge, however, by reason of unavoidable delays, was not formally established until the following year—1861.

The breaking out of the Civil War, while it gave a rude shock to members of the Masonic Fraternity as to all patriotic citizens, served to bring Craftsmen, into closer alliance, and to make evident the practical worth of the institution and the benign character of its teachings. The growth of the organization was not retarded by the terrible conflict at arms between

the North and the South. The old maxim, *Inter arma silent leges*, was not applied to Freemasonry,—at least not to any such extent as to nullify the fundamental principles of the institution and restrict its ministries of mercy and usefulness. It showed itself a humane force in camp and field, and rendered no small service in mitigating the effects of a bitter, and long protracted war.

The Masons of Rhode Island evinced a creditable patriotism in answering the call of their country in its hour of peril. The Craftsmen who thus went forth at the outset were especially honored by being authorized to form and open a travelling Lodge, under the name of the “American Union Lodge,” said organization being attached to the Rhode Island Regiment of Volunteer Militia. Bro. John P. Walker was appointed Master, and Bro. Nicholas Van Slyck, Senior Warden, and Bro. Charles R. Dennis, Junior Warden, of this travelling Lodge. Although the Dispensation for “American Union Lodge” was not made use of by the Craftsmen named in the warrant, there being, according to the report of Bro. John P. Walker, who returned the Dispensation to Grand Lodge in August, 1861, “no place or room of sufficiently easy access and seclusion where the brethren could assemble in a body for Masonic intercourse,” yet the privilege extended to them showed the interest and sympathy of the Grand Lodge and of the Fraternity of the State as therein represented.

In this connection it may be stated that the Masonic Fraternity of Rhode Island was well represented in both the Army and the Navy of the United States during the whole period of the war. Patriotic

brethren offered themselves to their country's service. Some of them yielded up their lives a willing sacrifice upon the altar of Liberty; others returned to meet their brethren again in Masonic Lodges and renew their work in the interests of the Fraternity. From these—the noble dead, and the faithful who survived the long, hard conflict—there came an added prompting of devotion for Freemasonry, carrying with it a readier purpose to perform the duties of Masonic life. So we can trace the tide of a prosperous movement for our organization in the years that first succeeded the restoration of peace to our land, while we note the influence of Freemasonry to compose party and sectional differences, as it announces the blessed law of brotherhood which calls upon men to endure much in the sacred name of charity.

The changed feeling of the people of the State toward the Masonic institution, was shown by the General Assembly, in 1861, in voting to restore to the Grand Lodge the original charter granted in 1812, and voluntarily surrendered in 1834. In presenting the charter which, by action of the General Assembly, was thus made valid, the committee in charge of the matter—Past Grand Master Oliver Johnson, Chairman—congratulated the Grand Lodge upon the restoration of the *old* charter, “which, unlike those now, and for a long time heretofore, granted, is not subject to any future acts of the General Assembly in amendment or repeal; and cannot, therefore, be taken from us without our consent.”

In February, 1861, the Grand Lodge voted to change the number of St. John's Lodge, in Providence, from two to one; but declared, by resolution

passed in November of the same year, that such action should not be understood to abridge the rights of St. John's Lodge, of Newport, to hold the rank of the first Lodge in the jurisdiction. There are two Saint John's Lodges in Rhode Island, and each is Number One on the roll of Grand Lodge, although, as of right by date of its charter, St. John's Lodge in Newport holds rank as the oldest Lodge in the State.

In the same year, memorable in many respects, important action was taken by Grand Lodge respecting the ritual and work. Past Grand Master William Field, for a Committee on the Work, presented a plan, as follows:

*Resolved*, That a Grand Lodge of Instruction be, and the same is, hereby established, which shall obtain, preserve, and promulgate the work and lectures of Masonry in this jurisdiction, subject only to the M. W. Grand Lodge.

*Resolved*, That the M. W. Grand Master and Past Grand Masters shall be the permanent members, and the R. W. Deputy Grand Master and Grand Wardens and the W. Masters of the several Lodges under this jurisdiction, shall be *ex-officio* members thereof.

*Resolved*, That the Grand Lodge of Instruction may make such By-Laws, Rules, and Regulations, for its government, as may be necessary, subject to the approval of the M. W. Grand Lodge. It shall meet to exemplify the work and lectures at least four times in each year, at which meeting any member of a subordinate Lodge of this jurisdiction may be present.

*Resolved*, That the work and lectures of the three degrees in Masonry, when adopted by the Grand Lodge of Instruction, and approved by the M. W. Grand Lodge, shall be the only work and lectures used in this jurisdiction. Any Lodge neglecting or refusing to obtain and conform to such work and lectures, may be suspended by the M. W. Grand Master, until the next communication of the M. W. Grand Lodge, or until it shall comply with this edict.

There was considerable opposition to this plan, but its adoption was carried, and Ariel Ballou was designated as the first Master of the Lodge of Instruction, Wm. Field, first Senior Warden, and James Hutchison, first Junior Warden. A charter was issued to the newly formed body and accepted by it at a meeting held January 27, 1862. Several meetings were held in the study of the ritual and for the perfecting of the ceremonies; and from time to time the Grand Lodge of Instruction made reports to the M. W. Grand Lodge which signified its approval. Finally, at the January Communication, 1863, the work of the three degrees was exemplified by the Grand Lodge of Instruction, and approved. The Grand Secretary was directed to notify the Subordinate Lodges of such approval, in order that they might conform to the standard thus made obligatory throughout the jurisdiction.

The lodges, with a single exception, accepted the revised work and modified their practice in accordance therewith. The Master of Mt. Moriah Lodge, Smithfield, was not disposed, however, to depart from what he considered to be the true standard, and his brethren in the lodge stood by him in opposing the authority of Grand Lodge. Grand Master Ariel Ballou, at the Festival Communication of Grand Lodge, held June 24, 1863, announced that he had arrested the charter of the lodge, and suspended the Master, with other officers and members, until the next Semi-Annual Communication. He had not done this until he had visited the lodge and made an earnest effort to secure obedience to constitutional authority. Being treated contemptuously in his efforts to induce



the lodge to respect the law, he issued the order of suspension and reported the facts to Grand Lodge. The matter was referred to a Committee, consisting of Past Grand Masters James Hutchison, Jarvis I. Smith and Oliver Johnson, who, after giving a careful hearing to the parties, reported to Grand Lodge, at the Semi-Annual Communication, held November 30, 1863, that they were unable to bring about any change in the position of the Master and members of the recusant lodge, and asked to be discharged from a further consideration of the subject. The Grand Lodge voted to discharge the committee, and to proceed with the trial of the brethren against whom charges were preferred in regular form. After the hearing of required testimony the charges, four in number, were sustained by an unanimous vote. The charter of the lodge was revoked and declared forfeited, the Master was expelled, and twenty of the members suspended. For a time it seemed that considerable trouble would grow out of this difficulty, for the lodge continued to hold meetings and its members sought to retain their Masonic standing outside of the jurisdiction. As soon as the facts were made known the doors of every regular lodge were closed against the disobedient Craftsmen; and when a little later on, the Grand Lodge expelled six of the suspended brethren for attending a clandestine lodge, the majority of those in error saw the hopelessness of their position, made the required acknowledgment and sought re-instatement. Ten of the suspended members were received back in 1865, with several of those expelled. Upon petition the charter was restored and the lodge revived. Grand Master Thomas A. Doyle

conducted the proceedings of formal restoration and presided at the election and installation of the officers. This event took place February 7, 1866.

In this connection it may be of passing interest to call attention to the fact that the Grand Lodge of Instruction did not have a long continuing existence. It was a sort of wheel within a wheel, and, though it may have served a useful purpose for a time, there was always much doubt as to its utility. In 1867 it was reduced so as to consist of only seven members, but this change did not renew the vitality of the organization which soon became numbered "among the things that were."

In 1865 a new Constitution was adopted. It contained few radical changes in the governing law, but furnished in its miscellaneous provisions, rules of order, etc., considerable new matter, both of direction and restraint. It maintained the prerogatives of the Grand Master, according to what has been the prevailing judgment among Rhode Island Masons from the formation of Grand Lodges until now.

During the ten years that make up the record of this chapter nine Lodges were organized, including two old lodges revived. The revived lodges were Temple Lodge, No. 18, Greenville, re-established September 16, 1865, and Washington Lodge, No. 5, Wickford, re-established November 1, 1866. The new lodges were Eureka, No. 22, Portsmouth, established February 25, 1861; Charity, No. 23, Hopkinton, November 27, 1865; Jenks, No. 24, Central Falls, May 1, 1866; Hope, No. 25, Peacedale, February 21, 1867; Granite, No. 26, Harrisville, August 22, 1867; Ionic, No. 28, Greene, June 15, 1870.

These twenty-five working lodges had a total membership, in 1870, of 3,215, considerably more than twice the number included in the membership of the sixteen lodges as reported in 1860. The increase in number had been gratifying in all parts of the jurisdiction. Providence, however, showed the greatest gains, St. John's Lodge in that city making return of 396 members, Mt. Vernon 365 members, and What Cheer 296 members, at the Annual Communication of Grand Lodge in May, 1870. Not only did the ten years covered by this review witness a large numerical increase, but with the gain in numbers came a corresponding improvement of condition, better facilities for work, augmented resources, and an added measure of public favor and influence. In 1870 many of the lodges were occupying pleasant and commodious halls, had put aside considerable sums as investments to be available for charitable and other purposes, and were conducting their affairs in a systematic and business-like manner greatly to their credit.

The Grand Lodge, during these years, had gathered a considerable amount of funds, and had inaugurated and put into execution several measures of wise financial and administrative control. The dividing of the jurisdiction into districts for the purpose of official visitation and special supervision was one of such measures that met with favor and produced excellent results. Lodges and brethren were thus brought into closer relation with each other and with the Grand Lodge, while a more uniform practice was secured in the conferring of degrees and the transaction of business. The Grand Lodge was fortunate, at this period, in having so large a number of intelligent and







zealous brethren connected with its affairs. Among them was that potent personality, Thomas A. Doyle, who, first as Grand Secretary, and then as Grand Master, contributed most efficiently to the enlargement and usefulness of the Masonic Institution in Rhode Island. It was the good fortune of the writer of this history, becoming a resident of Providence in 1866, to be associated with Grand Master Doyle in various Masonic relations and services, and out of such experience comes the knowledge of that honored Craftsman's enthusiasm in behalf of the interests of Freemasonry, which he represented with so much of grace and ability.

Among the notable occasions, under Grand Lodge supervision, which marked the years noted in this survey, were the following: June 22, 1862, the Grand Lodge was convened to attend the funeral services of the late W. Bro. Sullivan Ballou, of Morning Star Lodge, No. 13, Past Grand Deacon of the Grand Lodge of R. I., and Bro. John S. Slocum, of Mount Vernon Lodge, No. 14, both of whom died from wounds received in battle. The procession was composed of Calvary Commandery of Knights Templars, Providence, Morning Star Lodge, No. 13, of Woonsocket, Mount Vernon Lodge, No. 4, of Providence, and the M. W. Grand Lodge, all under the direction of Grand Master Ariel Ballou. The procession moved to Swan Point Cemetery, where the bodies of the two worthy brethren who gave their lives to their country were committed to the earth with impressive Masonic ceremonies. On Friday, June 24, 1864, Grand Master Ariel Ballou, in the presence of the Grand Lodge and many brethren and citizens, laid



the corner stone of Trinity Methodist Episcopal Church in Providence. The two Commanderies of Knights Templars in Providence furnished an escort to the Grand Lodge on that occasion. The Eulogy on Masonry was delivered by Rev. Augustus Woodbury, Grand Chaplain. On March 13, 1865, the Grand Lodge assembled in Masons Hall, Pawtucket, to pay funeral honors to R. W. Bro. George Arnold French, Senior Grand Warden, who died two days previously of a contagious disease. The body of the departed brother was buried with Masonic honors, but as the notice was brief and the circumstances peculiar, arrangements were made for holding a Grand Lodge of Sorrow in commemoration of the deceased. Such a commemorative service was held April 13, 1865, in the Chestnut street Methodist Church, Providence, where an impressive ritual, prepared for the occasion by Bro. Lyman Klapp, was rendered in the presence of a numerous audience of brethren and friends. Grand Master Ariel Ballou presided, and Rev. Augustus Woodbury pronounced an eloquent and just eulogy on the character and worth of the departed Craftsman. The constituting of several new lodges made occasions for convening Grand Lodge and calling out the Craft at different times, and the exercises on such occasions were always of an instructive and edifying character.

The dedication of a new Masonic Hall in Westerly, on Monday, October 11, 1869, was one of the largest demonstrations ever made by the Masonic Fraternity in Rhode Island. Six Lodges were in the procession, three Commanderies, besides the Grand Lodge, all under the direction of Grand Master Thomas A.

Doyle. The dedicatory address by the Grand Chaplain, Rev. Henry W. Rugg, set forth some of the distinguishing characteristics of a true Mason, the following points being named: 1. Fellowship. 2. Spiritual Discernment. 3. The Following of Noble Ideals. 4. Fidelity to Pledges Taken. Under the last named head, the speaker discoursed as follows:

Masonic vows mean something ; a connection with its organizations involves many and great personal responsibilities. The true man, and the true Mason, having voluntarily assumed these obligations will stand by them. Seeing what needs to be done to make Masonic professions something else than a farce, to keep the institution in that honorable position it has already attained, and to impart unto it new strength and glory, he will have both a hand and a heart to engage in the work.

Brothers: We are not to blunder into the realization of those delightful ideas which we sometimes dwell upon in our hours of high enthusiasm. We are not to come by any chance to the grand results we desire. The vantage ground which we see yonder upon the heights, waits to come into our possession only as an inheritance given to the faithful. What our fraternity needs to-day, is brave, true men—not those who, admitted to the secrets and privileges of our society, shall pass through the degrees, and never find the key to their deep significance ; but men alive to the meaning of what is presented, and willing to apply this meaning to the heart and the life. Men who will stand by the institution through good and through evil report, not in word only, but by their lives and conversation,—who will show to the world that with them Freemasonry is to practice no guile, to speak no evil, to do no wrong to any one in the world, to enwrap a brother in sympathies, that shall be to him as a thick cloud, to shelter him from the blight of calumny, to ward off the attacks of the open enemy and the insidious foe, and help him in all things of moral good.

We want Masons who will thus illustrate the principles of the Fraternity, and who will stand by their vows even as did our Grand Master Hiram in that Sacred Lodge of Old, or as did Zerrubabel when he was brought in chains before the presence

of Darius, the Persian King. Give us men of this stamp, and we need have no fears for the future of the institution. Give us a membership who for truth's sake and for humanity's sake will not shrink from any service, be it the humblest or the hardest, when such service is called for by the pledges they have taken, and we may well cherish faith in our ability to undertake a large service for the good of our fellow men, and for the promotion of the Kingdom of God on the earth, having confidence that, with the Divine favor attending, we shall attain some good measure of success in the things of liberty, truth and humanity which most attract our vision and inspire our hearts.

Another noteworthy occasion, when the Craft of the entire jurisdiction appeared in public, was the laying the corner stone of the monument in Providence, erected by the State in memory of the soldiers and sailors of Rhode Island who fell in the civil war. In response to an invitation of the General Assembly to place the stone, Grand Master Thomas A. Doyle convened the Grand Lodge on June 24, 1870, and the Subordinate Lodges of the jurisdiction. The response was hearty and general; upwards of twenty-one hundred of Rhode Island Craftsmen were in the procession of that day. The exercises were witnessed by an immense concourse of citizens. The Grand Chaplain, Rev. Henry W. Rugg, delivered an address on Freemasonry, and Hon. Charles C. Van Zandt, of Newport, gave an oration suited to the patriotic character of the occasion.

The ceremony of placing this corner stone will have an abiding remembrance because of an incident connected with the service. On the evening preceding the appointed ceremony, tidings came to the Craft that the corner stone would not be available on the day designated. The heavy piece of granite



was still resting near the place where it had been quarried; and, on account of some misunderstanding or disagreement on the part of the contractor and others in authority, it was found not to be forthcoming for the ceremony. Then it was that some of the brethren turned their attention to "operative" masonry, repaired to Westerly, loaded the massive corner-stone upon a platform car, brought it to Providence on a special train—thus enabling the service to go forward and the foundation stone to be duly placed. Just how the work was accomplished did not appear; it has remained something of a secret to the present day.

In tracing the record of years so fruitful in Masonic experience, the writer of this history is brought to a higher appreciation of the power and blessings of the Masonic Institution. Evidently there is a justification for its long life and abundant enlargement. It has power over human minds and hearts to influence them for good. It inculcates the principles of truth and brotherhood, and calls its followers to rise above a narrow self-hood into the pure atmosphere of related being and helpful service. Thus it has gone forward in an ever broadening way, and thus it still moves on in the fulfillment of its glorious mission.

## CHAPTER IX.

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### AN ERA OF CONTINUED PROSPERITY.

**D**URING the last twenty years the Masonic organization throughout the world has gained in power and influence, becoming better understood in its distinctive character, and better appreciated as a contributing force of social and moral benefit. In this country, not only has there been a general and gratifying increase in numbers and resources, but there has been, likewise, an intelligent use of means and opportunities in giving a just prominence to the institution. Freemasonry has anchored itself, so to speak, to immense funds, and to enterprises and works that attest its worth. The organization has established itself in costly temples and commodious halls, many of them connected with well furnished libraries and reading rooms; has given support to a periodical literature and numerous publications which reflect the philosophy and moral teachings of Freemasonry, not less than its technical features; has founded schools, asylums, homes, thus signifying the benign principles which are fundamental to the institution; and in all such expression, as well as in the more quiet ways of fraternal regard and service, the Masonic organization has shown that it is a living,

growing institution, which of right may claim to hold a place among the agencies of honor and usefulness that most bless the human world.

In Rhode Island the Fraternity has moved forward along an ever advancing way of influence and usefulness. Numerically the gains from 1870 to 1880, and from 1880 to 1890, were not equal to those from 1860 to 1870; but the increase in membership for the latest period was considerable, and included material of an excellent character.

At the observance of the Centennial Anniversary of the Grand Lodge, 1891, there were thirty-six working lodges in the jurisdiction having a total membership of 4,177. The whole number of Masons in the State, as reported in the Grand Secretary's statement of that year, was 4,275. What Cheer Lodge, of Providence, returned the largest number of members, 397; St. John's, of Newport, had 265 members; St. John's, of Providence, 261; Mt. Vernon, Providence, 276; Union, Pawtucket, 251; Morning Star, Woonsocket, 238; Franklin, Westerly, 189; and the respective membership of nine other lodges was in excess of 100. It should be stated in this connection that several lodges, with a comparatively small membership, have had a large measure of influence and usefulness, and have realized a special degree of prosperity. Adelphoi and Corinthian lodges of Providence may be mentioned in such a classification.

During the last twenty years the following lodges were established in the jurisdiction: Barney Merry, No. 29, Pawtucket, June 26, 1873; Rising Sun, No. 30, East Providence, July 4, 1874; Atlantic, No. 31, Block Island, November 30, 1875; Roger Williams,



No. 32, Centredale, January 27, 1876; Adelphoi, No. 33, Providence, February 5, 1876; Unity, No. 34, Lonsdale, February 16, 1878; Redwood, No. 35, Providence, February 22, 1878; Orpheus, No. 36, Providence, April 28, 1879; Nestell, No. 37, Providence, March 4, 1880; Doric, No. 38, Auburn, April 29, 1891.

The Masonic Lodges in Rhode Island are numbered continuously, showing age and rank in Grand Lodge. Two lodges—St. John's, Newport, and St. John's, Providence,—are designated respectively as No. 1; and No. 2 is wanting on the Grand Lodge registry. No. 17 and 19 do not appear; these numbers were given respectively, to Evening Star Lodge, Woonsocket, and Lafayette Lodge, Cumberland, both chartered in 1824. These lodges started under somewhat unpromising conditions, and, never very strong, were severely tested by the trials and losses of the Anti-Masonic period, and for some years maintained only a nominal existence. Afterwards, earnest efforts were put forth by a few energetic brethren to revive the organizations, but the endeavors in both cases were unsuccessful. The surrender of their charters, property, etc., to the Grand Lodge, was made in May, 1849.

It may be of interest to notice the dates of Lodge Charters and by whom the same were signed as Grand Master. The two St. John's Lodges, in addition to their original warrants have Charters from the Grand Lodge signed by Christopher Champlin, and dated April 26, 1793. The Charter of Washington Lodge, No. 3, Warren, bears the signature of Jabez Bowen, and is dated March 15, 1798. Peleg Clarke signed the Charter of Mt. Vernon Lodge, Providence, the

date of issue being June 24, 1799. Probably the same Grand Master signed the original charter of Washington Lodge, No. 5, established in the same year; this lodge, however, became dormant and so remained for a long term of years; it was re-established in 1866, and the present Charter bears the signature of Thomas A. Doyle, dated May 20, 1867. St. Alban's, No. 6, Bristol, was signed by Moses Seixas, and dated October 21, 1802. Friendship, No. 7, Chepachet, was also signed by Moses Seixas, October 21, 1805; and Mount Moriah, No. 8, Smithfield, was probably signed by the same Grand Master at about the same date. Harmony Lodge, No. 9, Pawtuxet, and Union Lodge, No. 10, Pawtucket, received Charters signed by Grand Master Seixas, dated respectively, September 20, 1808, and June 26, 1809. Ephraim Bowen, Jr., signed the Charters of King Solomon's Lodge, No. 11; East Greenwich, and Manchester Lodge, No. 12, Coventry, each bearing the same date, October 4, 1810. Sylvester Child, Jr., signed the Charter of Morning Star Lodge, No. 13, Woonsocket, the date thereof being September 25, 1811. St. Paul's Lodge, No. 14, established in 1815, had a warrant probably signed by Wm. Wilkinson then Grand Master; but the lodge ceased to exist, and was not revived until 1876; its Charter, a re-issue, bears the signature of Nicholas Van Slyck, and is dated May 15, 1876. The Charter of Hamilton Lodge, No. 15, Clayville, was signed by John Carlile, and dated October 9, 1817. Warwick Lodge, No. 16, Phenix, has a Charter signed by Richard Anthony, September 16, 1825. The Lodge had been established several years prior to this date. Evening Star and Lafayette, Nos. 17 and

19, having Charters signed by John Carlile, in 1824, surrendered the same in 1849. Temple Lodge, No. 18, Greenville, originally warranted by Grand Master Richard Anthony, in 1826, was practically without life for many years. It was re-established August 4, 1875. Franklin Lodge, No. 20, Westerly, has a Charter signed by Oliver Johnson, dated May 25, 1857. What Cheer Lodge, No. 21, Providence, has a Charter signed James Hutchison, dated November 30, 1857. William Gray signed the Charter of Eureka Lodge, No. 22, Portsmouth, the date being February 25, 1861. Thomas A. Doyle, as Grand Master, signed the Charters of the following named Lodges: Charity, No. 23, Hope Valley, May 21, 1866; Jenks, No. 24, Central Falls, November 19, 1866; Hope, No. 25, Wakefield, May 20, 1867; Granite, No. 26, Harrisville, May 18, 1868; Corinthian, No. 27, Providence, May 18, 1868; Ionic, No. 28, Greene, May 16, 1870. Grand Master Nicholas Van Slyck signed Charters as follows: Barney Merry Lodge, No. 29, Pawtucket, May 19, 1873; Rising Sun Lodge, No. 30, East Providence, May 17, 1875; Atlantic Lodge, No. 31, New Shoreham, (Block Island) May 15, 1876; Roger Williams Lodge, No. 32, Centredale, May 15, 1876; Adelphoi Lodge, No. 33, Providence, May 15, 1876; Grand Master Charles R. Cutler, signed the Charters of Unity Lodge, No. 34, Lonsdale, and Redwood Lodge No. 35, Providence, on May 20, 1878. Grand Master E. L. Freeman signed the Charters of Orpheus Lodge, No. 36, Providence, May 19, 1879, and of Nestell Lodge, No. 37, Providence, May 17, 1880. Grand Master Geo. H. Kenyon signed the Charter of Doric Lodge, No. 38, Auburn, dated May 18, 1891.

The careful reader will notice that Grand Masters Moses Seixas, Thomas A. Doyle, and Nicholas Van Slyck, were specially favored in being called upon to constitute new lodges. It marks the Masonic activity which prevailed during the periods when these distinguished brethren presided, respectively, in Grand Lodge, that eighteen lodges—one half of the number of working lodges in the jurisdiction—should have entered upon their organic being under the sanction of these efficient leaders. It would be unfair, however, from the fact stated, to draw an inference in any way detracting from the Masonic ability and zeal of other Grand Masters less fortunate in the matter here noted. Thos. Smith Webb, Peter Grinnell, Moses Richardson, Wm. Field, Ariel Bal-lou, with others who have filled the office of Grand Master in more recent years, were men of large Masonic acquirements, who administered the affairs of the Craft with signal ability and faithfulness, albeit they were not privileged to sign Charters and constitute new bodies.

In scanning this record a critical observer will note certain periods when new lodges seem to have sprung up, a bunch of them, perhaps, at about the same time, while at other periods, seemingly characterized by no less of Masonic activity and prosperity, no additions were made to the list of lodges. During a few years at the beginning of the century a goodly number of new lodges came into being, all of which continue to this day. From 1860 to 1880 there was another epoch of marked increase in lodges, while during the last twelve years only a single lodge has been added to the roll. The creation of lodges does not of itself prove Masonic

progress. It is only an element in the case. Sometimes, indeed, there is an injudicious tendency to multiply organizations, the result being an increase of burdens and expense for the Craft, without any added strength to the Fraternity. Rhode Island has been conservative in this respect, and may well continue to exercise a good degree of caution in the matter of meeting requests for new lodges. Of course there is a limit in numbers—a line beyond which a working lodge would hardly deem it expedient to go in adding to its membership,—and when this limit is reached, in the natural expansion of the Fraternity in any locality, there would seem to be a good reason for providing additional lodge facilities.

The constituting of lodges in Rhode Island has furnished occasions of Masonic interest and instruction. As a rule the Grand Master has presided, and the officers of Grand Lodge have assisted in the constituting services held according to the prescribed ritual. Appropriate musical exercises and addresses have formed part of the programme. The writer has been present on twelve such occasions, at each of which he has observed the manly bearing of interested Craftsmen as they take upon themselves added responsibilities in covenanting together to establish a new lodge. Fortunate indeed is any newly formed Masonic organization when its original members realize how much depends on them in the way of shaping its career and making its reputation.

Several "new departures" have marked the course of the Grand Lodge and Craft of this jurisdiction during the last twenty years. The formulating and publishing of an authorized Monitor was brought



about within the period named. A Committee on Monitor had been continued for some years without accomplishing anything. In 1872 the Committee was discharged. In 1875, on recommendation of Grand Master Nicholas Van Slyck, a new Committee was appointed to prepare a Monitor, including forms for special Masonic Services, etc. Thomas A. Doyle, Stillman White, and Henry C. Field were appointed such a Committee. This committee was continued several years, and at the Semi-annual session of Grand Lodge in 1883 made report that a portion of the work required had been prepared. An urgency of feeling then seemed manifest, taking form in the passage of the following resolution by an unanimous vote:

*Resolved*, That a committee of seven be appointed by the M.: W.: Grand Master, whose duty it shall be to receive the report of the Committee on Monitor, and, subject to the approval of the M.: W.: Grand Master, shall adopt a Monitor for use in this jurisdiction, and upon the adoption of such a Monitor the M.: W.: Grand Master is authorized to print such number of copies thereof as he may deem advisable, and cause the same to be paid for by his draft upon the R.: W.: Grand Treasurer.

Grand Master Lyman Klapp constituted the Committee as follows: Nicholas Van Slyck, Thomas A. Doyle, Newton D. Arnold, Geo. M. Carpenter, Henry W. Rugg, E. L. Freeman, and David S. Baker, Jr. This Committee, dividing the work among themselves, made progress, though somewhat slowly. In 1886 the vacancy on the Committee occasioned by the death of Past Grand Master Doyle was filled by the appointment of Lyman Klapp. In 1889 the Committee's work was completed and the Committee discharged. The Grand Lodge, having previously

adopted the Monitorial portion of the work, ordered the printing of the same, including the forms for special services; and thus, after many years of waiting, the Rhode Island Craftsmen were favored with an authorized Monitor, carefully prepared, and well adapted for use on various Masonic occasions.

An observance of St. John the Baptist's Day, June 24, 1874, at Newport, under the auspices of the Grand Lodge, was characterized by several notable features. The exercises held in the Opera House at Newport were of special interest. The Masonic Orpheus Club of Providence furnished excellent music; Rev. Jason Mariner, Acting Grand Chaplain, conducted devotional exercises, and a scholarly and timely oration was delivered by Bro. Tracy P. Cheever, of Chelsea, Mass., afterwards Grand Secretary of the Grand Lodge of Massachusetts, which office he held at the time of his sudden death, November 23, 1881. The subject of the eminent brother's oration was "The Evolution of Freemasonry;" the address was published with the Proceedings of the Grand Lodge for 1875, and commanded much attention. By vote of the Grand Lodge Bro. Tracy P. Cheever was constituted an Honorary Member of that body, the only Craftsman thus recognized at the time and up to 1891. In acknowledging his receipt of a certificate of such membership the distinguished brother made a graceful response to Grand Lodge, and we herewith present a suggestive portion of that response:

Attached to Rhode Island and especially the Plantations of Providence, through a four years course of college life—breathing its congenial air and impressed by its history and the enterprise and character of its citizens, I long since learned to



admire both state and city, and to regard each in its sphere, as a model in our American civilization. In later years the charms of Masonic and social companionship with those leading Brethren of Rhode Island whose names start at once to the lips of all true Masons and need no mention, have heightened and intensified the love and admiration of a younger day. These Brethren, the historic successors of the founders and early champions of Masonry in your State, have so sustained and exalted the principles and tenets of our profession as to have made their names everywhere the synonyms of Masonic honor and intelligence. The Grand Lodge of Rhode Island, walking for nearly a century (and covering the most active period of human annals) in parallel paths with its sister Grand Lodge of this commonwealth, has amply affirmed and vindicated the trusts committed to its hands by the Fraternity. Since the formal organization of your Grand Body, our ancient institution, which cares little indeed for mere periods, but which exists "not for an age, but for all time," has proved its title to general regard, as one of the *creating* as well as the *conserving* forces of society. It has even helped to create the State itself: to establish its civil foundations. It has done still more in constructing the fabric of our social life and building the loftier temple of human character. Its philosophy has penetrated and invigorated nearly every department of thought and action. Its charities have dried the mourner's tears, given consolation to the widow and support to the fatherless. Its larger and yet unfilled mission will be, as we may fondly trust, to enlarge the bounds of intellectual and spiritual freedom and to remove the last impediment to the full brotherhood of man. In wise and practical endeavors toward the best consummation of our ancient Craft—the bloom of the brightest flowers of our expectancy, the Grand Lodge of Rhode Island, historically and Masonically faithful, will never be found wanting.

The Anniversary of St. John the Baptist's Day, in the year following, 1875, was celebrated by the Rhode Island Craftsmen in connection with the laying of the corner-stone of the new City Hall in Providence. The procession was an imposing one, and the cere-

monies of placing the stone were conducted in the presence of several thousand interested spectators. Grand Master Van Slyck, who presided on the occasion, in reporting to Grand Lodge, at the Annual Communication, 1876, the successful observance of the Anniversary and the special ceremony enacted, used the following language :

The laying of the corner-stone of the City Hall now being erected in this city, was an occasion very honorable to the Craft. There has been no ceremony in this State equal to this in the number of persons and Masons participating. The whole Fraternity, with an unanimity which was not only gratifying to us, but also evincing the loyalty to the Craft, responded to the call of duty. The thanks of this Grand Body however, are especially due to our R.: W.: Brother General Horatio Rogers, for the Oration by him delivered, as also to R.: W.: Brother Rev. Henry W. Rugg, for his Eulogy on Masonry. The ability of these two addresses lifted the occasion out of the recitation of a mere ritual. The music, the combination and arrangement of which is due to our Grand Secretary, and W.: Brother William R. Greene, our Musical Director, was of a character to elicit the highest commendation.

On May 15, 1876, the corner-stone of the Providence County Court House was laid by Grand Master Van Slyck assisted by officers of the Grand Lodge. The procession was composed of Master Masons only. His Excellency, Gov. Henry Lippitt and many of the State officials were present at the ceremony of placing the stone. Gov. Lippitt delivered a brief historical address, followed by a Eulogy on Masonry by Rev. Bro. W. N. Ackley, and an Oration by Bro. John H. Stiness, one of the Judges of the Supreme Court of Rhode Island. Both of these excellent addresses were published in full in the Proceedings of 1876.



A noteworthy communication of Grand Lodge was held February 22, 1877, the members and numerous visitors having been thus assembled to witness an exemplification of the work and lectures of the three degrees of Masonry. The work was exemplified and the three degrees regularly conferred upon Cyrus M. Van Slyck, who had been duly elected to receive the same by Corinthian Lodge, No. 27, which body conferred the first degree, the father of the candidate, Grand Master Nicholas Van Slyck, administering the obligation. The second degree was rendered by Union Lodge, No. 10, and the third degree by Adelphoi Lodge, No. 33, W. Bro. Cyrus B. Manchester, grandfather of the candidate, raising him in due and ancient form by the strong grip. The musical part of the ceremony was rendered by the Masonic Orpheus Club consisting of R. W. Bro. Edwin Baker, W. Bro. Wm. R. Greene, and Bros. Herbert E. Brown, and W. W. Flint. A Committee composed of the Grand Lecturer, Bro. Stillman White, and five other brethren, made a report at the next meeting of Grand Lodge, and recommended the adoption of the work as it had been rendered—excepting a few changes. Their report was as follows :

Your Committee appointed at the Special Communication, held February 22, A. L. 5877, for the purpose of considering the work of the three degrees as exemplified before you at that time by Corinthian Lodge, No. 27, Union Lodge, No. 10, and Adelphoi Lodge, No. 33, respectively, beg leave to report that they took the necessary notes on that occasion and have, after due consultation upon the subject, unanimously resolved to offer the following recommendation :

That the Work and Lectures as exemplified on that day be declared to be the only authorized work and lectures of this

jurisdiction with the alterations hereinafter mentioned. (Those changes being in the phraseology of the work in all three degrees, not to be herein mentioned but to be found in the report on file.) With these few changes the entire work meets with the approval of your Committee.

Respectfully submitted,

STILLMAN WHITE, JAS. HUTCHISON, HENRY C. FIELD, HENRY A. PIERCE, JOHN P. LUTHER, EDWIN BAKER,	}	<i>Committee.</i>
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The report was accepted and its recommendation adopted; and so a standard of work was fixed for the jurisdiction. It was not put in such form, however, as to be available for reference in the settlement of disputed questions, hence, a few years later, another Committee was appointed to present the work, in such manner that reference could be made thereto, when desired, under the precautions established for its safe keeping. It is difficult, however, to settle all the points that arise from time to time respecting the ritual and work; and even as this paragraph is written the author is reminded that the Grand Lodge still has a Special Committee on the work. But, in the main, the "old work" has been adhered to in Rhode Island. There have been few important changes in the text or the ceremonial. Grand Lecturers and Special Committees charged with a consideration of the ritual have been disposed to adhere to the well established forms and practices, and the disposition of the Grand Lodge has been adverse to the introduction of any new features into the system of Freemasonry.

A revision of the Grand Constitution was ordered in 1877, the following named brethren being ap-

pointed a Committee on Revision: Bros. George M. Carpenter, Nicholas Van Slyck, Stillman White, W. T. C. Wardwell, Joshua M. Addeman, Joseph E. Spink, and Dexter B. Potter. This Committee presented the result of their deliberations and judgment at a Special Communication of Grand Lodge, held March 24, 1879, and this draft, after various alterations and amendments, was unanimously adopted, and became the Constitution of Grand Lodge binding on the Craft of the jurisdiction, by Edict of Grand Master Charles R. Cutler, issued May 10, 1879. This Constitution, somewhat more extended in its definitions and provisions than the former Constitution, carried with it but few important changes. It eliminated some things of little consequence, and provided for the administration of affairs according to laws and principles generally recognized as Masonically sound in this jurisdiction.

It does not come within the scope of this History to make mention of all Masonic occasions where the Grand Lodge has been convened in connection with the holding of services of Masonic interest. Some of these gatherings, however, are worthy of notice, as historically important, or significant, by reason of special features that gave them distinctiveness. The dedication of Roger Williams Monument, Providence, by Masonic services held Oct. 16, 1877, under the direction of the Grand Lodge, deserves a passing reference. The entire arrangements were in charge of an efficient committee consisting of Bros. John P. Luther, Henry C. Field, and Alvord O. Miles, with Past Grand Master Nicholas Van Slyck filling the appointed office of Grand Master of Ceremonies.

The Grand Procession included five Commanderies of Knights Templars and seven Subordinate Lodges, besides the Grand Lodge. At Roger Williams Park, in front of the Monument, a platform had been erected for the officers and members of Grand Lodge. The Lodge furniture on this occasion included two fragments of the famous slate rock on which it is supposed Roger Williams landed—one fragment a Rough and the other a Perfect Ashler, inscribed as follows:

WHAT CHEER ROCK

Quarried

May 2, A. L. 5860.

The latter the following:

This Ashler  
was taken from the rock  
on which  
ROGER WILLIAMS  
the founder of  
PROVIDENCE  
first landed, A. D., 1636  
when he was greeted by the  
Indian salutation:  
WHAT CHEER.

---

WHAT CHEER LODGE, NO. 21,  
Chartered Nov. 30th,  
A. L. 5857.

Around this platform were arranged seats for 6000 people, while another platform furnished accommodations for some 1500 of the children of the Public Schools who rendered musical parts of the service. Many of the official representatives of the City and State Governments, respectively, were present, and a



very large gathering of citizens. Mr. Arthur F. Dexter, Chairman of Committee on Parks, presided during the civic exercises and made formal request to the Grand Master to proceed with the ceremonies of the Craft as adapted to the consecration of the Monument, from which, at this point in the proceedings, the veil was withdrawn by the artist, Mr. Franklin Simmons. Grand Master Charles R. Cutler presided during the rendering of the ceremony prescribed by the ritual; the Grand Chaplain, Rev. Henry W. Rugg, conducted the devotional exercises and delivered the Eulogy on Masonry; he also pronounced the sentence of Consecration, as follows:

In the name of the Great Jehovah we dedicate this Monument to the memory of him who founded this City and State. May the great principles of civil and religious liberty which he first proclaimed be here ever maintained and may they spread until all nations who dwell on the face of the whole earth shall acknowledge their truth.

May the Great Architect of the Universe look with favor upon this memorial and cause it to endure through future ages. Amen.

RESPONSE. So mote it be. Amen.

The civic services which followed included a formal presentation of the Monument to the City by the Chairman of the Committee on Parks, and an acceptance of the same by the Mayor of the City, Hon. Thos. A. Doyle; also a prayer of dedication by Rev. E. G. Robinson, President of Brown University, and an Oration by Prof. J. Lewis Diman also of Brown University.

Roger Williams may not be claimed as a member of the Masonic Fraternity. He had, however, some of the manly and robust elements of character which

characterize the true Mason — with which Freemasonry is always in sympathy, viz: Soul Freedom, Moral Uprightness, and Reverence toward God. One of the Masonic Lodges in Rhode Island is named after this illustrious founder of the State; and it seemed to accord with the fitness of things in many respects that there should be a Masonic dedication of the Monument, which stands in the beautiful Park of Providence, to commemorate his memory and worth. We connect with this notice of the dedication a brief description of the Monument.

The Monument is erected on the high bank west of the lake, facing west; and is visible from the lake, and from most parts of the park, while the ancient mansion and old trees give it a local surrounding peculiarly appropriate. It is constructed of Westerly granite of the finest quality and of uniform shade. A flight of steps leads up to a square pedestal of excellent proportions and design, simple and striking in effect. A figure of History, in classic drapery, standing on the upper step, is writing with a stylus upon the front tablet in plain script, the words, "Roger Williams, 1636." To the right of this figure is a group of bronze emblems, comprising a shield with anchor, a scroll, books and a laurel wreath. On the rear tablet is inscribed, "Erected by the City of Providence, A. D. 1877." Crowning the whole is the statue of Roger Williams.

The laying of the Corner-stone of the Burnside Memorial Hall, at Bristol, on Tuesday, September 25, 1883, was the occasion of a large and creditable display of the Masonic Fraternity. On a platform, directly in front of the building, the proper arrange-





ROGER WILLIAMS' MONUMENT.

ment was made for the Grand Lodge; Grand Master Lyman Klapp presided, having on his right Bro. Chester A. Arthur, President of the United States, and on his left Bro. Augustus O. Bourn, Governor of Rhode Island. There were many other distinguished Masonic guests and honored citizens on the official platform. Orpheus Lodge of Providence, rendered the vocal selections of music. The Grand Chaplain conducted the ritual exercises arranged for the service, following which came prayers by Right Rev. Thomas M. Clark, Bishop of Rhode Island, and an Oration by Hon. LeBaron B. Colt. At the close of the oration the Civic Marshal, Col. Norris, presented President Arthur to the assembled concourse of people, who spoke briefly, paying a just tribute to the eminent citizen and soldier in whose honor the Memorial hall was to be erected. President Arthur's words were as follows :

I heartily join with you in paying tribute to the memory of that distinguished citizen of Rhode Island whose name yonder structure is henceforth privileged to bear. So long as it shall endure, it will in some degree serve to perpetuate the fame of a soldier faithful to his trusts, whose courage found its only rival in his modesty ; of a statesman, whose every act was prompted by the loftest patriotism ; of an earnest, sincere and manly gentleman, who abounded in all courtesy, who scorned all deceit and indirection, and who never failed to follow in the path of duty, whithersoever it led.

On the first of September, 1885, the Grand Lodge convened in Newport to place the foundation stone of a Statue erected in grateful remembrance of the patriotic services of Oliver Hazard Perry, a Commodore in the United States Navy. There was a procession consisting of officers and members of the





Grand Lodge, having for escort Washington Commandery of Knights Templars, St. Paul's Lodge, No. 14, and St. John's Lodge, No. 1, of Newport. On account of the absence of Grand Master Lyman Klapp, detained by illness, Bro. Newton D. Arnold, Deputy Grand Master, presided at the services of placing the foundation-stone and spread the cement under the same. Brethren of Orpheus Lodge, No. 36, Providence, as Grand Lodge Choir, furnished excellent music. An Oration was delivered by the Grand Chaplain, Rev. Henry W. Rugg.

No recent event in Rhode Island Masonic history has been the cause of greater interest among Craftsmen of this jurisdiction, especially those of Providence and the vicinity, than the dedication of Freemasons Hall, Providence, February 3, 1886. This event very clearly indicated the growth and prosperity of the Masonic Fraternity in the city and State. In the early days of the Masonic organization, as already noted in this history, the brethren were accustomed to hold their meetings in taverns and private houses, then in the Council Chamber of the State House, afterwards in what is now known as the Old City Hall on Market Square. In the expansion of the organization more commodious quarters were found in the What Cheer Building, where a very convenient Masonic Home entered into in 1853, served the uses of the Craft for many years. But these apartments were outgrown a score of years ago, and besides the feeling had become quite strong that the Masonic Fraternity was fully able to become the owner of an edifice suitable to its largely increased needs. In the year 1870 Grand Master Doyle brought the matter

before the Grand Lodge and recommended that a Committee be appointed to make application to the General Assembly for an act authorizing the Grand Lodge to erect a Masonic Temple in Providence. The recommendation was adopted, and Bros. E. L. Freeman, W. T. C. Wardwell, and Samuel H. Cross were appointed a Committee for the purpose named. But the Fraternity was not yet ready for so important an undertaking; and the movement to obtain a permanent Masonic home did not take a practical form until February, 1882, when a Committee representing St. John's, Mount Vernon, and What Cheer Lodges, Providence Royal Arch Chapter, St. John's and Calvary Commanderies, gave attention to the matter and reported in favor of organizing a Company to purchase the Roger Williams Bank Estate, adjoining the What Cheer building, and make over the edifice to be thus acquired, for Masonic uses. This project was not carried out in all its features, but the Freemasons Hall Company was duly organized. On June 28, 1883, under the terms of a Charter granted by the General Assembly, the organization was made as follows :

President, Darius B. Davis; Vice-President, Nicholas Van Slyck; Treasurer, Frederick M. Ballou; Secretary, Edwin Baker; Auditor, Clinton D. Sellev; Board of Directors, Newton D. Arnold, William B. Blanding, George H. Burnham, George M. Carpenter, Richard W. Comstock, Arthur W. Dennis, Thomas A. Doyle, Joseph O. Earle, John Heathcote, Lyman Klapp, Hector Mackenzie, Alvord O. Miles, William H. Perry, Samuel G. Stiness and John P. Walker; Building Committee, Darius B. Davis, John P. Wal-





and plans procured for the spacious and attractive structure which now stands on the site chosen. The building is five stories high, surmounted by a hip-roof of slate, and covers 7800 square feet of land. It is built of Springfield brick, laid in red mortar, and trimmed with Longmeadow brown-stone and moulded and carved brick. The architecture is of the English renaissance type. The first and second floors are used mainly for business purposes. The remainder of the building furnishes fine halls and other apartments for use of lodges and other Masonic organizations. There are offices, parlors, sodality rooms, etc., with the convenient appointments that belong to the modern Masonic Temple.

The corner-stone of the new edifice was laid by Grand Master Lyman Klapp, assisted by officers of the Grand Lodge, on June 7, 1884. The ceremony was of an elaborate character. There were scripture readings and prayers by the Grand Chaplain; musical selections by Orpheus Lodge, No. 36; movements and declarations by the Grand Officers according to the special ritual used on that occasion; the use of appropriate symbols, and a Eulogy on Masonry by Judge George M. Carpenter, Past Deputy Grand Master. The exercises took place in the presence of a large audience of Masons and citizens.

The dedication, nearly two years later, as already stated, was an event of special interest and significance. Grand Master Lyman Klapp had official direction of the ceremonies, and all the officers of the Grand Lodge with two exceptions, were in their respective places. Bro. Geo. M. Carpenter officiated as Grand Master of Ceremonies. The Governor of



the State, George Peabody, Esq., and the Hon. William W. Wickham, Governor, Lucius F. Phillips, Esq., were present as guests of the Grand Lodge. The Rev. Bro. Lodge, No. 24, gave a most interesting and edifying service of Psalms and hymns and a most impressive prayer. The Grand Chaplain conducted the religious exercises, Rev. Bro. George McClellan, D.D., of St. Stephen's Church, Providence, delivered the Dedicationary Address. His subject was "The Mission of the Masonic Order." Following the address, which came after the prescribed services of the ritual, Grand Master Klapp pronounced the closing invocation and Declaration:

#### FROM THE TABLE

of the Grand Lodge of the Most Ancient and Most Noble Order of the Free and Accepted Masons, for the State of Rhode Island and Providence Plantations:

*To all in whom it may Concern:*



KNOW YE, That we, LYMAN K. VINT, Grand Master of Masons, by virtue of the power in us vested, have on this, the third day of February, in the year of our Lord M.DCCC.LXXXVI, in ancient and antique form, dedicated to the greater glory of God, under the patronage of the Holy Saints John Baptist and the Evangelist—

Saint Andrew's Hall, Saint John's Hall, Saint Mary's Chapel, and apartments thereto, belonging in Free Masons' Hall, to be used for the celebration of the Rites of Ancient Craft Masonry and Appendant Degrees and Lodges.

And may Almighty God continue to guard and bless this city, and prosper the humane works of all its laboring.

May His protection and guide the efforts and devotion of the honorable society, as they shall here assemble in His holy name.

And as our grateful brothers are called upon, May a Merciful

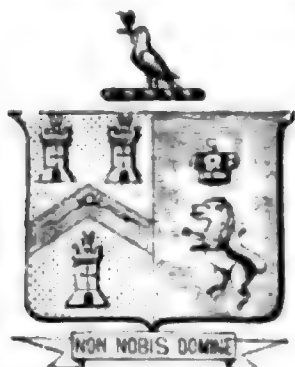


the State, George Peabody Wetmore, and the Lieutenant Governor, Lucius B. Darling, were present as guests of the Grand Lodge. Orpheus Lodge, No. 36, gave an excellent rendering of the Psalms and hymns suited to the occasion. The Grand Chaplain conducted the exercises of devotion. Rev. Bro. George McClellan Fiske, rector of St. Stephen's Church, Providence, delivered the Dedicatory Address. His subject was "The Mission of the Masonic Order." Following the address, which came after the prescribed services of the ritual, Grand Master Klapp pronounced the following Invocation and Declaration :

#### FROM THE EAST

of the Grand Lodge of the Most Ancient and Honorable Society  
of Free and Accepted Masons for the State of Rhode Island  
and Providence Plantations :

*To all whom it may Concern :*



KNOW YE, That we, LYMAN KLAPP, Grand Master of Masons, by virtue of the power in us vested, have on this, the third day of February, in the year of our Lord MDCCCLXXXVI, in ancient and ample form, dedicated to the greater glory of God, under the patronage of the Holy Saints John Baptist and the Evangelist—

Saint Andrew's Hall, Saint John's Hall, Saint Mary's Chapel, and apartments thereunto belonging in Free Masons' Hall, to be used for the celebration of the Rites of Ancient Craft Masonry and Appendant Degrees and Orders.

And may Almighty God continue to guard and bless this city, and prosper the laudable works of all its inhabitants.

May He protect and guide the craftsmen of this ancient and honorable society, as they shall here assemble in His holy name.

And as our operative brothers erected upon Mount Moriah



and throughout the world temples for the glory of God and His worship among men, so may we, Speculative Free Masons, ever remain faithful to our high vocation of master builders, and constantly labor to build up the family, the State, and the Church—those three great divine institutions planted by Jehovah in the world at the beginning, for the perpetuation, the protection, and the salvation of humanity.

May we, therefore, as members of this ancient Fraternity, and in obedience to our obligations, build with watchful care all the social relations of life; ever realizing that the family is the germ of the nation and the future hope of the world. Let us also remember our duty as Free Masons, to be loyal to the Government under which we live, and earnestly strive unto our life's end to build up our country in truth and justice.

Finally, may we, following the precepts of this earthly brotherhood, and as children of one Almighty Father, ever seek, in all humility, to build up our lives according to the principles of that heavenly brotherhood, so that, at last, through the merits of the Lion of the Tribe of Judah, our souls and bodies shall be raised from the tomb of corruption, and become living stones in that house which the Grand Master Builder of heaven and earth is building out of redeemed humanity in His everlasting kingdom on high.

Thus formally the Masonic Fraternity entered into possession of the commodious edifice erected for their use. They were justified in rejoicing over the accomplishment that had been reached. The people generally rejoiced with the Fraternity in its establishment within so convenient and pleasant a home. On the evening of the dedication a reception was tendered to the Grand Master by the Masonic bodies of Providence, on which occasion some five or six thousand persons visited the building and were presented to the Grand Master and those who assisted him in the reception. Many of these visitors made expression of their hearty feeling of congratulation and good wishes,

as prompted by the Masonic occupancy of so fine a building, and the general sentiment was to the effect that such occupancy marked a conspicuous epoch in the progress and usefulness of Freemasonry in Rhode Island. Experience since that date has justified the expectation.

The Festival Communication of Grand Lodge, held at Warren, June 24, 1887, in connection with the placing of the foundation stone of the George Hail Free Library Building in that town, deserves mention. Grand Master W. N. Ackley presided and placed the stone, having the assistance of the Grand Officers in the rendering of the approved ritual. The Grand Lodge chorus was composed of members of Orpheus Lodge who rendered appropriate musical selections. Bro. Geo. L. Kenyon, M. D., the Senior Grand Warden, delivered the Eulogy on Masonry, and Rev. Henry W. Rugg, D. D., Grand Chaplain, gave an Address on the Companionship of Books.

On September 24th, of the same year, the Grand Lodge held a Special Communication at Barrington, for the purpose of laying the corner stone of the new Town Hall in that place. Grand Master W. N. Ackley presided at the ceremonial of placing the foundation stone. Rev. Bro. Alfred Manchester officiated as Grand Chaplain and delivered the Eulogy on Masonry.

On August 10, 1888, the Grand Lodge convened in East Providence, where the corner stone of a new Town Hall was laid with customary Masonic forms. Bro. Samuel G. Stiness, Deputy Grand Master, presided. The Eulogy on Masonry was given by Hon. Horatio Rogers, Past Grand Secretary of the Grand

Lodge. An Oration was delivered by Bro. George E. Webster.

On September 23, 1889, the Grand Lodge assembled in Providence for the purpose of laying the foundation stone of a Jewish Synagogue to be erected for the use of the Congregation of the Sons of Israel in that city. Grand Master George H. Kenyon presided during the ceremonies and placed the stone in accordance with Masonic forms. Rev. Alfred Manchester officiated as Grand Chaplain. Addresses were delivered by Mr. Alexander Strauss and Dr. M. Sessler. The Grand Lodge accepted the invitation of the Congregation to partake of a collation at the close of the interesting exercises.

One event that occurred within the period covered by this latest review caused a most profound interest on the part of Craftsmen and citizens generally—the dedication of the monument to Thomas A. Doyle by the Civic Authorities of Providence and the Grand Lodge of Masons in Rhode Island. Deeply impressive services attended by the Grand Lodge had been held at the funeral of this distinguished citizen, who at the time of his death was Chief Magistrate of the City of Providence, an office which he had filled with signal ability for a long term of years; and the officers of Grand Lodge—Newton D. Arnold, Grand Master—had rendered the final Masonic ceremonial at the grave of the lamented Past Grand Master, June 14, 1886. It was nearly three years later, on the 3d of June, 1889, that there was a great gathering of people, including representatives of the State and City Governments, civic associations, teachers and pupils of the public schools, and Grand and Subordinate Lodges of



Masons, escorted by St. John's and Calvary Com-manderies of Providence, the whole constituting an imposing procession, arranged in ten divisions, which marched through several of the streets to the monu-ment, at the junction of Westminster and High streets, where platforms had been placed for the City Government and invited guests, the public school children, who constituted the choir for the occasion, and the Grand Lodge of Masons. The children sung several appropriate odes, being accompanied by Reeves' American Band. Mr. Alfred Stone, Chairman of the Monument Committee, presided over the general exercises and made a brief address, introducing the artist, Henry Hudson Kitson, who, amidst the ap-plause of thousands of people, withdrew the veil that concealed the statue and allowed the assembly to look upon the grand Memorial. The dedication of the Monument by Grand Master George H. Kenyon and the Grand Officers was in accordance with a ritual service duly approved. Rev. W. N. Ackley, Past Grand Master, delivered a Eulogy on Masonry, and Hon. Nicholas Van Slyck, Past Grand Master, gave the Oration. Bro. Henry R. Barker, Mayor of Provi-dence, also delivered an address in accepting the Monument on the part of the city. The services were of more than ordinary impressiveness, and served, in connection with the conspicuous and beautiful Memorial, to signify the regard entertained for him, thus deservedly honored as a citizen and a Mason.

The event last noticed brings the history of Sym-bolic Masonry in Rhode Island almost into touch with proceedings and preparations for the Centennial Celebration of 1891, a full account of which is set

forth on other pages of this volume. It is pleasant to consider the favorable conditions under which Masonic Lodges and Craftsmen are privileged to observe so important and suggestive an anniversary occasion. There has been progress, and some true service as well all along the way of the past. If there have been difficulties, they have been met with a spirit of faith and determination, and so, as often as otherwise, good to the institution, rather than any permanent evil, has resulted therefrom. Always there have been faithful workers in behalf of Masonic interests in our State; and from the beginning until the latest period Freemasonry has been unfolded and applied in such a manner as to commend the institution to minds that have given careful scrutiny to its teachings and noted the expression made. It may not have accomplished all the good that was possible, but it has done something on the side of education, morality, benevolence, and in helping to make more clear and binding the ties of fraternal regard and true sympathy. Symbolic Masonry, as it brightens the past, reveals everlasting truth and points to obligations of no light order. So it presents itself to-day, with all the prestige it has gathered by reason of its power shown and services rendered. It has proven itself to be a means of culture to the intellects and the hearts of its true followers. It has established itself in the regions of thought and intelligence, of art and science, and this has been education in a most important sense. It has stood for reverence toward God, for faith, devotion, and moral duty, always teaching one and the same lesson, viz: "that as the Operative Mason works according to the designs laid down on the trestle-

board by the architect, so the Speculative Mason is to be guided by the great trestle-board on which is inscribed the revealed will of God, the Supreme Architect of the Universe." It has organized a brotherhood of fellowship and helpfulness, uniting men as "Brethren of the Mystic Tie" in a very close and hallowed relation; but it has also sounded forth that grand word *Fraternity* as the bond of a common humanity, and by its express teachings, as certainly by its broad, free, loving spirit, has given some force to the ministries of a sweet and holy charity that shall yet bless the whole human world. The past of Freemasonry is bright and inspiring; that record stands secure; for the work of the present, for "the future in the distance" which ever attracts all noble souls, there is a call to the fulfillment of all obligations in the rendering of the best service of related life. The mission of Freemasonry is to help the world to more of light and truth—to more of faith and love—and that mission will not end until the world's great harmony shall be complete, and pure affection fill all hearts and rule all lives.



## CHAPTER X.

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### CAPITULAR MASONRY.

THE term Capitular Masonry is an appellation of American origin and use, which serves a convenient purpose as indicating the degrees conferred by a Chapter of Royal Arch Masons in the United States. Four degrees are recognized and conferred by such authority, viz: Mark, Past, and Most Excellent Master, and the Royal Arch. The first three degrees are preparatory to the fourth, which holds a most important place in the Masonic system, and is generally designated as the "Holy Royal Arch."

Royal Arch Masonry is believed to have been an evolution of the English system. Just how or when the expressive term "Royal Arch" originated is not quite clear. It was used by Lawrence Dermott, who was prominently identified with the Athol Masons, as early as 1756; and there are some grounds for assuming that Dermott formulated the degree of the Royal Arch from the scanty materials belonging to such a grade at the middle of the eighteenth century, and largely contributed to the nomenclature and ritual of Royal Arch Masonry as now recognized. Chevalier Ramsay, who flourished some years before



the time of Dermott, he had been in the habit of conferring the Royal Arch degree, and he had given it the distinctive name, and had given it the distinctive degrees and rites, called the Royal Arch degree, in an ordinary manner, there is no doubt that he had produced the degree in a manner which Ramsay could have included ritual and ceremonial observances somewhat in the nature of the Royal Arch degree, and that he had known and practised something of the kind in this attractive grade; but it is only rests upon probabilities, inferences, and traditions.

What we do know, historically, is that the Royal Arch degree was not conferred in its form and ceremony about the middle of the eighteenth century, and was conferred under Lodge sanction as being the explanation or complement of the Third Degree, of which for some time had been, in substance at least, a component part. The "Ancients" first recognized and practised the Royal Arch ceremony as a new degree; and the "Moderns" were not far behind in such acceptance and sanction. In 1813, when the two rival Grand Lodges came together and the two systems were merged in one, the United Grand Lodge put forth a declaration, defining Ancient Craft Masonry to consist of three degrees, "including the Holy Royal Arch."

Bro. W. J. Hughan, an English Masonic writer, deserved prominence, has given careful study to the evidence related to this early conferring of the Royal Arch degree. In a communication to the present



the time of Dermott, has been credited with originating the Royal Arch degree; but while he used the distinctive name, and constructed and amplified degrees and rites, called Masonic, in a most extraordinary manner, there is no sufficient proof that he produced the degree in question. The Masonic system which Ramsay elaborated may be supposed to have included ritual arrangements and ceremonial observances somewhat similar to those belonging to the Royal Arch degree, and the old Lodge at Edinburgh and other of the early Masonic Lodges, may have known and practised something of his work in this attractive grade; but this theory rests chiefly on probabilities, inferences, and traditions.

What we do know, historically, of this question is that the Royal Arch degree was made distinctive in form and ceremony about the middle of the eighteenth century, and was conferred under Lodge sanction as being the explanation or complement of the Third Degree, of which formerly it had been, in substance at least, a component part. The "Ancients" first recognized and practised the Royal Arch ceremony as a new degree; and the "Moderns" were not far behind in such acceptance and use. In 1813, when the two rival Grand Lodges came together and the two systems were merged in one, the United Grand Lodge put forth a declaration, defining Ancient Craft Masonry to consist of three degrees, "including the Holy Royal Arch."

Bro. W. J. Hughan, an English Masonic writer of deserved prominence, has given careful study to the evidence related to this early conferring of the Royal Arch degree. In a communication to the present

writer, the distinguished Craftsman expresses his opinion that the recently discovered record of Fredericksburg Lodge, Virginia, furnishes evidence of the earliest known conferring of the Royal Arch degree: Bro. Hughan writes as follows:

"My point is this, that though the Royal Arch is referred to in *print*, A. D., 1744, and in the "*Ancient*" Grand Lodge Minutes of A. D., 1752, the entry of Dec. 22d, 1753, in the Minute Book of the Fredericksburg Lodge, *State of Virginia*, is the earliest record of the Degree being conferred, *in the world!* Until its discovery by Bro. S. J. Quinn, and noted in his History of this old Lodge, no minute of the Degree being conferred was known to exist of an older date than 1762 (at York, England), and the oldest in America was still later."

WM. JAMES HUGHAN.

*Torquay, England, Sept., 1891.*

This record of the Fredericksburg Lodge seems well authenticated. It shows that on December 22, 1753, three Craftsmen whose names are given—Daniel Campbell, Robert Halkerston and Alexander Woodrow—passed through the ceremonies of the Royal Arch degree. In the nature of things, however, it is most likely that the degree had been recognized in England and occasionally conferred there, perhaps in this country also, before the date named.

As already indicated, the degree of the Royal Arch was originally conferred in Masonic Lodges or by Lodge sanction in a Chapter attached thereto. It was held that the Lodge was the primary source of authority; and the Grand Lodge was supposed of right to control the whole system of Freemasonry. It was an averment of the old Constitution of the Grand Lodge of Pennsylvania that "the Grand Lodge is the only true and legitimate source of Masonic

authority." As illustrating this claim the Grand Lodge of that jurisdiction, in 1795, gave its permission to the formation of a Grand Chapter within the State. Before that time, from about the middle of the century until after the close of the war of the Revolution, Masonic Lodges in Philadelphia, as well as elsewhere, had occasionally conferred the Royal Arch degree. The same rule was given prevailing force in Massachusetts and Rhode Island. St. Andrew's Lodge of Boston conferred the degree of Royal Arch as early as 1762; and in 1768 a Chapter organization was formed, having a special code of by-laws for its government; but this new organization was designated as the "Royal Arch Lodge," continuing to be known by that name until 1797. It had no separate warrant at the first, but held its meetings and enacted its ceremonies under the sanction of the regular charter of St. Andrew's Lodge.

In Newburyport, Mass, New York City, and at Providence and Newport, as well as other localities where Masonic Lodges had been established for a considerable period, there is evidence that the brethren had cultivated the degree of the Royal Arch, including more or less of other degrees held to be preparatory to that distinctive grade, not thinking it essential to secure any other authorization than the Lodge warrant. Just what the ritual was in those early days cannot be determined. The ceremony of the Royal Arch no doubt presented many of the features of the present system; but the degrees preparatory thereto—Mark Master, Past Master, Most Excellent Master—were either unknown or set forth in quite different rendering from the modern method. Bro. Wm. S.



Gardner, in his address given at the celebration of the Centennial Anniversary of St. Andrew's Chapter, Boston, September 29, 1869, affirms his conviction that the degree of Most Excellent Master was unknown in St. Andrew's Chapter until the second visit of Thomas Smith Webb to that body—October 27, 1797. Bro. Gardner quotes the record which is as follows:

October 21, 1797. The Chapter met and voted, "That Thomas S. Webb and John Hanmer, our respected Companions from Temple Chapter, Albany, be, and they hereby are requested to preside; they accordingly did, and opened the Most Excellent Master's Degree, and conferred the same after their manner on Companions Jonathan Gage, and Joshua Greenleaf, of Newburyport Chapter. Opened on the 7th, and a lesson was communicated by Companions Webb and Hanmer.

It is a matter of suggestive notice that immediately following this visit of Webb and Hanmer there is a change in the phraseology of the records of Saint Andrew's Chapter, modern terms being used to describe the work. Thus it is recorded, as it was not previously, that the candidate was advanced to the degree of Mark Master; passed the chair; was received and acknowledged Most Excellent Master; and was exalted to the Sublime degree of the Royal Arch.

Undoubtedly many and important changes in ritual and methods followed the visits of Webb to Boston at the time noted; but the records of Providence Chapter establish the fact that the degree of Most Excellent Master was conferred by that body soon after its formation, in 1793, as were also the other degrees preparatory to the Royal Arch. The thought of the present writer is that all the degrees included in the American system of Capitular Masonry were

known in name and substance before the time of Webb, who deserves credit, however, for recasting them, adding to and subtracting from the forms and text, and so putting his own impress on the rituals that there is no impropriety in calling the American system of Royal Arch Masonry by his name. Webb's Monitor has been the text book for the Chapter since its first issue in 1797; and reference to the first edition of that work shows that Capitular Masonry was arranged at that time in close accord with the present American system. It is evident, therefore, that Webb's work of recasting and developing had been done within five or six years, for his connection with Freemasonry had not exceeded that length of time. All the more surprising does it seem that he succeeded so well in what he undertook of ritual construction and extension.

From the old Masonic Lodges in Rhode Island came the Royal Arch Masonry in this jurisdiction, prior to the organization of Providence Royal Arch Chapter in 1793. That there was a good deal of informality connected with the conferring of these advanced degrees will not be questioned. The method of procedure was poorly calculated to give them prominence or permanence. Earnest brethren desiring the expansion of Royal Arch Masonry had already set about forming distinctive organizations. As yet no Grand Chapter had been established; but Washington Chapter of New York claimed to be the "Mother Chapter," and, "by virtue of the power to us regularly committed," issued Charters to several bodies of Royal Arch Masons. To this "Mother Chapter," request for a Charter was made by certain

members of St. John's Lodge, who had associated themselves together for the cultivation of the degree of the Royal Arch. The Master of St. John's Lodge, Providence, Bro. Daniel Stillwell, was sent to New York to represent the Companions and obtain authority for opening a regular Chapter. A very interesting statement of the result of his mission, and of proceedings consequent upon its success, appears in the first Record Book of Providence Royal Arch Chapter. The following are important extracts :

"On Saturday Evening, Oct. 5, 5793. A number of Brethren of Sublime Degrees in Masonry, members of St. John's Lodge, No. 1, Providence, assembled in the Council Chamber."

"Our Right Worshipful Brother Stillwell presented a Dispensation from the Washington Chapter of Royal Arch Masons, in New York, empowering him, with Brethren Thomas W. Moore, John Warner, Jonathan Donnison, Jacob Smith, and others of the Sublime Degree here, to convene a Chapter of the Royal Arch Masons, under the style of "The Providence Royal Arch Chapter."

"In this instrument the Brethren whose names follow, are appointed to the offices affixed to them, viz : M. W. Daniel Stillwell, H. P.; W. Thomas W. Moore, K.; W. Jonathan Donnison, S.; W. John Warner, R. A. C.; W. Jacob Smith, Z."

"Our Most Worshipful having suggested, that in order to confer the Royal Arch Degree, it would be necessary that the Brethren who were candidates for the same, should previously be initiated in the three degrees which were between that of Master Mason and the Royal Arch, and to accomplish the business as soon as possible, proposed the immediate opening of a Lodge for that purpose, which was done accordingly."

"Present, Most Worshipful Daniel Stillwell, Master, Worshipful Jonathan Donnison, Senior Warden, Worshipful Jacob Smith, Junior Warden, Brother William Magee."

"And the Brethren whose names follow, after due preparation were regularly initiated in the degrees of Master Mark, Past

Master, and Most Excellent Master, viz : Jeremiah F. Jenkins, John Carlile, 2d, Samuel Snow, Bennett Wheeler, John Francis, and William Wilkinson.

The Lodge was then regularly closed.

B. Wheeler, Secretary."

- It is clearly evident that Bro. Stillwell and the other original members had taken the three degrees between Master Mason and Royal Arch, although probably attaching no considerable importance to them. It also seems a just inference that these preparatory degrees were recognized as of some consequence by Washington Chapter granting the dispensation, otherwise the terms of requirement would not have been as stated. Doubtless, as heretofore explained, these three degrees were quite unlike the degrees which Webb soon afterwards promulgated to such general acceptance.

Although the date of the warrant was September 3, 1793, the formal constituting of the new organization did not take place until the following November. Another extract from the Record Book has interest, not only as being an official declaration concerning an important proceeding, but likewise as designating some of the brethren present by peculiar titles of Masonic and other distinction, and also by the statement made acknowledging the brethren of Newport as members of the Chapter. The following is the record:

"In perpetua rei memoria,

PROVIDENCE, November 23, 1793.

And the light shone in darkness, and the darkness comprehended it not."

"Our worthy and respectable Brethren from Newport, viz.,

Right Worshipful Moses Seixas, 45th degree, or Deputy Inspector General of Masonry in and throughout the State, and Master of St. John's Lodge, in Newport, the Worshipful Peleg Clarke, or Knight of the Sun, and Senior Warden of the Grand Lodge in this State, and the Hon. Thomas W. Moore, 20th degree, or Knight of the Sun, and Consul of his Britannic Majesty in this State, having this day cheerfully attended at the Council Chamber, in this town, agreeably to invitation, for the express purpose of assisting in the formation of a Royal Arch Chapter, the Brethren of the Royal Arch degree here, with the Brethren aforesaid, and our worthy Brother Samuel Stearns, 7th degree, Royal Arch (who also attended by invitation) proceeded to open and consecrate a Royal Arch Chapter, by the name of "The Providence Chapter of Royal Arch Masons," under the Dispensation from the Most Worshipful Washington Chapter of Royal Arch Masons, of New York, dated September 3d, Anno Lucis, five thousand, seven hundred and ninety-three. And it is considered, acknowledged and understood, that our worthy Brethren aforesaid, viz: Moses Seixas, Peleg Clarke, Thos. W. Moore, and Samuel Stearns, are members of said Chapter." "Present, Most Worshipful Daniel Stillwell, H. P., Worshipful Thomas W. Moore, K., Worshipful Jonathan Donnison, S., Right Worshipful Moses Seixas, R. A. C., Worshipful Peleg Clarke, Z., Samuel Stearns, 7th D. R. A., Daniel Dailey, 7th D. R. A."

"The Brethren whose names follow, after having been duly prepared, were admitted to the honors of the Royal Arch Degree, viz.

Jeremiah F. Jenkins, Samuel Snow, John Carlile, 2d, Bennett Wheeler, William Wilkinson, William Magee, Gershom Jones, Ephraim Bowen, Jr., Caleb Ormsbee."

"The Chapter was then closed with the usual solemnities.

B. WHEELER, *Secretary P. T.*"

One entry in the Chapter records of the following year is specially suggestive:

"July 8, 1794. *Voted*, that sixteen shillings each be repaid to Bro. Jos. S. Barker and Wm. Page, by the Treasurer, this

being a deduction on account of their being possessed of one of the preparatory degrees before admission here."

This entry is confirmatory of the view taken in regard to the early conferring of the degrees and the comparatively slight estimation in which those from Master Mason to Royal Arch were held. Under Chapter control they soon came to be regarded as of more importance.

Two brethren received the degrees in Providence Chapter during the first years of its establishment who became prominent among Masons and in the community. Samuel Eddy, then recently graduated from Brown University, was made a Royal Arch Mason, April 24, 1795. He was for twenty-one years successively, Secretary of State, served in the National Congress for several terms, and subsequently was Chief Justice of the Supreme Court of Rhode Island. Rev. Abraham L. Clarke, a graduate of Yale College, came to Providence in his twenty-second year, 1792, and was Rector of St. John's Church in that city from the date named until the year 1800 when he removed to Bristol, R. I. He was ardently attached to Freemasonry, and for many years officiated as Grand Chaplain of the Grand Lodge of Rhode Island. He was made a Royal Arch Mason in Providence Chapter, May 11, 1796; and in February of the year following, 1797, was elected High Priest of the Chapter, which office he filled with great acceptance until succeeded by Thomas Smith Webb, in 1801.

A code of By-Laws was adopted by Providence Royal Arch Chapter on the 9th of January, 1794. The following selections from that first code of gov-



ernment show many features of contrast between the early rules and those of modern times.

ARTICLE 1. This Chapter shall be regularly convened four times in each year, viz., on the second Tuesday evenings in January, April, July and October ; and at such other times as the M. W. High Priest shall permit.

ART. 2. No Brother shall be eligible to be balloted for to receive the honors of this Chapter, until he has attained the age of twenty-five years ; nor unless he has been a Mason two years, one of which, at least, he must have been a Master ; and whose character as a man and a Mason is unimpeachable ; and who has, during the time of his being a Brother, shown, by a regular attendance at Lodge, and on other occasions, that he is a real friend to the honor and prosperity of the Craft.

ART. 3. No Brother other than a member shall propose any Brother for the honors of the Royal Arch Degree ; and the nomination shall be lost, except seconded by another member, who shall likewise vouch for the character of the candidate. The nomination to take place at any meeting for conferring the preparatory degrees, or in a regular Chapter, and the time of balloting shall be noted on the tickets of the evening.

ART. 4. For the three preparatory degrees eight dollars, and for the Royal Arch Degree fourteen dollars, shall be paid down on the table before the ballot be taken, which fourteen dollars shall include the expense of a Sash and Apron to be furnished by the Treasurer according to the pattern agreed on. The monies so advanced shall be returned in case the candidate is negatived. \* \* \*

ART. 5. Not more than three shall receive the honors of this Chapter at one meeting, nor shall more than the preparatory degrees be conferred in one night, except by the unanimous consent of the members present, on pressing occasions.

\* \* \* \* \*

ART. 11. Nothing shall be introduced in the ceremonies or government of this Chapter, which has the least reference whatever to any particular sect of religion.

The following names are subscribed to these By-Laws in the first book of the Chapter records. They



include the names of Companions who were original members and others who came into the organization within the first ten years of its existence: Daniel Stillwell, John Francis, John Carlile, 2d, Jeremiah F. Jenkins, Bennett Wheeler, Samuel Snow, Gershom Jones, William Wilkinson, Caleb Ormsbee, Ephraim Bowen, Jr., Moses Seixas, Thomas P. Moore, John Warner, William F. Magee, Peleg Clarke, Samuel Stearns, Nicholas Hoppin, Seth Wheaton, Seril Dodge, Samuel Eddy, Zebediah Farnam, Charles Jencks, Consider Sterry, Joseph Huntington, Reuben Champion, Edward Tudor, Abraham L. Clarke, Joseph Tillinghast, Nathan Fisher, George Weeden, Phillip Martin, Samuel Allen, Nathan Smith, John Whipple, Seth Padelford, Samuel Fales, William A. Crocker, Stephen Randal, Ezekiel Burr, Ebenezer Tyler, 2d, Oliver Earle, George Earle, Benjamin E. Gorton, John Bowers, Samuel Wheaton, Thomas S. Webb, Michael Anthony, Samuel Druce, Amos Troop Jenckes, Abner Mosher, Bernon Dunn, Stephen Gano.

Providence Royal Arch Chapter was one of nine Chapters represented in a Convocation held at Hartford, Conn., January 24, 1798, which established a Grand Body "to have jurisdiction over the States of New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont and New York," the designation of the newly formed organization being "Grand Royal Arch Chapter of the Northern States of America." The organic life of the General Grand Chapter of the United States dates from this Convention, of which Companions Abraham L. Clarke and William Wilkinson, of Rhode Island, were influential members.

The action taken at Hartford was approved by Providence Chapter, and in accordance with a recommendation there made steps were soon taken to establish a "Deputy Grand Chapter" for the Rhode Island jurisdiction. Such a body was established March 12, 1798, being merged the year following into the organization since designated as the Grand Chapter of Rhode Island. In the preamble to the Constitution, adopted March 12, 1799, declaration is made that the "Grand Royal Arch Chapter of the State of Rhode Island and Providence Plantations" has been duly organized "agreeably to the Second Article of the Constitution of the General Grand Chapter." Companion Moses Seixas was the First Grand High Priest, being succeeded, in 1804, by Thomas Smith Webb, who remained at the head of the Grand Body for eleven years.

In January, 1799, the General Grand Chapter convened in Providence, and its members were the recipients of marked courtesies at the hands of brethren belonging to Providence Chapter. A public dinner was given at Mr. Aldrich's, to which place "the officers and members, and all the Royal Arch Masons in town walked in procession." The legislation of the General Grand Chapter at this meeting was of considerable importance. As might be inferred, Thomas Smith Webb, who had already arranged to change his residence from Albany to Providence, was the most active and potent force in the Convocation. A revision of the Constitution was adopted in which clearer lines were drawn between Lodges and Chapters, and also between Chapters and Grand Chapters; and the rules then approved and principles enunciated, ema-

nating for the most part from the mind of Webb, may be regarded as fundamental to the expression and government of Capitular Masonry in the United States.

Upon the adoption of the amended Constitution officers were elected for a term of seven years. Thos. Smith Webb, then announced as of Rhode Island, was elected General Grand Scribe, and Rev. Abraham L. Clarke, of the same jurisdiction, General Grand Chaplain.

It was sometime during the year 1799 that Webb took up his residence in Providence, becoming at once active and prominent in the Masonic organization of the jurisdiction in which he had established his home. The records of Providence Chapter show that he presided in that body at several meetings in 1799 and 1800, being called upon to do so by the High Priest, Companion Clarke. Webb served on Committees of the Chapter in the first named of these years, and the transfer of his membership from Temple Chapter, Albany, to the Chapter in Providence, was doubtless consummated previous to his accepting such service. Be this as it may, he was duly elected High Priest of Providence Chapter, Feb. 10, 1801, holding the office and fulfilling its duties during 1801 and 1802. At the annual meeting in November, 1802, he declined longer service as High Priest of Providence Chapter, and was succeeded by John Carlile. His connection with the General Grand Chapter and with the Grand Chapter of Rhode Island continued, and the demands made upon his thought and time in the interests of Royal Arch Masonry were greatly increased. The record of the

Grand Chapter of Rhode Island shows that Webb was present and generally presided at the meetings of that body from 1799 to 1804, and that in the last named year he was elected Grand High Priest, succeeding Moses Seixas, who but rarely had attended the meetings of the body even while at its head. Webb, who held the office from 1804 to 1815, administered the affairs of Royal Arch Masonry in the jurisdiction with conspicuous energy and ability. He retired from the office of Grand High Priest on his removal from the State in 1815.

Royal Arch Masonry was exceedingly prosperous in Rhode Island during the early period of its organic life. Providence Chapter, from the first a flourishing body, had a steady growth in numbers and influence. There were Royal Arch Masons in Newport, Bristol, Warren, Pawtucket, Cumberland, Glocester and other places, who were anxious to bring about organizations of Capitular Masonry in their respective localities. At the Quarterly Convocation of the Grand Chapter, September 18, 1806, the following action was taken :

*Resolved*, That the prayer of the petitioners from Newport, praying for a Charter from this Grand Chapter for the instituting a Royal Arch Chapter by the name of Hiram's Chapter, No. 2, be granted.

The new Chapter, thus authorized, was duly constituted a little time afterward by Grand High Priest Webb, having the assistance of the officers of the Grand Chapter in such service of constitution. It took the name of Newport Chapter, however, instead of the designation first proposed.

Preliminary steps were taken soon afterward to

effect organization in Warren, Bristol and Gloucester. Authority was granted by the Grand Chapter, in 1806, to form a Mark Masters' Lodge in Bristol, and the dispensation was continued for a number of years. Bristol Mark Lodge made returns to the Grand Chapter and was represented in its meetings until shortly before the breaking out of the Anti-Masonic storm. About the year 1825 the Mark Masters' Lodge was merged into Hope Chapter, which, after remaining for some time in a dormant condition, was formally re-organized and Chartered, February 18, 1869, as Hope Chapter, No. 6. In 1807 a dispensation was issued for a Mark Masters' Lodge in Gloucester, but no permanent organization seems to have been effected under the authority given.

Temple Chapter, of Warren, was organized soon after the date of constituting Newport Chapter; but the first named body continued to work "under dispensation" for several years. Its Charter was voted by Grand Chapter, March 18, 1817, and the ceremony of constitution took place on the 23d of June, of that year. Grand High Priest John Carlile, conducted the service, the public being admitted. Temple Chapter stands No. 3, on the registry of the Grand Chapter.

In 1816 a dispensation was granted to "sundry brethren in Pawtucket" empowering them to organize a Mark Masters' Lodge in that place; two years later, July 30, 1819, a dispensation was granted to Pawtucket Royal Arch Chapter, in which the first named organization was merged. Pawtucket Chapter, No. 4, was formally constituted by the Grand Chapter, specially convened, on May 24, 1820. The

following is the record as it was made by the Grand Secretary of the Grand Chapter, Companion Silvanus Tingley :

“ Pawtucket R. A. Chapter being fully attended by its officers & members, a procession was formed which proceeded to the Rev. Mr. Blake's Meeting House, where an excellent Masonick Discourse was delivered by the Rev. Chaplain Bates. After the usual exercises, M. E. G. H. P. Wilkinson, with the assistance of the other Grand Officers, constituted Pawtucket Chapter, and installed its officers in ancient form ; when the procession was again formed and marched to Nelson's Hotel, at which place they partook of an excellent dinner prepared for the occasion.”

In 1824 a Mark Masters' Lodge was established in Cumberland, the following suggestive minute appearing in the Record Book of the Grand Chapter under date of June 15, 1825:

“ Agreeably to a vote passed at the annual meeting a Dispensation has been executed & delivered to sundry Brethren of Cumberland bearing date March 27, A. L. 5824, empowering them to open a Mark Master's Lodge in that place by the name or title of Cumberland Mark Master's Lodge, No. 2 ; whereof Br. James Whipple to officiate as first Master, Br. Jeremiah Whipple, as first S. Warden, and Br. Joseph Whipple, 3d, as first J. Warden, until our next annual meeting ; for which Dispensation received of Brother Jeremiah Whipple by Note on interest, the usual fee of 20 Dollars.”

Beneath this minute by the Grand Secretary is the signature of Jason Williams, Grand Treasurer, who acknowledges receipt of the note.

The Cumberland organization, which was started but a little time before the breaking out of the Anti-Masonic excitement, maintained a nominal existence for a few years, but was unable to preserve its organic



life under the discouraging conditions that were soon made evident.

For the purposes of this writing there is no need of describing at length the situation of Royal Arch Masonry in Rhode Island during the long and trying period when popular feeling was so strong in opposition to the whole system of Freemasonry and to all forms of its organic expression. It is sufficient to say that the Chapter suffered with the Lodge; there was a falling off in members and resources, little or no work was done for almost twenty years, though Providence Chapter held meetings with considerable frequency and some of the other bodies representing the Capitular degrees met occasionally, and the result was a serious decline of Royal Arch Masonry, not only in prestige and general favor, but in numbers and resources. In the main there was a staunch adherence to the institution by members of Chapters, but a depressed feeling weighed upon Companions, few of whom cared to take office in either the Subordinate bodies or the Grand Chapter. A few loyal, determined members had to bear the financial burden, as well as shape the action called for to meet the assaults of unscrupulous opponents.

At the request of the Legislative Committee, appointed by the General Assembly to investigate the charges made against the Masonic Fraternity, Providence Chapter furnished to said Committee the forms of obligation belonging to the Capitular ritual, and reported its action in so doing to the Grand Chapter. This was in 1832. The Grand Chapter at its next session appointed a Committee to consider what alterations should be made in the obligations, and



authorized the Committee to report to the Subordinate Chapters, "as soon as may be." Possibly some changes in the obligations were made at that time.

In 1840, at the Annual Convocation of the Grand Chapter, a Committee was appointed "to make enquiry into the standing of all Mark Lodges and Chapters under this jurisdiction which have not of late been represented in this Grand Chapter." The action thus taken was significant of returning interest; but it was not until five years later, 1845, that the delinquent bodies were communicated with in a direct attempt to secure their respective re-organization. Companion William Field, then Grand High Priest, gave his personal attention to this matter and obtained assurances favorable to a revival of several of the bodies. At the meeting of Grand Chapter in Providence, June 10, 1845, the following action was taken:

*"Voted, That the Warren, Bristol and Newport R. A. Chapters, be requested to make a report at the Annual Communication of the Gr'd Chapter in March next, and the G'd Sec'y be requested to send a copy of this vote to said Chapters."*

It should be mentioned that on May 7, 1846, a special convocation of the Grand Chapter was held at Newport, on which occasion the officers of Newport Chapter were inducted into their several stations of office, the Grand High Priest directing the installing service. By vote of the Grand Chapter Newport Chapter, No. 2, "was restored to all its rights and privileges."

At the session of Grand Chapter, held June 8, 1847, although but two Chapters were represented—

Providence and Newport—considerable business was transacted signifying hope on the part of members.

A Committee consisting of Companions Moses Richardson, James Salsbury, and Cyrus B. Manchester, presented a brief report on Foreign Correspondence which was included in the Abstract of Proceedings of Grand Chapter printed that year. The Committee took ground against a recommendation of the General Grand Chapter, made in 1844, to the effect that Councils of Royal and Select Masters come under the rule of State Grand Chapters. The Committee's conclusion was this:

"The Degrees of Royal and Select Masters, and its forms, officers, ceremonies, &c., are all unknown to Royal Arch Masonry, and to all the degrees in the Chapters. To add the councils of Royal and Select Masters, therefore, to the jurisdiction of the State Grand Chapters, would be to add to them a foreign body, and not only to give them the right, but make it to them a duty to prescribe laws and rules, and modes, and forms, and lectures, for an institution of which Royal Arch Masons, as such, know nothing, and of which they are under no obligation to learn anything. We hold all this to be inconsistent, if not absurd, and therefore hold that councils of Royal and Select Masters be left to themselves, to manage their own, after their own views of Masonic propriety."

The Committee's position thus affirmed appears to have been the opinion generally entertained at the time the report was presented; but going back to the record of the annual meeting of the Grand Chapter, held in Providence, March 19, 1833, a somewhat differing judgment is shown, as follows:

*"Voted, Unanimously, That this Grand R. A. Chapter Approve of the connection of Providence Royal Arch Chapter & Providence Council of Royal & Select Masters."*

After the year 1850 there were more and brighter assurances of the revival of Masonic organizations in Rhode Island—of Chapters as well as Lodges. At the Annual Convocation of Grand Chapter held in Providence, March 11, 1851, four Chapters were represented, each of which reported several candidates admitted and advanced during the year covered by the returns made. The returns of Temple Chapter, No. 3, of Warren, showed seven candidates and fees of twenty-one dollars, and the same paid to the Grand Treasurer. Royal Arch Masons were encouraged, meetings were more numerous attended, new equipment and paraphernalia were provided for the rendering of the ceremonies by the several bodies, and more attention was given to the work. In this connection allusion may be made to a visit paid the Grand Chapter of Rhode Island, convened in Providence, June 21, 1851, by M. E. Companion R. P. Dunlap, then General Grand High Priest of the General Grand Chapter, and E. Companion Stephen Lovell, General Grand Lecturer. The forenoon, afternoon and evening were devoted to an inspection of the work and lectures "as practiced in this jurisdiction," and in communicating instruction respecting the several degrees, by the distinguished visitors. The record declares the meeting to have been one of exceeding profit, and agreeable to the brethren.

At the Semi-Annual Convocation of the Grand Chapter, held in What Cheer Building, Providence, September 8, 1857, a petition was received from fifteen Companions asking for the formation of a Chapter in Woonsocket, to be designated Union Royal Arch Chapter, No. 5. The petitioners recommended

Companion Samuel Greene for appointment as High Priest, Companion George I. Wardwell as King, and Companion Peter Place as Scribe. A Dispensation was issued in accordance with the request. On March 9, 1858, a Charter was granted by the Grand Chapter, and the newly formed Chapter was duly constituted, and its officers installed, a few weeks later, by Grand High Priest John Eldred.

From this time forward Royal Arch Masonry has had a steady growth, with increasing activities and usefulness, in the jurisdiction of Rhode Island. Companion Thomas A. Doyle was Grand High Priest for seven years—from 1865 to 1872, inclusive—and during this period several new Chapters were constituted and other movements made which signified the zeal and activity of brethren in upholding and extending the Capitular organization.

Hope Chapter, No. 6; of Bristol, after many vicissitudes of fortune, was constituted February 18, 1869. Rev. Companion Sidney Dean gave an address; Rev. Companion Mark Trafton, unable to be present, sent his remembrance in the way of a Masonic poem, both of which productions were printed in the Proceedings of Grand Chapter for the year 1869.

On September 20, 1869, Franklin Chapter, No. 7, of Hope Valley, was constituted. An address was delivered by Rev. Companion Samuel P. Kelly. The officers and members of the Grand Chapter dined at the house of Companion Joseph G. Arnold. Grand High Priest Doyle presided at the service of constituting Franklin Chapter, as on the like occasion at Bristol.

On September 28, 1869, Scituate Chapter, No. 8,

located at Clayville, was constituted, the service being under the direction of Grand High Priest Doyle. R. E. Companion Rev. Henry W. Rugg delivered an address.

A Dispensation dated March 15, 1869, was granted to Companions of Portsmouth, authorizing them to establish Aquidneck Chapter in that town, and at the annual convocation of Grand Chapter, March 8, 1870, it was ordered that a Charter be issued to the recently formed body. The Chapter was duly constituted by Grand High Priest Doyle, November 22, 1870. It ranks No. 9, on the registry of the Grand Chapter.

Landmark Chapter, No. 10, of Phenix, was duly constituted October 11, 1871. Grand High Priest Doyle conducted the service to which the public were admitted. Rev. Companion Sidney Dean delivered an address.

Among the many official acts which distinguished the administration of Grand High Priest Doyle was one which challenged special attention both at home and abroad. He assumed that as Grand High Priest he was possessed of the prerogatives that attach to the office of Grand Master of Masons in Rhode Island, and in the exercise of such authority exalted at sight a well known brother of the jurisdiction. The action was criticised by numerous Masonic writers who denied the right of Grand High Priests to exalt Royal Arch Masons at sight, even though the power of Grand Masters thus to make Masons be admitted. The matter came before the Grand Chapter in a proposition to amend the Constitution, and so provide for an express limitation of the powers of Grand High Priests. Past Grand High Priests Oliver Johnson

and James Hutchison, reported for the Committee, at the annual convocation held March 8, 1870, as follows :

The Committee to whom was referred an amendment to the Constitution, respectfully report, that Article IX of the Constitution which is sought to be amended, is as follows : "In the absence of any provision in this Constitution, edicts or regulations of the Grand High Priest, or the Grand Chapter, the landmarks and regulations of Ancient Craft Masonry and the usages of the Most Worshipful Grand Lodge of this State shall be taken as the landmarks, regulations and usages of this Grand Chapter and its subordinates ; and their proceedings shall be regulated thereby as nearly as circumstances will permit." The amendment proposed is to add to this Article the following : "Provided that nothing herein contained shall be so construed as to authorize the Grand High Priest to make Royal Arch Masons at sight."

The prerogative of the Grand Master of Masons to make Masons at sight, is one of the ancient landmarks of Masonry, in which we are taught it is not in the power of any man or body of men to make the least innovation. Now the ancient landmark is the "prerogative of the Grand Master to preside over every assembly of the Craft whensoever and wheresoever held." The Grand Master is at the head of the institution in the jurisdiction. He is Grand Master of *all* Masons, whether Master Masons, Royal Arch Masons or Masons of any other name, and should be respected as such in all Masonic bodies in which he is qualified to sit. Now it will not be pretended that these powers and prerogatives belong to any other presiding officer.

Free Masons are justly proud of the antiquity of their institution. Other secret societies are frequently springing up, and in their names and outward ceremonies appear to aim at imitation ; but all of them are of modern date. In our own Fraternity there is a tendency to multiply degrees to an indefinite extent ; and in the anxiety to advance from one degree to another, and in the aspiration to obtain offices with high and flattering titles, there is danger of ignoring the Grand Lodge, and



even desiring to outrank the Grand Master of Masons. To such an extent has this tendency prevailed, that it has almost prompted a desire, in the minds of some, to fall back to the first three degrees of Masonry, provided all could be restored that properly belongs to them.

For the foregoing reasons, and others which might be offered, it is the opinion of the committee that the prerogative to make Masons at sight belongs exclusively to the Grand Master of Masons, and therefore recommend the adoption of the amendment.

Notwithstanding this report the Grand Chapter refused to endorse the limitations proposed; the amendment precluding the Grand High Priest from making Royal Arch Masons at sight being lost by a vote of six in the affirmative and twenty-seven in the negative. The present Constitution of the Grand Chapter, after designating various functions attaching to the office of Grand High Priest, closes with the following rather broad declaration: "His other duties, powers and prerogatives are such as are traditionally appurtenant to the office in this jurisdiction."

Capitular Masonry in Rhode Island now holds a distinctive position as regards organization. It does not regard itself as a constituent of the General Grand Chapter, although this last named body affirms that the former connection is not altogether severed. Providence Chapter, as already stated, was one of nine Chapters of Royal Arch Masons which, in 1798, laid the foundation of a General Grand Chapter; and when on March 12, 1799, a Constitution was adopted for the Grand Chapter of Rhode Island, it was stated in the preamble of said Constitution that this Grand Chapter "is organized agreeably to the Second Article of the Constitution of the General Grand Chap-



ter"—the General Body then asserting authority over the "Northern States of America," but after a few years broadening its rule and taking the title "General Grand Chapter of the United States," etc., as since held. In the early period the relations between the Grand Chapter and the General Grand Chapter were close and cordial; and they so continued until the time of the Civil War. Rhode Island was represented in the Convocation of the General Grand Chapter held at Chicago, September, 1859, when important amendments were incorporated into the Constitution. The war broke out, preventing any attempt to hold the Triennial Convocation of the General Grand Chapter in 1862. Three years later such a Convocation was held at Columbus, Ohio, since which time there has been no interruption in meetings or an orderly course of administration on the part of the General Grand Chapter. Rhode Island has not participated in such meetings, however, nor regarded itself as a constitutional member. Grand High Priest Doyle convened the Grand Chapter of Rhode Island in a Special Convocation, at Providence, August 15, 1865, and gave expression to his view that, by its failure to meet in 1862, the General Grand Chapter had practically ceased its existence, and there was no good reason why the Grand Chapter of Rhode Island should assist in or consent to its reorganization. The following resolution was passed:

*"Resolved,* That in the judgment of this Grand Chapter, the late General Grand Chapter of the United States, dates its decline and complete dissolution from its meeting in Chicago, in 1859, and that neither the prosperity or utility of Royal Arch Masonry require that it should be resuscitated."

Since the date named Royal Arch Masonry in Rhode Island has maintained a strictly independent position. There is no unkind feeling toward the General Grand Chapter, and possibly there may be a resumption of the former relations at some not distant day.

The ten Chapters within the jurisdiction have an aggregate membership, as last reported, of 2,167. Providence Chapter has about 1000 members. The work and lectures practised in Rhode Island are supposed to be quite nearly in accord with the Webb standard, and in substantial accord with the ritual of neighboring jurisdictions. Some twenty years ago a Committee on Work recommended to the Grand Chapter certain changes, for the most part in the way of abridgement and the elimination of repetitions, etc., and their recommendations were adopted. The efficient services of a Grand Lecturer have been very helpful to a better understanding of the work during recent years.

In closing this Chapter on Capitular Masonry the writer would again express his strong conviction as to the value of the degrees included within the system thus designated. Especially ought emphasis to be placed on the Royal Arch degree, than which none other, except that of Master Mason, has associated with it so much of historical, symbolical, and moral worth. The Holy Royal Arch degree has well been termed "the root, heart and marrow of Freemasonry," and is most essential to an understanding of the far reaching and sublime character of the Masonic system. A grade so beautiful and suggestive, capable of so many significant illustrations, and covering so

broad a range of truth, ought to be maintained with an abiding zeal; its glory should be magnified and its interests watched over by a loyal and devoted membership.

Supported by a constituency thus intelligent and loyal, the Capitular organization will continue to hold its place among the world's forces of moral helpfulness. Not only will it interpose a needed barrier to the tide of unbelief, which sometimes seems to threaten the very foundations of Revealed Religion, but it will prove itself a potent influence in the development of man's spiritual nature, by which he comes to realize the law and the love of Almighty God.

## CHAPTER XI.

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### CRYPTIC MASONRY.

THE word Cryptic has a well understood meaning as applying to a part of the Masonic system, which, in the modern classification, includes the degrees of Royal, Select, and Super-Excellent Master. The last named degree, however, has no close relation with the others, and in a strict limitation of the word would not be designated by the name Cryptic. In the organizations of Councils it is commonly recognized as an appendant degree—a part of the system, but not essential thereto.

Although the word Cryptic is of modern use among Masons, it is an exceedingly suggestive and appropriate title for the degrees to which it technically belongs. The root meaning of the word is “subterranean,” as signified by the Latin *Crypticus* and the Greek *κρύπτειν*, which refer to a vault or concealed place. Cryptic Masonry, technically, is the Masonry of the Secret Vault. As an important adjunct it is connected with the degree of the Holy Royal Arch.

That there were crypts or vaults beneath King Solomon’s Temple admits of no question. These vaults may have served as secret repositories of costly treasures, relics, etc., as well as burial places of the



illustrations do not. They are used for secret meetings, for the most important purposes, and for which such subterranean gardens are the best. The old legend of the second Temple of Solomon, in its Masonic application,

the temple as of the temple wall, and in the accumulation of rubbish that was required for the commencement of the building. The excavations for this purpose, in the foundations of the temple, had discovered a large quantity of stone, but had been stopped in the search by Mr. Jones, Smith, and Bently, to prevent the removal of the stones to private property, as the stones were to be used in the process of building. The stone was adopted as the material for the building, and this became a necessary consequence, the type of a more excellent description. The stone was also accidentally discovered, supported by seven pairs of pillars, perfect and entire, which from their situation, had escaped the fury of the flames that had consumed the Temple, and the desolations of war that had destroyed the city. The Secret Vault, which had been built by Solomon as a secure depositary for certain treasures that would inevitably have been lost without some such expedient, for their preservation, communicated by a secret passage, to the king's palace; but at the destruction of Jerusalem, the entrance being broken up by the rubbish and the changes it had been discovered by the appearance of a lay, among the foundations of the temple. A general inspection was then made, and the available stones were placed in a pile for study.

Of course all this is legendary—without historical confirmation. But the legend and ceremonial constitute an effective portion of the system of learning, memory, and some important uses of narrative structure.





illustrious dead. They may likewise have been used for secret meetings, for rites of worship and other important purposes, according to the sacredness with which such subterranean chambers were formerly regarded. The old legend, connected with the construction of the second Temple, as represented by Dr. Oliver, in its Masonic application, is as follows :

“The foundations of the Temple were opened, and cleared from the accumulation of rubbish, that a level might be procured for the commencement of the building. While engaged in excavations for this purpose, three fortunate sojourners are said to have discovered our ancient stone of foundation, which had been deposited in the secret crypt by Wisdom, Strength, and Beauty, to prevent the communication of ineffable secrets to profane or unworthy persons. The discovery having been communicated to the prince, prophet, and priest of the Jews, the stone was adopted as the chief corner-stone of the reëdified building, and thus became, in a new and more expressive sense, the type of a more excellent dispensation. An avenue was also accidentally discovered, supported by seven pairs of pillars, perfect and entire, which, from their situation, had escaped the fury of the flames that had consumed the Temple, and the desolation of war that had destroyed the city. The Secret Vault, which had been built by Solomon as a secure depository for certain secrets that would inevitably have been lost without some such expedient for their preservation, communicated by a subterranean avenue with the king's palace ; but at the destruction of Jerusalem, the entrance having been closed by the rubbish of falling buildings, it had been discovered by the appearance of a key-stone among the foundations of the *Sanctum Sanctorum*. A careful inspection was then made, and the invaluable secrets were placed in safe custody.”

Of course all this is legendary—without historical affirmation. But the legend and ceremonial constitute an effective portion of the system of Freemasonry, and serve important uses of moral instruction.

Thus in the Royal Arch degree much more is signified by the secret vault, including the ceremony of search and finding, than what is shown in the representation of the legend to which reference has been made; there is a moral significance as well. The great lesson of this part of the ceremony consists in the illustration given that truth does not always appear on the surface, is not easily obtained, and must be persistently sought after in its places of concealment. To obtain the best wisdom and the highest good, there must be patient search and a brave endurance of many hardships. All this belongs to the moral significance of the ceremony connected with the Secret Vault in Royal Arch Masonry.

In a similar way of impressive teaching the Cryptic degrees have value. Their claims of historical relation may be open to question, but there is no doubt as to the importance of the suggestions interwoven with their symbolic and legendary features. Masonically, in the expression of the Cryptic Rite, the vault is a sign of increasing light and life. It suggests that truth shall take the place of error; that knowledge shall banish ignorance; that light shall drive out darkness, and life obtain the victory over death. No symbolism is more sublime and far reaching than that which Masonically attaches to the Secret Vault.

As regards the origin of the Cryptic degrees much difference of opinion exists. It is difficult, not to say impossible, to determine just when and where Cryptic Masonry took its rise, or what were the antecedents most closely related with the system formulated. It is along an often obscure way that an enquirer proceeds in seeking to ascertain in what form and under

what control its first expression was made. There is no clear, conclusive testimony which fixes the time and place when and where this part of the Masonic system had its birth; at the best its early history must be regarded as fragmentary and uncertain. The scanty records belonging to the formative period of the Cryptic Rite are neither as definite or as ample as could be desired.

Masonic writers do not agree in their views as to the derivation of the Council degrees. It is held by one class of writers that these degrees originated within the Scottish Rite, and first made their appearance on the Continent of Europe. Another theory is that they were developed in connection with Royal Arch Masonry, and primarily identified with the organic life thus made necessary. Still another view is that these degrees in substance were formerly connected with or developed from the York Rite, "the mother of all speculative Masonry." Bro. W. J. Hughan, excellent authority on all Masonic subjects; expresses his opinion that Cryptic Masonry was known in England about the middle of the Eighteenth Century, although but slight consideration was accorded it. He admits that at that time there was no distinct shaping of degrees or of a system in connection with the Secret Vault, but thinks there were certain recognized adjuncts to the Royal Arch, out of which may have come, possibly with some accretions from French sources, the more clearly defined forms of such degrees as presented at a later period. This, however, is hardly more than a matter of inference; and Bro. Hughan frankly admits that Cryptic Masonry is an American production. On this point he expresses his thought as follows:

“But whatever may have been the origin of the Council degrees or from whatever source they may have emanated, in their propagation and diffusion they are strictly American. After a most diligent search I am unable to find any traces of their ever having been conferred, under the names they now bear, in any country of Europe prior to their introduction under American auspices.”

Bro. Hughan notes the different opinions advanced as to the development of these degrees on American soil, concerning which he says “there is a hopeless confusion of historical data,” and comes to this conclusion, viz: That most likely, about the beginning of the present century, the degrees of Royal, Select, and Super Excellent Master, were detached degrees, “floating about in the Masonic nebulae of the time, in much the same manner as the Royal Arch had been a few years before.” It is clearly evident that at the first these degrees were not united in a system, were not conferred by any authority generally recognized, and whether under control of representatives of the Scottish Rite or of Royal Arch Chapters, were but little bound by any definite rule or method. Previous to about the close of the second decade of years in the present century, there was no unity of the Cryptic system or independent direction of the same. In some portions of the country the degree of Royal Master was recognized, and in other sections the more important degree of Select Master was known to a few brethren; but it was not until after 1818 that organizations were established for the conferring of both degrees, and not until a still later period was the degree of Super-Excellent Master included in the system. Before the year 1818, according to Bro. J. H. Drummond, the Cryptic degrees had never been

united as a system. The condition just before the period of uniting the two degrees properly designated by the title of Cryptic, and establishing organizations to represent such a system, is described by Bro. Drummond as follows :

“Moreover, there is not the slightest evidence of the existence, at that time, of a single organized body of Select Masters in the world, but abundant evidence to the contrary. There was then in New York only one Council of Royal Masters in active life—Columbian Council in New York City—organized as a voluntary body in 1810, without charter or warrant from any source. From correspondence of John Harris, of New Hampshire, in 1815, it seems that there had been a Council of Royal Masters at Albany, but was then dormant ; there was also a Council of Royal Masters at Hopkinton, New Hampshire, formed by four Royal Masters in 1815, of their own motion, and without any warrant. At the session of the General Grand Chapter in 1816, these were the only organized bodies of the Rite in the North ; and in the South the Select Degree was then conferred only in temporary Councils. In fact I agree with Bro. Schultz, that up to that time the Select Degree only had been cultivated in the South, and the Royal Degree only in the North, except so far as the former had then been conferred by Abram Jacobs, and those receiving the degree from him. With this exception it was first brought North by Jeremy L. Cross.”

Before treating the connection of Cross with Cryptic Masonry, and noting his active labors in Rhode Island, it may be well to refer again to the conflicting claims put forth regarding the descent of the Council degrees. The present writer would not dogmatize on this vexed question. It is possible that one or both of the leading degrees of the Cryptic system were associated with the Rite of Perfection, introduced into this country, in 1767, by Henry A. Francken, a Deputy Inspector General, commissioned as

such by Stephen Morin, who is often spoken of as the founder of the Scottish Rite in America. Whatever powers Francken possessed he communicated to Moses M. Hayes, of Massachusetts, who in turn gave like authority to Moses Cohen, who went to Jamaica, established a Consistory there, and conferred various degrees under its name and authority. A certificate from Moses Cohen, dated November 9, 1790, represents that Abraham Jacobs had been instructed in the degree of "Select Masons of Twenty-Seven;" and the claim is made that there is no earlier written record of the Select Masters' degree than this--though of course, as already stated, there are numerous incidental allusions in Masonic documents of England, France and Germany, which may be construed as applying to such a degree. It is not clear whether the degree was "found" by Cohen or Jacobs; or was "manufactured at Charleston;" or was brought there from Berlin, as described by Holbrook, who says a certified copy of the original ritual of the "Royal Select degree" was deposited, in 1788, in the archives of the Grand Council of the Princes of Jerusalem at Charleston; or was derived from some other source. There is no question, however, of the fact that, about the year 1790, Jacobs was conferring the degree of Select Master, while at nearly the same time Joseph M. Meyers, Deputy Inspector for Maryland, and Henry Williams, also of Maryland, who is referred to in several well authenticated Masonic documents as "Grand Inspector General," were conferring or authorizing the conferring of the same degree. In 1792, by authorization of Williams, a "Grand Council" was established in the city of Baltimore.



The degree of Royal Master seems to have been unknown, in that locality, at the time to which reference is made. It was known, however, in New York, soon after the beginning of the present century, and may perhaps claim that city as its birthplace. A few years afterward, as stated heretofore, the two degrees were joined in a system, and were worked in independent bodies, or by assemblies of Chapter or Scottish Rite Masons.

Bro. George W. Warvelle, of Illinois, who has given a careful study to the rise and progress of the Cryptic degrees, expresses his opinion adversely to the proposition that these degrees were ever under the lawful control of Scottish Rite Bodies. He thinks the Supreme Council was mistaken in its claim distinctly put forth in 1827, and often re-affirmed, albeit he does not question the fact that Inspectors of the Scottish Rite had much to do with the early dissemination of the degrees of Royal and Select Masters, and that the Supreme Council assumed to control the organizations—some of them at least—when first established. Bro. Warvelle in closing a recent paper on the Cryptic Rite, expresses his thought as follows:

“In thus considering our origin and tracing our descent, we may safely assert that our extraction is honorable and compares favorably with any of the bodies that came into existence contemporaneously with us. We are not the illegitimate offspring of the Scottish or any other Rite, nor are our liturgies the side-degrees of any system. Our inception may be traced by internal evidence to the Ancient York Rite, the mother of all speculative Masonry. Our birth was that of an independent organization with no fealty or other incident of servitude to any foreign body. Our growth and development has been upon the lines of freedom that characterize the York Rite and distinguish



it from all others. Our government is in consonance with the cherished principles of democratic equality first practised by the Masonic guild, while our symbolism, allegories and moral teachings complete and fully perfect the Masonic system of the York-American Rite. That the Cryptic Rite will survive in some shape as long as Masonic symbolism shall endure, I do not doubt; that it will ever be one of the agencies for the diffusion of pure *Masonry* seems equally certain, but of the manner of that existence, or the instrumentalities to be employed to effect the same, the experience of the past furnishes no sufficient grounds on which to predicate the future. It is for the Companions of the Royal Arch, to whom it was first given and to whom it rightfully belongs, to solve the question."

From whatever sources these degrees may have been derived, and whatever may have been the control to which they were at the first subjected, there is no question that to Jeremy L. Cross belongs much of the credit of extending and adapting these degrees for Masonic uses, and opening the way for their expression and control by independent bodies. He was made a Royal Arch Mason in Champlain Chapter, No. 2, at St. Albans, Vt., July 11, 1815. The next year he was in Providence, where he perfected himself in a knowledge of the Royal Arch system. At that time and afterwards he was engaged as a self constituted "lecturer to the Masonic Lodges" of various jurisdictions. If he made such "lecturing" a means of living, none the less must he be regarded as a zealous and well informed Craftsman.

Soon after Cross' first visit to Rhode Island he became specially interested in the Cryptic part of Freemasonry, and while at Baltimore, probably in 1816, he received the degree of Select Master from Philip P. Eckel of that city, presumably with authority to confer the same on Royal Arch Masons at his own



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 Solomon Sias to be the first Principal Conductor of the Work,  
 and I do Grant them full power, with their Constitutional mem-



will and discretion. He soon ascertained that a "Grand Council of Select Masters," in New York city, was granting charters to Subordinate bodies. He asked authority to establish Councils and grant warrants, and was empowered to do this by a commission issued by Eckel and Niles in 1817. Two years later, having in the interim received the degree of Royal Master, Cross was given augmented powers; for on the 29th of September, 1819, acting in the name and under the authority of the "Grand Council of Royal and Select Masters," of the State of Maryland, he gave a charter, "without expense," to Providence Council of Royal and Select Masters, the first organization of Cryptic Masons in Rhode Island. Herewith is a copy of the Charter thus issued:

*To all whom these presents may Come, GREETING :*

Know Ye That by the High Powers in me vested by the Grand Council of Royal and Select Masters, held in the City of Baltimore in the State of Maryland North America: I do hereby Constitute and Empower the following Illustrious Companions Viz—Samuel Jackson 2nd, Caleb Earle, Philip Peck, Wm. Wilkinson, Henry Holden, Israel Amsbury, Asa Bosworth, Moses Richardson, Henry Mumford, Jason Williams, Elezer P. M. Wells, Josiah Whitaker, Lowell Adams, Henry Martin, Nehemiah Dodge, Barnabas Bates, Solomon Sias, Bernon Dunn, John P. Jones, Peter Grinnell, Samuel Warner, Barney Merry, John T. Lowden, Joseph Gonsolve, Caleb Sayles, Jos. Tomkins, Richard Waterman, Jobe Smith, John Truman, Jn'o Carlile, Nath'l Lyon, Pardon Sayles, John T. Jackson, Samuel Greene, Apollos Cushman, Ezekiel Robinson, Rih'd Peirce, & Sam'l Adams, To form themselves into a Regular Council of Royal & Select Masters: and I do appoint my Worthy Companion Samuel Jackson 2nd to be the first Thrice Illustrious Grand Master, Caleb Earle first Deputy Illustrious Grand Master, and Rev. Solomon Sias to be the first Principal Conductor of the Work, and I do Grant them full power, with their Constitutional mem-

bers to Congregate Open and Confer, the degrees of Royal & Select Masters & do all other business appertaining to Said degrees for which this Shall be their Sufficient Warrant, untill Revoked by the Grand Puissant, And I do further direct said Council to hold Its meetings at Providence County of Providence & State of Rhode Island.

Given under my hand at Providence, this  
Twenty Seventh day of September, A. D.  
1819, of the Deposit 2819.

JEREMY L. CROSS, *D. G. P.*

The establishment of this organization dates from March 28, 1818. On that date there was a meeting held in Masons' Hall, attended by "Royal Arch Masons, who, from time to time, have received the degree of Royal Master." Samuel Jackson, Caleb Earle, William Wilkinson, and others, united in the preliminary steps then taken which led to a new organization. At an adjourned meeting held May 19, 1818, it was voted that "the degree of Select Master be attached to this Council." The organization thus established received its first Charter as shown on a preceding page. Providence Council enjoyed a good measure of prosperity until the time of the Morgan excitement. During the Anti-Masonic period it was dormant; but was revived when the fierceness of the storm had abated. At one time, for a brief period, it delegated its powers to Providence Royal Arch Chapter. Since its revival, in 1841, Providence Council has maintained its existence under generally favorable conditions, and it occupies at the present time a position of deserved prosperity. It should be mentioned in this connection that the authority of Cross' Charter was recognized by Providence Council up to the time of the organization of the Grand Council of Rhode

Island in 1860; and it stood entirely aloof from any governing power outside of itself

Rhode Island at one time was open territory, so far as regards Council organizations, for adjoining jurisdictions. Thus, in 1847, Pawtucket Council was established by sanction of the Grand Council of Massachusetts; and in 1860, Webb Council, at Warren, was chartered by the Grand Council of Connecticut. In 1849, the Supreme Council of the Northern Jurisdiction, Scottish Rite, authorized the establishment of a Lodge of Perfection, at Newport, and in express terms sanctioned the conferring of the degrees now included in Cryptic Masonry by a Council of "Select Masons of 27," organized as within said Lodge, or attached thereto by a close bond of connection. As a matter of some interest, and as bearing upon some of the points heretofore stated, a transcript of the authority thus conferred—it being included in an *addendum* to the Charter—is herewith presented:

"SUUM CUIQUE."

"Know ye, also, that we, the within named Supreme Grand Council, hereby grant unto our Lodge of Perfection within named, full power and authority to open and hold, whenever necessary, a Council of 'Select Masons of 27,' for the sole purpose of initiating any of the active members of said Lodge, who are of the grade of 'Grand, elect, perfect and sublime Mason,' that shall petition for the same, and be found worthy, into the degree of a 'Select Mason of 27,' and the appendant degrees of Royal Master and Super-Excellent Master; and the presiding officers for the time being of the Lodge within named, and their lawful successors in office, are hereby appointed and constituted the presiding officers of such Councils, wherever held, and are required to act as such, taking rank and discharging the duties corresponding to the rank and duties they hold and discharge in their said Lodge. And the said Lodge is hereby



required to report the names of all brethren thus initiated into the afore-named degrees in its annual returns to be made by all Lodges of Perfection within our Jurisdiction.

"In witness whereof, we have signed this, our special Warrant, and have hereunto affixed the Grand Seal of our illustrious Order, this 28th day of the eighth lunar month, called Hesvan Ano. Heb. 5610, Ano. Ress, 2386, corresponding to the third day of November, 1850, of the Christian era.

"Deus meumque jus.

"J. J. J. GOURGAS,

"M. P. Sov. Grand Commander, 33°. [Seal.]

"ARCHIBALD BULL,

"Sov. Grand Inspector-general, 33°.

"G. F. YATES,

"M. Ills. Insp. Lieut. Grand Commander."

Bro. J. Ross Robertson, in his well arranged and reliable History of the Cryptic Rite, published in 1888, referring to this authorization given to Scottish Rite brethren in Newport, says: "There was no mention of this endorsement in the record of the Supreme Council, and no return of the work done under that authority was made, so that the fact of its existence was not known to the officers of the Supreme Council until 1870, when, immediately upon receiving information of it, the Grand Commander suspended the authority, which was fully revoked at the next session of the Supreme Council." It may be added in this connection, to complete a proper reference to the body established under Scottish Rite authorization at Newport, that it flourished for a time, holding a semi-detached relation to other bodies organized on a different basis and holding other allegiance, but, in 1870, came into line with the Subordinate Councils of Rhode Island, and accepted a Charter running to

De Blois Council, granted by the Grand Council having jurisdiction.

This Grand Council was organized October 30, 1860, at which time there were four bodies representing Cryptic Masonry in Rhode Island, each deriving its authority from a source different from all the others. The number of Cryptic Masons in the State at that time was less than three hundred. There was but little enthusiasm regarding the Cryptic Rite. There were, however, certain earnest advocates of the Council degrees and of their preservation in a distinct form of organization, who determined upon a forward movement. A Convention called at the request of these brethren met in Masons' Hall, Providence, March 9, 1860, three Councils being represented, viz: Providence, Pawtucket, and Webb, of Warren. At this meeting an invitation was sent to De Blois Council, of Newport, to participate, but the invitation was courteously declined. Several adjourned sessions of the Convention were held, and after much careful consideration, a decision was reached to form a Grand Council. Tuesday, Oct. 30, 1860, was the date fixed upon for public recognition of the new Body and the installation of its officers, and prominent Craftsmen from Massachusetts and Connecticut were asked to attend and conduct the services. In accordance with such arrangement, on the date named, October 30, 1860, the Grand Council of Rhode Island was instituted, Ill. Companion E. P. Moore, Grand Master of the Grand Council of Massachusetts, and Ill. Companion H. B. Ensign, Grand Master of the Grand Council of Connecticut, taking the leading parts in the constituting and installing ceremonies. Rev.

Companion Sidney Dean officiated as Grand Chaplain. The following named Companions were installed as Grand Officers for the ensuing year:

- Ill. Companion JAMES SALSURY, M. P. Grand Master.
- Ill. Companion CHARLES H. TITUS, D. P. Grand Master.
- Ill. Companion SAMUEL LEWIS, T. I. Grand Master.
- Ill. Companion HENRY F. SMITH, G. P. C. W.
- Companion BELA P. CLAPP, Grand Treasurer.
- Companion JOHN F. DRISCOL, Grand Recorder.
- Companion EDWIN HOWLAND, G. C. G.
- Companion REV. SIDNEY DEAN, G. C.
- Companion CHRISTIAN M. NESTELL, G. S.
- Companion E. B. WHITE, G. G.

By vote of the Grand Council thus organized the several local Councils in Rhode Island were asked to accept Charters from the Grand Body, and come regularly under the jurisdiction of the same, "according to ancient Masonic usage." Providence Council, No. 1, Pawtucket Council, No. 2, and Webb Council, No. 3, received Charters, taking rank in the order named; Woonsocket Council, No. 4, was organized April 8, 1868; and the Companions at Newport, De Blois Council, No. 5, became allegiant to the Grand Council in 1870.

The Grand Council started out with James Salsbury as Grand Master. He was a man of strong characteristics, having great love for Freemasonry in all its branches, but especially for the Cryptic Rite. It seemed every way appropriate that he should be placed at the head of the new Grand Council, a position which he held for six years. Companion James H. Armington, greatly esteemed and beloved by the Craft, was the second Grand Master. He held office for three years. The succession to the first office in

the Grand Council has been as follows: Charles R. Cutler, Stillman White, Albert H. Cushman, John F. Adams, Amos A. Pevey, Edwin Baker, Rev. Wm. N. Ackley, Osmond H. Briggs, Horace K. Blanchard, Wm. J. Huntington, Arthur H. Armington, and Albert L. Anthony. Companion Wm. R. Greene has held the office of Grand Recorder for the past sixteen years.

The five Subordinate Councils in the jurisdiction have been fairly prosperous since the organization of the Grand Council. The aggregate membership of these bodies as last reported is 1088. Providence Council returned a membership of 565.

October 30, 1885, was observed by the Cryptic Craft of Rhode Island, under the auspices of the Grand Council, as the twenty-fifth anniversary of that organization. A Committee, of which Past Grand Master John F. Adams was Chairman, arranged for the celebration, which took place, Grand Master Osmond H. Briggs, presiding, on the date named, in Freemasons Hall, Providence. The exercises consisted of an historical address by Rev. Henry W. Rugg, an oration by Rev. W. N. Ackley, and musical selections by a quartette choir under the direction of the musical director, Companion George H. Lincoln. The exercises were followed by a banquet, with toasts and addresses. The occasion took on some features of special interest, and contributed a fresh impetus to Cryptic Masonry, which now holds an assured position in our jurisdiction, although far less prosperous than its friends could desire.

It does not come within the scope of this historical review to attempt to fix the place and worth of the

- Cryptic system, much less to discuss any of the questions that relate to supposed helps or hindrances in its path of progress. The writer believes the Council degrees to be essential to the unity of Ancient Craft Masonry, and that an independent organization will best tend to their preservation and usefulness. If such a conclusion is justifiable—if the Cryptic degrees have a Masonic and moral value—it most assuredly should be regarded both as a duty and a privilege by all Royal and Select Masters to be active in their support, ever striving to promote the efficiency and augment the usefulness of this branch of Freemasonry.



*John F. Kennedy*







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## CHAPTER XII.

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### ORDER OF KNIGHTS TEMPLARS.

**A**MERICAN Templary, now a flourishing and influential organization, includes three degrees, or orders, viz: Knight of the Red Cross; Knight Templar; Knight of Malta. The system thus outlined is commonly designated by the term Masonic, although in a strict construction of words there may be some question as to whether or not the appellation is rightfully used in such a connection. As a matter of fact, however, the Templary of the last hundred years or more has been in touch with the Masonic institution, so that there seems to be nothing misleading in the use of the descriptive terms "Templar Masonry" and "Masonic Templarism." It is only Royal Arch Masons who are eligible to receive the Orders, conferred by Templar bodies; and in the working of these Orders frequent references are made to the ceremonies of the preparatory degrees. Evidently there is a vital bond between the Masonic and Templar systems, however distinctive, in many respects, each may seem to be.

The first degree of the modern Templar system is essentially Masonic, referring as it does to events connected with the rebuilding of the Temple in Jerusa-

lem, at which time, according to Jewish teaching and tradition, the favor of a Persian monarch was obtained for the carrying forward of that important undertaking. The legend connected with the seeking and obtaining of this desired help for the rebuilding of the City and Temple is as follows: The Jews, in the time of the prophet Haggai, returning from their captivity and undertaking such rebuilding, encountered opposition from the Samaritans. Zerubbabel, with other Hebrew men of rank, made a visit to the Court of Darius and was successful in securing the King's favor and protection, and likewise his promise to restore the holy vessels which Nebuchadnezzar had pillaged and taken to Babylon.

This legend is the ground-work of the first degree in American Templary—the Order of Knight of the Red Cross—and is known in England as the Red Cross of Babylon. It has a well defined resemblance to the sixteenth degree of the Ancient and Accepted Rite, from which source, no doubt, it was derived, receiving various modifications in its adaptation to the American system of Templary.

The Red Cross ceremony, as practised under Templar sanctions, is invested with a large measure of attractiveness. It aims to set forth the importance of truth, to which attaches the force of omnipotence itself, and thus impresses lessons of sublime significance. It has no analogy, however, with the chivalric degrees, and by many writers is regarded as out of place in the recognition accorded to it in the American system of Templary. Dr. Creigh, of Pennsylvania, in a report presented by him to the Grand Commandery of that jurisdiction, refers to the Order

of the Red Cross as an "interpolation" which "should never have had any connection with the Templar Order, being unworthy of the high character of the Christian Orders of Knighthood." In the judgment of Bro. Geo. C. Connor, of Tennessee, this Order is not so much out of harmony with the distinctive grades of the Templar system as would at first appear. He defines it as "an Order founded upon Truth, recognizing the God of Truth as the one true and living God." As thus regarded it may well hold its place as preparatory to the Order of the Temple. "As Judaism was a preparation for Christianity," says Sir Knight Connor, "so let the Illustrious Order of the Red Cross be a preparation for the Christian Order of the Temple."

Whether considered as congruous to the Templar system, or otherwise, there can be no question that the Order of the Red Cross, whose Masonic parentage is clearly proven, has an abiding place in the organization that now gives it recognition, in connection with the degrees of Knight Templar and Knight of Malta. The Red Cross Order constitutes an honorable grade in the system of American Templary, and as such is entitled to its full measure of respect.

It is a mistake to suppose that this degree of Red Cross Knight was invented by Thos. Smith Webb, for the evidence is abundant and clear to show its existence many years prior to the time of Webb. There can be no question of the fact that such a degree, in ceremony and ritual much like the present form, was worked by brethren associated in Royal Arch Chapters, and in Councils, during the latter part of the Eighteenth Century. Undoubtedly the Order was

thus conferred in Boston, Providence, Philadelphia, Charleston, and elsewhere. There is good warrant, however, for the inference that Webb rendered an important service in improving the ritual of the Red Cross, and in adapting it for use in the Templar system as practised in this country.

American Templary takes on its distinctive form and character from the two Orders of Christian Knighthood included within its lines—Knight Templar, and Knight of Malta. The last named grade is founded on a suggestive legend, viz: St. Paul's shipwreck and consequent visit to the island of Malta, and embodies important lessons of faith and morals, which are illustrated by emblems of beautiful significance. This degree holds a marked resemblance to the Knight of the Mediterranean Pass, Knight of St. Paul, etc., practised in other bodies, but never made specially prominent in those organizations. Such, indeed, has been the case with the Knight of Malta grade in the Templar organization—it has had less attention, perhaps, than it deserved, being commonly relegated to a subordinate place of rank and interest.

Most assuredly, on historical or traditional grounds, fairly well defined, the Order of Malta, representing the Brothers of St. John or Ancient Hospitallers, might almost seem entitled to precedence. It claims an earlier origin; and it maintained its vigor and preserved its influence long after its associate Order was suppressed. The same exalted spirit of chivalry characterized the Ancient Knights of St. John and the Knights of the Temple. It was the spirit which Hallam defines as "an active sense of justice, an ardent indignation against wrong, a determination of

courage to its best end, the prevention or redress of wrongs," combined with "loyalty, courtesy, magnanimity." Both of these Orders bore the same chivalric stamp, and thus they became grandly distinguished. Side by side the Knights Hospitallers and the valiant Templars fought many hard battles with the Turks and Saracens, so gaining a reputation that will long abide. Modern Templary is greatly favored in being able to trace, even traditionally, a line of descent from such heroic sources.

But, as already intimated, the distinctive character of the Templar institution in the present century, depends chiefly upon the one grade which fixes the title of the Order. The rank, prestige, and influence of the modern organization, are very closely interwoven with the Order of Knights Templars, concerning which, as established in the Middle Ages, the most of related interest attaches. It matters not that only a line of tradition connects the modern Templars with the Ancient Order; that the associations are mostly those of sentiment and symbolism; still are the connecting links held precious, and intelligent Knights Templars of to-day turn their mental vision earnestly and enquiringly to the Templary that was so powerful centuries ago.

The ancient Templars were a military Brotherhood instituted for the protection of Christian pilgrims in Palestine. Nine devoted Knights, among whom were Hugh de Payens and Geoffrey de St. Aldemar, bound themselves together in the formation of such a body. They first took the name of "Poor Fellow Soldiers of Jesus Christ;" but in 1118, when they were given an establishment near the supposed site of King Sol-

omon's Temple, they acquired the title of "Knights of the Temple," and from that time forward were commonly called Templars. The story has often been told—how they grew strong in numbers and in wealth, rendering a service of valor and benevolence in Palestine—how, after their return from the "Holy Wars," they were the recipients of vast estates and made their Order powerful both in France and England, until their prosperity brought against them the forces of envy and persecution which proved their ruin. The end came with the death of their Grand Master Jacques de Molay, who was executed March 18, 1313. The dispersion and suppression of the Order soon followed.

It does not come within the province of the present writer to consider in this connection the claims sometimes advanced, viz: that the Ancient Order survived the period of persecution, was never suppressed, but has maintained its existence in France and England, being the actual source and legitimate authority for Templar organizations of comparatively modern date established in those countries, as well as in other lands. There is no sufficient evidence to justify such conclusions. Many of the manuscripts quoted in support of such a theory are of doubtful authenticity. Dr. Woodford, in Kenning's *Cyclopædia*, expresses his judgment as follows:

"We doubt the authenticity of these manuscripts, and we reject the foolish theory. It has been averred that some of the Templars fled into Scotland, and there united with the Freemasons in perpetuating the Order. This was the idle legend of the Strict Observance. It has been declared that an order of the Temple has existed in Paris ever since, which preserved certain relics of Molai and others, and bases its existence on the



charter of Larmenius. We believe that the charter is an absolute forgery, and the historic continuation, despite great names, a pure myth. We know too well the history of Templar suppression now to accept any such theory. In England they were either sent to monasteries in the north, or wandered about in the south ; some were supported by "pensions" granted by the Knights Hospitallers ; and for over 500 years nothing was heard in England of this great and cruelly persecuted order. Somewhere about 1770 there arose an adopted order of the same name in England ; and the French movement, which seems to have sprung from Ramsay's Templar theory, culminated in the Strict Observance. But, alas ! the Nemesis of history always rejects pure fable and carefully arranged perversions of truth ; and the relentless criticism of the last twenty-five years specially has endorsed the condemnation of older German writers as regards assertions which are fictions, claims which are childish, and idle pretensions, hurtful alike to the teaching and temper of cosmopolitan Freemasonry. What the exact connection of the Templars with Freemasonry was, must always be a moot question. The alleged Roman MSS. published by Merzdorff assert a distinct union between Masonry and the Knights Templar. But as we reject these MSS. unhesitatingly, until better evidence is given of their existence and age, we cannot rest any argument on their evidence. We believe that the Knights Templar found Freemasonry existing, and adapted it, in some way, in their secret chapters, to their own purposes and for their own ends, whatever they may have really been ; but we utterly reject the hypothesis, as alike unnatural and unhistorical, which seeks to make Freemasonry a product of Templarism."

The writer of this History has no doubt in regard to the suppression of the Ancient Order of Templars as affirmed by the most reliable authorities. Whatever society lays claim to be its direct, lineal, successor, needs to show stronger proofs than any which have yet been presented. The Masonic Templarism of the Eighteenth and Nineteenth Centuries may only claim to be identified with the Ancient Order,

by the traditions, lessons and legends, incorporated into the modern system, and by the likeness of sentiment and of faith in many respects discernible. The traditional connection is worth preserving and emphasizing. There is a flavor of the old heroic spirit in modern Templary that could not well be spared; and there are reminders of the pilgrims and warriors of crusading times, which brighten the pages of the Templar ritual as it is now learned and taught. But to claim anything more than this—to assert that the Templarism of the Nineteenth Century is historically the successor of the Templar Order of the Crusades—seems alike unnecessary and unwise.

If it is conceded that Masonic Templarism is comparatively a modern institution, there will be less difficulty in passing upon the question as to whether or not there was any actual connection between the Ancient Order of the Temple and Freemasonry. Such a connection has been claimed. Distinguished Knights Templars have stated that “although the professed object of the Ancient Templars was to protect Christian pilgrims, whose mistaken zeal had led them to the Holy Land, yet it is beyond a doubt that the chief and primary intention was to practice and preserve the rites and ceremonies of Freemasonry.” Such an identification could not have existed. The evidence is altogether wanting to establish the theory that the Craftsmen of the Middle Ages organized the Ancient Templar Society; or to support that other proposition which assumes Freemasonry to have been fostered and preserved by the Ancient Templar Order. An eminent Sir Knight, Past Grand Master James H. Hopkins, of Washington, D. C., in treating

this claim in one of its forms, says: "The claim cannot be substantiated, inasmuch as the Order of the Temple was founded in 1118, and that of Freemasonry in 1717, and at later times did not exist as an institution like unto that of the Eighteenth or even of the Sixteenth Century, much less like that of any other existing organization of the Twelfth Century, when the Templars of the Crusades had their origin." The excellent authority quoted adds the suggestive statement that in the middle and latter portions of the Eighteenth Century, "there are abundant records to show Masonry and Knighthood living and working together," from which fraternal sympathy inferences may be drawn as to their common origin, purposes, etc. Such inferences, while hardly justifying the conclusion "that the Order of Knights Templars is dependent upon Freemasonry for its cement, and that the principles which govern one govern both," are yet a sufficient warrant for the opinion expressed at the beginning of this Chapter, viz: that there is ample justification for the use of the terms "Masonic Templary" and "Templar Masonry." Taking this view, however, there are distinctions between Freemasonry and Christian Knighthood represented in the modern Order of Knights Templars, which must not be obscured. Templary is essentially a Christian institution; it requires faith in the Son of God, and makes much in its ceremonies of the sufferings, death and resurrection of Him who is called the Lord of Light and Life.

Masonic Templary was but little known or practised in the Eighteenth Century. In Great Britain, as in America, the first recognition of the grade of

Knight Templar was by Lodges, or Chapters working under Lodge warrants. The expression "Royal Arch Templar," sometimes found in old certificates or other Masonic documents, shows how the degree was first regarded and worked. St. Andrew's Royal Arch Lodge, of Boston, held its first recorded meeting August 28, 1769, the entry under that date being as follows :

"The petition of Brother William Davis coming before the Lodge, begging to have and receive the parts belonging to a Royal Arch Mason, which, being read, was received, and he unanimously voted in and was accordingly made by receiving the four steps, that of Excellent, Super-Excellent, Royal Arch, and Knight Templar."

Bro. Wm. J. Hughan, commenting upon this record, of the authenticity of which there can be no doubt, says: "This minute contains the earliest known reference in the world to the degree of a Masonic Knight Templar." A few years later Kilwinning Lodge, No. 75, Dublin, Ireland, was conferring the degree of Knight Templar. In Scotland, at a still later period, but before the close of the Eighteenth Century, this degree with other associated high degrees became somewhat known, but was regarded with but little favor. Thomas Dunckerley is supposed to have given some impetus to the high grade movement in England, and to have shown aptitude in formulating rituals for chivalric degrees and in constituting various Orders more or less in alliance with Freemasonry. There were several "Encampments" in England at the time. In this country, until near the close of the Eighteenth Century, there were no independent organizations of Knights Tem-

plars; and the conferring of that Order, as of the other degrees included in the present system of American Templary, was in very crude form and without any well defined authority. Lodge warrants were interpreted in a very elastic manner, being supposed to give sanction for almost any proceeding to which the name Masonic could properly be applied. Then, the old rule, allowing three Knights Templars, hailing from three different bodies, to meet together and transact business, was taken to justify the creating of temporary organizations for the purpose of conferring the degree or degrees on a certain number of candidates, after which ceremony the meeting dissolved and the temporary body ceased to act.

Thus there were Knights of the Red Cross and Knights Templars in different parts of the country some time previous to the establishment of Templary as an independent institution. This was the case in Boston, Providence, Hartford, New York, Philadelphia, Baltimore, Charleston, and probably in other localities where the Masonic Fraternity had become strong and prosperous. Then followed organizations, with their scope and purposes more or less clearly defined, instituted by virtue of inherent right, or under the sanction of Scottish Rite bodies or other recognized authority. Maryland Commandery, No. 1, of Baltimore, claims an organization going back to 1790, in which year it is assumed to have conferred the Orders of Knighthood. The claim does not rest on satisfactory historic grounds. South Carolina Encampment, No. 1, is supposed to have been formed at Charleston in 1780. A well authenticated Templar diploma, issued by the Invincible Order of Knights

Templars of St. Andrew's Lodge, No. 1, held in Charleston, S. C., has been preserved, and is generally regarded as the earliest Templar diploma of which there is any knowledge. It was issued to Bro. Sir Henry Beaumont, under date of August 1, 1783, and the emblems stamped upon it are such as to justify the inference that the Templar degrees and those of the Ancient and Accepted Rite sustained at that time a kindred relation.

In New York, on St. John the Evangelist's Day 1785, "Knights Templars, with swords," marched in a Masonic procession. Newspapers of the time record other appearances in succeeding years — notably the marching of Knights Templars "with their presiding officer" in a Masonic procession, Dec. 30, 1799, on which date "funeral rites in commemoration of our illustrious brother George Washington were held." The "Old Encampment," sometimes referred to as "Morton's Encampment," is believed to have existed several years before the close of the last Century; it disappeared in 1810. There were other Templar bodies organized in New York city, and elsewhere in the State, about that period. Among them was Temple Encampment, No. 2, of Albany, supposed to have been instituted in 1796. Its early records are missing, however, and nothing is certain as connected with its establishment and first proceedings.

Pennsylvania has claimed priority in the organic life of Templary in this country. The evidence is sufficient to establish the proposition that the Knight Templar grade was conferred under sanction of the Grand Lodge of the jurisdiction as early as 1794. Organizations called "Encampments" quickly fol-



lowed, and a Grand Encampment, claiming general powers, was formed in 1797. Four Templar bodies were recognized in the formation of that Grand Body, viz: Philadelphia, No. 1; Philadelphia, No. 2; Harrisburg, No. 3; and Carlisle, No. 4. No record exists, so far as known, of any meetings held by the Grand Body, or of any action taken by it in issuing Charters or exercising rule over Subordinates. Its life was exceedingly brief. The four Encampments just named ceased to exist after 1824; although St. John's Commandery, No. 1, of Philadelphia, successor of "Encampment, No. 1," may be regarded as in some sense binding the early organization, of which mention has here been made, with the present institution of Templary.

Masonic Templary was recognized in Connecticut as early as 1796, when, according to a statement made before Anti-Masonic times, and never questioned, so far as the knowledge of the present writer extends, an Encampment was formed at Colchester, Conn., and the Order of Knighthood conferred on several Royal Arch Masons. It was in accord with the doctrine of "inherent right" that this organization was effected in July, 1796. The records of the early meetings were not preserved; but in June, 1801, it claims to have perfected its organization, and sought authority for its meetings and the conferring of degrees. This authority was obtained in the form of a Charter issued by the Grand Encampment of England, September 5, 1803, which was regarded as a sufficient sanction for meetings and work until April 28, 1819, when the Encampment—Washington—became allegiant to and under the direct rule of the General Grand Encampment of the United States.



In the jurisdiction of Massachusetts and Rhode Island, where the Orders of Knighthood had been conferred—no doubt in a much abridged form—from the time when St. Andrew's Chapter had sanctioned such a course of procedure, in 1769, there had been occasional attempts at independent organization. As early as 1795, there was an unconstituted association of Knights at Newburyport, Mass., which held meetings and conferred degrees, making no sign of acknowledgment to any supreme authority. In Boston, a Council of the Knights of the Red Cross was organized March 12, 1802, merging itself, four years later—March 15, 1806—in Boston Encampment, which has had continuous life and prosperity, and now includes a larger number of members than any other Templar organization in the world. Dr. Winslow Lewis, alike honored and prominent as a Mason and Knight Templar, in an address delivered before Boston Encampment gave the following succinct narrative of the beginnings of Boston Council and Encampment:

“In 1802, Benjamin Hurd, Elisha Sigourney, Benjamin South, Joshua Eaton, Samuel Billings, and Henry Fowle, all of whom had received, some years previously, from competent authority, the Order of the Red Cross, agreed to establish a Council of that Order in this city; and as there was not at that time any Grand Encampment, or superior establishment, of authority in this country, to take cognizance of their doings, or sanction their proceedings, they called an assembly at Masons' Hall, at the Green Dragon, elected officers, and agreed to hold their assemblies in the Red Cross Order only. They continued until March 15, 1806; when it was dissolved, as it was considered by them illegal to hold their meetings, as there was then an established Grand Encampment of Knights Templar who could not recognize this body, or their principles of organization. Henry Fowle was the first officer of this body during its existence.

"The necessity for the formation of an Encampment of Knights Templar was strongly pressed upon the minds of the members of the Council by some illegal transactions which took place a short time previous to their organization. A number of foreigners, principally Irish, and not of a very reputable character, attempted to establish an Encampment of Knights Templar in the town of Boston; and actually conferred the Degrees of Mark Master, Royal Arch, and several others, besides that of Knights Templar, on ten or twelve persons of no better reputation than themselves: and, in order to give a color of authority to their proceedings, they stole the charter of the Rising States Lodge, and carried it in a coach over one bridge, bringing it into town by another; thereby constituting it, as they expressed it, a travelling lodge.

"The Boston Council were perfectly acquainted with all their movements, and, in concert with the Grand Marshal of the Grand Lodge, formed and executed a plan by which all the members of this new establishment were seized in the very act of conferring the Orders; and the said charter, together with all the jewels of the said Lodge, were found with them, and restored. In order, therefore, to prevent a revival of such business, the Boston Council determined to open an Encampment of Knights Templar and Knights of Malta of the Order of St. John of Jerusalem. This was accomplished; and the first meeting was on Saturday evening, Dec. 21, 1805."

March 3, 1806, a charter was granted to Boston Encampment by the Grand Encampment which had been formed in Providence, May, 1805, under the name of the "Grand Encampment of Rhode Island and jurisdiction thereunto belonging."

Before tracing the origin and expansion of the Grand Body thus designated, attention should be given to the formation of St. John's Encampment, Providence, as a body of Knights Templars, August 23, 1802; for the last named organization was the creating influence of the Grand Encampment of the

jurisdiction, while indirectly, if not directly, it had much to do with the establishment of the present Grand Encampment of the United States.

Prior to the organizing of St. John's Encampment there were Knights Templars in Providence. As such they had been recognized by their Masonic brethren, and had marched with them, carrying the Templar standard, on January 7, 1800, when a public demonstration was made by the Craft of Providence and vicinity in commemoration of General George Washington, then lately deceased. John S. Warner, one of the founders of St. John's Encampment, held a Templar diploma, dated April 28, 1793. Evidently the Sir Knights who established the organization, in 1802, had often taken counsel together before they proceeded to act in the manner described by the original records. The report of the first regular meeting may well be given in this connection. It reads, in part, as follows:

"Providence, August 23d, 1802. The Knights of the most noble and magnanimous Orders, of the Red Cross and of Malta, Knights Templars, and of the Order of St. John of Jerusalem, residing in the town of Providence, having at a previous assembly determined, 'that it is proper and expedient for the preservation and promotion of the honor and dignity of the Orders of Knighthood that an Encampment should be formed and established in the said town,' assembled at Mason's Hall, for that purpose, at 7 o'clock, P. M. Present, Sir Thomas S. Webb, Sir Jeremiah F. Jenkins, Sir Samuel Snow, Sir Daniel Stillwell, Sir John S. Warner, Sir Nicholas Hoppin.

The Knights having unanimously placed Sir Thomas S. Webb in the chair, then proceeded to form and open a regular Encampment of the several Orders before mentioned, in solemn and ancient form, by the name of St. John's Encampment. The encampment then proceeded to the choice of officers by

ballot, when the following Knights were duly elected and qualified to the offices affixed to their respective names, viz :—

Sir THOMAS S. WEBB, Grand Master.

Sir JEREMIAH F. JENKINS, Generalissimo.

Sir THOMAS SNOW, Captain-General.

Sir DANIEL STILLWELL, Standard Bearer.

Sir JOHN S. WARNER, Sword Bearer.

Sir NICHOLAS HOPPIN, Guard."

A committee, of which Sir Knight Webb was chairman, appointed at this first regular meeting, reported a code of By-Laws at an adjourned meeting, convened September 13, 1802, which laws were adopted, and continued, with but slight changes, to be the governing rules of the Encampment for nearly forty years. Among the rules thus approved and maintained was the following, concerning costume:

"*Third*—That every member of the Encampment shall without delay, furnish himself with the uniform of the Order, viz., a black coat, vest, breeches and stockings, or pantaloons, sash, half boots, apron, poniard, cocked hat and hanger; and no member shall be permitted to have a voice or vote at any regular meeting of the Encampment, at which he shall appear deficient in either of the said articles; and for every deficiency he shall also pay a fine of twenty-five cents."

That recognition was given at the first to the several degrees included in the present system of American Templary is shown by another article in the accepted code—as follows:

"*Fifth*—That the following shall be the fee table in this Encampment, viz: For promotion to the several Orders of Knights of the Red Cross, Knights Templars and Knights of Malta, the sum of twenty-five dollars. For admission as a member, if not promoted in this Encampment, ten dollars; which said fees shall be deposited in the hands of the Recorder before a ballot shall be taken for the acceptance of a candidate."

Thomas Smith Webb was the first presiding officer in St. John's Encampment, being successively chosen "Grand Master" until the Charter was obtained in 1805. That he was the principal mover in the establishment of the body, organized at the first on the "inherent right" basis, but confirmed very soon in its accustomed rights and privileges, by a charter granted as heretofore stated, cannot be questioned. Just when and where Webb received the Orders in which he took so much interest is not known. Sir William S. Gardner, a careful writer whose opinions deserve special consideration, held to the view that Webb took the higher degrees and Orders—many of them at least—in Boston; and the fact that he was a frequent visitor in St. Andrew's Chapter of that city would favor such an inference. Sir T. S. Parvin, of Iowa, expresses his opinion that Webb received the Order of the Temple in Philadelphia prior to 1802; but he has no conclusive evidence to support the theory advanced. Some writers think that to Temple Commandery, of Albany, N. Y., belongs the high honor of conferring upon the author of the "Freemasons' Monitor" the Orders of Knighthood; but inasmuch as that body is not named in the first edition of the Monitor, published at Albany in 1797, nor indeed in other editions quickly following, there seems to be little reason for accepting such a conclusion. A more plausible view is that Webb received the Orders of Knight Templar and Knight of Malta in the Old Encampment of New York city, in 1796, this view being supported by the fact that in the original edition of his Monitor, issued the year following, he gives the names of the principal officers

of that body, viz: Jacob Morton, Grand Master; John Abrams, Generalissimo, and Martin Hoffman, Captain General.

But however and wherever he obtained the Orders, there is no gainsaying the proposition that the active Templar life of the great ritualist and organizer began in Providence, and found its first expression in the establishment of St. John's Encampment of that city. To this body he furnished first of all the more complete ceremony and ritual which contributed so much to bring it into deserved prominence, while in many ways, by his presence, ability, and enthusiasm, he helped to send it forward along that path of usefulness which has broadened and brightened until now.

It may not be affirmed that Webb originated the rituals and ceremonies of American Templary, any more than it may be claimed he invented the Orders; but it may be said that he reduced the fragments to order and beauty; he elaborated the system, eliminated some features and added others, so that he is entitled to foremost place among the Templar, as well as distinctively Masonic, ritualists of this country.

St. John's Commandery—Encampment, until the comparatively recent change of nomenclature—has known no interregnum from the time of its formation until now. It has complete records from that first meeting in 1802, when it was established for the conferring of the three Orders that constitute the system of American Templary. It ranks as No. 1 among sister Commanderies, by the charter it received, in 1805, from the Grand Body which had acquired jurisdiction. It asks recognition for seniority, not claiming to be the first body organized in this country to



confer the Orders of Knighthood, but believing itself to be the first permanent Templar organization, privileged to look over an unbroken line of years now approaching a full century, and stamp upon its records and documents the legend that but declares the fact: "*Sine intermissione ab initio.*"

In the early years of its history, as in the later period, many distinguished citizens were received into the membership of St. John's Commandery. Among those of the first period were several eminent clergymen, the record in this respect being as follows:

"Oct. 10, 1817. Rev. Barnabas Bates, Pastor of the Baptist Church in Bristol, was Knighted. April 24, 1818. Rev. Luther Wright, of Barrington, was Knighted. April 2, 1821. Rev. George Taft, D. D., late Rector of the Episcopal Church in Pawtucket, was Knighted. Jan. 5, 1826. Rev. Alexander V. Griswold, D. D., Bishop of the Diocese of Rhode Island, Rev. Dr. Stephen Gano, Pastor of the First Baptist Church, and Rev. Luther Hamilton, after being duly prepared, were introduced and created Knights Templars, and Knights of Malta, of the Order of holy St. John of Jerusalem, in regular and impressive form."

In the record of 1819 appears a reference to Jeremy L. Cross, then residing temporarily in Providence, showing that he received the Orders from St. John's Commandery.

During the Anti-Masonic excitement—from 1829 to 1839—the Commandery admitted no members, but meetings were held, and officers elected each year in accordance with the requirements. At the first appearance of the clearing of the storm work was resumed, and the Orders were again conferred as in former days. In 1842 new By-Laws were adopted;



another revision was made in 1859, and in 1875 the present rules of government were adopted. The body has been prospered in its later as well as its earlier history, and holds a deserved place of honor and influence in the community.

But what of the Grand Encampment organized in Rhode Island? It was more than the Grand Encampment of one small State. At the first it was more far reaching in its assumed authority than at a later period when it only claimed jurisdiction over the States of Rhode Island and Massachusetts. This Body was organized in Providence, May 13, 1805—that being the date when the constitution was adopted as reported by a committee previously appointed—under the name of the “Grand Encampment of Rhode Island, and jurisdiction thereunto belonging.” The following officers were elected:

Sir THOMAS S. WEBB, of Providence, Grand Master.

Sir HENRY FOWLE, of Boston, Generalissimo.

Sir JONATHAN GAGE, of Newburyport, Captain-General.

Sir JOHN CARLILE, of Providence, Senior Grand Warden.

Sir NATHAN FISHER, of Providence, Junior Grand Warden.

Sir JOHN DAVIS, of Providence, Grand Sword-Bearer.

Sir WILLIAM WILKINSON, of Providence, Grand Standard-Bearer.

Sir WILLIAM F. MEGEE, of Providence, Grand Recorder.

Sir JEREMIAH F. JENKINS, of Providence, Grand Treasurer.

At a meeting held on the first Monday in October, 1805, an application was received from St. John's Encampment, Providence, asking for a Charter of recognition confirming the local body in its accustomed rights and privileges, agreeably to the Constitution. The Grand Encampment voted that “the prayer be granted, and that the Grand Officers issue a Charter

accordingly." At the next meeting, held in Providence, March 3, 1806, on motion of Sir Henry Fowle, seconded by Sir John Carlile, it was unanimously

*"Resolved,* That the style or title of this Grand Encampment be altered, and that it shall in future be known by the style or title of 'The United States Grand Encampment,' and that the first article of the Constitution be altered and amended accordingly."

The Constitution was amended at this meeting, and it was decided to hold the next Assembly in Boston. A charter of recognition was voted to Boston Encampment in terms similar to that issued to St. John's Encampment. The amended Constitution, adopted at a session held in Boston, May 29, 1806, contained the following provision :

"SECT. 3. The jurisdiction of this Grand Encampment shall extend to any State or Territory wherein there is not a Grand Encampment regularly established, and it shall take cognizance of and preside over, all such Encampments of Knights of Malta, Knights Templars, and Councils of Knights of the Red Cross, as have been heretofore instituted and that shall acknowledge its jurisdiction ; and it shall also have authority to grant charters of constitution for the establishment of new Encampments and Councils in any State or Territory, as aforesaid."

Of the officers elected in 1806, it may be observed that three were from Providence ; three from Boston ; two from Newburyport, Mass. ; and one each from Albany, N. Y., and Portland, Maine. As thus organized, and under the title last named, the Grand Encampment established at Providence, 1805, continued to exercise its asserted powers until 1816, at which time the words "United States" were stricken out of the title, and its authority was restricted to the jurisdiction of Massachusetts and Rhode Island.

During all these years—from 1805 to 1817—Webb presided over the Grand Body as its General Grand Master, having much to do in all the changes made and new departures taken. He was succeeded, June 25, 1817, by Sir William Wilkinson, of Providence. The life of this organization has never lapsed; and it ranks as the oldest existing Grand Body of Knighthood in the United States.

That Thomas Smith Webb and this Body of which he was the founder were most influential in establishing the Grand Encampment of the United States, as it now exists, cannot be doubted. It should be borne in mind that in 1816 the original Grand Encampment of Pennsylvania had ceased to exist, although in its place another organization had been established, having subordinates at Philadelphia, Harrisburg, etc.; and that the Grand Encampment of New York had been formed only a short time previously—this last named organization assuming to exercise authority in New York and other States wherein no Grand Encampment had been established. This was the condition of things in 1816, when an important Convention, participated in by representatives of the Grand Encampment of Massachusetts and Rhode Island, and representatives of the Grand Encampment of New York, was held at New York city. The outcome of that meeting was the formation of a new organization entitled the “General Grand Encampment of Knights Templars and the Appendant Orders for the United States.” This was the beginning of the organic life of the Grand Encampment of the United States, whose authority is now acknowledged by thirty-eight Grand Commanderies, and twelve or more Subordi-

nate Commanderies holding direct relations with the general organization.

Among the matters of early Templar history in Rhode Island attention may well be given to the movements resulting in the establishment of an Encampment at Newport. That there were Red Cross Knights and Templars in Newport at the very beginning of the present century is altogether probable; but the first record of organization is as follows:

"NEWPORT, November 30, 1812.

At a meeting of Royal Arch Masons, at Masons' Hall; present, Stephen Deblois, John A. Shaw, Isaac Stall, Edward Easton, William Coggeshall, Jr., David M. Coggeshall, John Brown, William Douglass, Richard Merrell, William Davis, James Perry.

Com. Stephen Deblois presented a letter from Com. Thomas Lownds, of New York, in answer to one wrote him for the purpose of ascertaining the amount necessary for the establishment of a Deputy Gd. Consistory in Newport, including all degrees of Knighthood, initiation of a suitable number for that purpose, charter, etc., etc., which letter stated the whole sum required for that purpose, an arrangement being made to obtain the sum necessary.

Brother Stephen Deblois moved that John A. Shaw go on to New York for the purpose of accomplishing the same which being seconded by Brother Isaac Stall was unanimously agreed to, which appointment he accepted and would make his arrangements to go the first opportunity—by water, and the meeting adjourned."

The record of a second meeting shows the success of the mission undertaken by Companion Shaw, viz:

"NEWPORT, December 26, 1812.

*At Masonic Hall,* Com. John A. Shaw having returned from New York a meeting was called for the purpose of hearing the result of his mission. Present, Com. John A. Shaw, Com. Stephen Deblois, Com. Wm. Coggeshall, Jr., Com. John Brown,

Com. Isaac Stall, Com. David M. Coggeshall, Com. Richard Merrell, Com. William Davis, Com. William Douglass, Com. Edward Easton, Com. James Perry, Com. Stephen Deblois, declared the purpose for which the meeting was called. Com. John A. Shaw stated he had accomplished the object of his mission and that for the purpose of better retaining the ceremonies Richard Merrell and William Davis were permitted to take with him the several degrees up to that of Prince of the Royal Secret, and also stated that he had obtained a warrant for the express purpose of establishing the several degrees in a Constitutional manner up to that of Prince of the Royal Secret and that his instructions were immediately on his return to confer the same on the remainder of the petitioners which with Richard Merrell, William Davis and himself would make a Constitutional number to warrant the establishment in commencing their labor. Com. John A. Shaw requested the Companions to withdraw in order that a Grand Council of Knights of the Red Cross might be opened for their admission; they having withdrawn a Council of Knights of the Red Cross being declared open for the purpose of forming a new Encampment, Com. John A. Shaw proposed as candidates Stephen Deblois, John Brown, William Coggeshall, Jr., Edward Easton, William Douglass, David M. Coggeshall, Isaac Stall and James Perry which being seconded by Com. Merrell a ballot was taken which being unanimous in their favor they were admitted singly in the order they were named and initiated into the degrees of Knights of the Red Cross, and the Council closed and a Conclave of Knights of Malta opened when Stephen Deblois, John Brown, William Coggeshall, Jr., Edward Easton, William Douglass, David M. Coggeshall, Isaac Stall and James Perry were admitted, the vote being unanimous in their favor, and initiated in the mysteries of the Knights of Malta, and the Conclave closed and the Encampment opened, when Stephen Deblois, John Brown and William Coggeshall, Jr., the vote being unanimous in their favor were admitted and initiated and the Encampment closed and a Council of Knights of the Holy Sepulchre opened, when Stephen Deblois, John Brown, and William Coggeshall, Jr., the vote being unanimous in their favor, were admitted and initiated Knights of the Holy Sepulchre, and the Council closed in the usual form."

Two years later the Knights Templars of Newport expressed a desire to come into allegiant relations with the Grand Encampment organized at Providence in 1805. In their petition presented to said Grand Body, June 7, 1814, they make the following statement :

“The Grand Consistory from whence your petitioners obtained their charter has for their Commander Joseph Cerneau ; the Deputy Grand Commander, De Witt Clinton ; their Grand Master of Ceremonies, Thomas Lowndes. And, Companions Merrill and Davis being in New York at the time, for the better retaining the ceremonies, they were also admitted. With this authority, we have established an Encampment of Knights Templar, including a Grand Council of Knights of the Red Cross, Grand Conclave of Knights of Malta, &c., as also the Ineffable Degrees to that of Prince of the Royal Secret. The price of the Degrees of Knighthood we put at the same as the Columbian Encampment No. 4, New York ; which is twenty dollars.”

In continuing the account contained in their petition thus presented Newport Sir Knights admitted the difficulties in which they found themselves involved in acting under the New York Charter, and closed their appeal as follows :

“Having given a fair and candid statement of their rise and progress, they now petition the Grand Encampment that they grant them a Charter free of expense, except the customary recognition fees, by their subscribing to the Constitution and By-Laws of the Grand Encampment, and hereafter being subordinate thereto.

Signed by

JAMES PERRY,  
STEPHEN DEBLOIS,  
and twelve others.”

The Grand Encampment granted the petition, and a Charter was issued accordingly. Under its author-



ity Washington Encampment enjoyed a good measure of prosperity. The change of relations, however, did not at the first appear altogether favorable. An extract from a "Memorandum" in the old Book of Records referring to the new authorization, reads as follows: "It is also necessary to observe that under our old Charter we worked in four degrees, and the fees for admission into the four were twenty dollars; under the new Dispensation we are at liberty to work only in three, leaving out the Degree of Knights of the Holy Sepulchre, and the fees for admission into the three degrees are forty-five dollars."

Masonic Templary, in Newport, had hardly a name to live by during the period when popular feeling against the Craft was most violent. For a number of years no meetings were held. It was not until 1851 that the time of revival came. On August 16th of that year a meeting was held, the following brethren being present: Jeremiah Bliss, Theophilus Topham, John Brown, David Braman, Stephen DeBlois, Thomas Pratt, William Coggeshall, James Coggeshall and Nathan H. Gould, a visiting Sir Knight from Holy Sepulchre Encampment. The Charter had been lost, and the question arose, "Was their Encampment dead by the loss of the Charter?" It was unanimously agreed that no blame could be attached to them for not keeping up their meetings during the dark and stormy times through which they had passed; and it was resolved, "from this time and henceforth through the years of coming time, they, and their successors would revive and keep up this Encampment."

At this meeting the Order of the Red Cross was conferred on several candidates, which action was con-



sidered irregular by the Grand Encampment of Massachusetts and Rhode Island, and considerable feeling was the result. Grand Master James Hutchison visited Washington Encampment on Feb. 3, 1853, "healed" the Sir Knights who were regarded as clandestine, and all differences were adjusted to mutual satisfaction. At the annual session of the Grand Encampment, held October 12, 1853, Grand Master Hutchison reported that a settlement had been effected, and the Grand Body ordered a Charter to be issued, now in the keeping of Washington Commandery, whose career from that time until now has been one of increasing influence and usefulness.

The two bodies at Providence and Newport were the only Templar organizations in Rhode Island until after the Anti-Masonic storm had spent its force. There were Knights Templars in Pawtucket, Woonsocket, and other important localities within the State, but it was not until 1849 that another distinctive organization was chartered. The movement resulting in the formation of Holy Sepulchre Encampment at Pawtucket, began early in 1848, having the sanction of St. John's Encampment of Providence. The petition was signed by the following Sir Knights, viz.: Hiram Wilmarth, Joseph Smith, John B. Read, N. W. Ingraham, N. A. Potter, Barney Merry, Samuel Merry, Alvin Jenks, Amos M. Read, Lyman Claflin, George Taft, Daniel Greene, George F. Jenks, David G. Fales, Uriah Benedict, Jeremiah Whipple, and Joseph Whipple, and they recommended Barney Merry as first Grand Commander; Alvin Jenks, Generalissimo; Lyman Claflin, Captain General; and Rev. George Taft, Prelate. The Dispensation was

granted by Grand Master Ruel Baker who died during his term of office, and the issue of a Charter was authorized by vote of the Grand Encampment, October 10, 1848. Not until the year following, however, was the new organization constituted. The records of the Grand Body, under date of October 10, 1849, show the following:

"In consequence of the death of Sirs Barney Merry and Joseph Whipple, original petitioners for a new Encampment at Pawtucket, to be called Holy Sepulchre, it was

*Voted*, That Sirs William Field and James Hutchison be considered as original petitioners, and their names inserted in the charter.

The officers of Holy Sepulchre Encampment were admitted in a body, and the Grand Master proceeded to constitute the Encampment, the ceremonies of which having been completed, the officers were qualified and installed as follows, viz.:

Sir William Field, Grand Commander ; Sir James Hutchison, Generalissimo ; Sir Alvin Jenks, Captain-General ; Rev. Sir H. A. Wilcox, Prelate ; Sir Hiram Wilmarth, Senior Warden ; Sir Joseph Belcher, proxy for N. A. Potter, Junior Warden ; Sir Jeremiah O. Arnold, Treasurer ; Sir H. N. Ingraham, Recorder ; Sir John B. Read, Sword-Bearer ; Sir Nathan P. Towne, Standard-Bearer ; Sir Lyman Claflin, Warder ; Sir William E. Ingraham, First Guard ; Sir David G. Fales, Second Guard ; Sir Joseph Smith, Sentinel."

Calvary Commandery, Providence, was an outgrowth of St. John's Commandery, all the charter members except one of the new organization being members of St. John's, which gave its approval to the formation of the new body. The Dispensation, granted to the Sir Knights interested in the establishment of Calvary Commandery, came from Grand Commander Winslow Lewis, and was dated Nov. 9, 1859. The Charter was granted May 22, 1860, the

Commandery being duly constituted January 2, 1861, by Grand Commander Sir William Field. It was chartered as a "Commandery," according to the nomenclature then recently approved by the Grand Encampment of the United States, but was constituted as an "Encampment" in conformity with the system that was adhered to in the jurisdiction of Massachusetts and Rhode Island until a period several years later.

Sir Henry Butler was the first Commander of the newly formed organization, having among his associate officers Sir Knights of well earned fame. The ability, energy, and generosity of the first Commander did much to assure the growth and prosperity of Calvary Commandery, whose interests have always been guarded by faithful Knights. The first candidate Knighted in the Commandery was James H. Armington; and since the conferring of the Orders on him upwards of four hundred candidates have been Knighted. The membership reported in 1892 was three hundred and forty-eight—a goodly list, included in which are the names of many prominent citizens and influential Craftsmen.

Woonsocket Commandery was chartered May 8, 1867, and constituted about the same time. Its first Commander was Sir Emerson Goddard. Among the Charter members and efficient supporters of Woonsocket Commandery, at the beginning of its career, were Sir Knights Ira W. Arnold, S. W. Razee, Amos Sherman, F. G. Jillson, L. C. Tourtellot, Walter E. Parker, and others, who gave thought, time, and money, to ensure the success of the new Templar movement. Woonsocket has become a flourishing

city, and the Commandery there established in 1867 has had a good measure of prosperity. Its membership, as reported in 1892, was one hundred and sixty-six.

Narragansett Commandery, in Westerly, was chartered May 12, 1869, and constituted by appropriate ceremonies under direction of Grand Commander Benjamin Dean, on September 26, 1870. Sir James M. Pendleton was installed as Eminent Commander; Sir George G. Stillman, Generalissimo; Sir J. Alonzo Babcock, Captain General. The need of a Templar organization in Westerly had become clearly apparent, and the establishment of Narragansett Commandery was hailed with much satisfaction. Its affairs have been well managed, the result being the maintenance of an organization every way creditable to the Order thus represented. Narragansett Commandery made returns, in 1892, of one hundred and two members.

The five Commanderies of Knights Templars in Rhode Island have an aggregate of more than thirteen hundred members—this number being considerably in excess of the respective membership of many Grand Commanderies. The thought has been entertained, at different times, that the formation of a Grand Templar Body within and for the State of Rhode Island would be promotive of the interests of Templary; and a movement looking to the establishment of a State Grand Commandery took form in 1870, but came to naught. It is not likely to be soon revived. There is no alienation of feeling between the two States included in one and the same jurisdiction. They have been thus associated from the first, forming a Grand Body which now holds foremost

place in numbers and influence. As has been shown in this writing Rhode Island was prominently identified in the establishment of the organization exercising Templar authority over the two States; and, although having but a small proportion of Commanderies and members, it has not failed to make its influence felt in the Grand Body and to receive due recognition in the officers chosen. Rhode Island has furnished ten of the Grand Masters or Grand Commanders in the united jurisdiction of Massachusetts and Rhode Island.

Masonic Templary in this jurisdiction is firmly established, has a bright and inspiring record, and an outlook for future growth and augmented usefulness. The past is secure—ever glorious; and whatever the coming years may disclose, the modern Templar Order has already justified its existence and given proof of its right to claim a place among the institutions which bless the human world. It represents Christian thought and service of the most practical character. As in the past so in the present, it stands for most sacred principles—for noblest work—and thus demands the love, loyalty, and faithful service of all included within its lines.



*Alfred H. H. H.*

## CHAPTER.

### ANCIENT AND ACCEPTED RITE.

THE designation placed at the head of this chapter denotes an influence of the most salutary. It represents a system of instruction and lessons of supreme significance, and a fraternal organization which includes a school of instruction supposed to be composed of the best and most enlightened Masonic Fraternity.

The Scottish Rite consists of thirty-three degrees, classified in seven sections, each section being distinguished by a special form of organization and nomenclature, while all the sections are alike subordinate to the Supreme Council. The sections are named and usually defined as follows:

I. SYSTEM OF LODGES. 1. Entered Apprentice. 2. Fellow Craft. 3. Master Mason.

II. LODGE OF PERFECTION. 4. Secret Master. 5. Perfect Master. 6. High Priest Secretary. 7. Provost and Judge. 8. Knight of the Bonding. 9. Elected Knight of the Nine. 10. Distinguished Elect of the Fifteen. 11. Sublime Knights Elect of the Twelve. 12. Grand Master Architect. 13. Knight Elect of the Ninth Arch, or Royal Arch of Solomon. 14. Grand Elect, Perfect and sublime Mason.

III. COUNCIL OF PRINCES OF JERUSALEM. 15. Knight of the East. 16. Prince of Jerusalem.





## CHAPTER XIII.

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### ANCIENT AND ACCEPTED SCOTTISH RITE.

THE designation placed at the head of this chapter denotes an influential department of Freemasonry. It represents a system which embodies moral lessons of supreme significance. It is the title of an organization which includes a select membership supposed to be composed of the best material in the Masonic Fraternity.

The Scottish Rite consists of thirty-three degrees, classed in seven sections, each section being distinguished by a special form of organization and nomenclature, while all the sections are alike subordinate to the Supreme Council. The sections are named and usually defined as follows :

I. SYMBOLIC LODGE. 1. Entered Apprentice. 2. Fellow Craft. 3. Master Mason.

II. LODGE OF PERFECTION. 4. Secret Master. 5. Perfect Master. 6. Intimate Secretary. 7. Provost and Judge. 8. Intendant of the Building. 9. Elected Knight of the Nine. 10. Illustrious Elect of the Fifteen. 11. Sublime Knights Elect of the Twelve. 12. Grand Master Architect. 13. Knight of the Ninth Arch, or Royal Arch of Solomon. 14. Grand Elect, Perfect and Sublime Mason.

III. COUNCIL OF PRINCES OF JERUSALEM. 15. Knight of the East. 16. Prince of Jerusalem.

IV. CHAPTER OF ROSE CROIX. 17. Knight of the East and West. 18. Prince Rose Croix.

V. COUNCIL OF KADOSH. 19. Grand Pontiff. 20. Grand Master of Symbolic Lodges. 21. Noachite, or Prussian Knight. 22. Knight of the Royal Axe, or Prince of Libanus. 23. Chief of the Tabernacle. 24. Prince of the Tabernacle. 25. Knight of the Brazen Serpent. 26. Prince of Mercy. 27. Knight Commander of the Temple. 28. Knight of the Sun, or Prince Adept. 29. Grand Scottish Knight of St. Andrew. 30. Knight Kadosh.

VI. CONSISTORY OF SUBLIME PRINCES OF THE ROYAL SECRET. 31. Inspector Inquisitor Commander. 32. Sublime Prince of the Royal Secret.

VII. SUPREME COUNCIL. 33. Sovereign Grand Inspector-General.

It will be noticed that the first three degrees named in this classification are those of Symbolic Freemasonry. These degrees, constituting the foundation of the Rite, are declared to appertain to the jurisdiction and government of Grand Lodges, which have exclusive control of the conferring of the same. Practically, therefore, the Rite begins its own work with the fourth degree, building on the essential foundation of the Blue Lodge.

The last and highest degree, the thirty-third, is an Official degree, formerly conferred upon those elected to the Supreme Council and assigned specific duties of supervision, etc. It is now conferred as an Honorary degree upon distinguished brethren, but does not carry with it necessarily any assignment to official service.

It is difficult to trace the beginning of the system and organic life of the Ancient and Accepted Scottish Rite. Its early history is obscure and is the more confusing because of the various theories pro-

pounded as to its origin—there being a difference of opinion among Masonic writers as to the time and place of its establishment, and the manner of its creation or evolution.

We may assume on what seems to be satisfactory evidence that several of the "Sublime Degrees" were known and practiced in the early part of the last century. In Great Britain, France, and Prussia, such degrees were formulated during the first half of the eighteenth century, and were often conferred, though apparently without much of regularity or governing authority. That was an era when the "higher degrees" of Freemasonry flourished under a great variety of appellations. That some of the degrees of military and Christian character were very similar to the degrees and orders now included in the Scottish Rite will be conceded by all who have given examination to the subject.

In 1754 the Rite of Perfection was organized at Paris by the Chevalier de Bonneville. The system included twenty-five degrees—twenty-two besides those of Symbolic Freemasonry. This Rite of Perfection, or Rite of Heredom, was controlled by the Chapter of Clermont, connected with which were many adherents of the house of Stuart. The Chapter of Clermont did not continue very long as a governing organization of the degrees to which reference is made, for, in 1759, those twenty-five degrees appear under the direction of another body—"The Council of Emperors of the East and West."

This organization commissioned Stephen Morin to represent the Rite of Perfection, granting to him large powers with a view of his establishment of the

superior degrees in America. In 1761 Morin proceeded to St. Domingo and Jamaica where he exercised the functions of his appointment. He made Inspectors, to whom he delegated all the powers assumed to be possessed by himself. One of these delegates, Henry A. Francken, came to New York, and, on Dec. 20, 1767, established a Lodge of Perfection in Albany, of that State. He also conferred the degree of Sublime Prince of the Royal Secret, now the 32°, although then ranking only as the 25°, upon a number of brethren.

In 1762 the Council of Emperors, to which body Morin, Francken, and their associates, were nominally allegiant, adopted constitutions, commonly known as "the Constitutions of 1762," which were adopted probably by the first formed bodies of the Rite in this country. The new Constitutions of 1786, about which so much discussion has taken place, were made the governing law of the new body, into which the Rite of Perfection was merged, established at Charleston, S. C., May 31, 1801, under the title of "The Supreme Council of Sovereign Grand Inspectors-General of the Thirty-third Degree for the United States of America." The thirty-third degree was thus formally recognized in connection with the establishment of the Southern Supreme Council—the "Mother Supreme Council of the World."

Among the prominent brethren especially active in the formation of this first Supreme Council organized under the new Constitution of 1786, mention may be made of Bros. John Mitchell and Frederick Dalcho, the first named an officer in the American army, and the last named a clergyman of the Episcopal Church,

possessed of scholarly attainments and great Masonic zeal. To these brethren not a little credit is due for bringing the Ancient and Accepted Scottish Rite into substantially its present arrangement.

In this connection reference may well be made to the formation of the Supreme Council for the Northern Jurisdiction of the United States, at New York, August 5, 1813. On that date Emanuel de la Motta, an officer in the Supreme Council at Charleston and acting as its representative, conferred the thirty-third degree on Bros. John J. J. Gourgas and S. Simpson, and, uniting with these brethren, organized a provincial Supreme Council, into which were admitted Daniel D. Tompkins, Richard Riker, and several other distinguished Craftsmen. In December, 1813, the Supreme Council at Charleston ratified the proceedings which had been taken under the immediate supervision of De la Motta, and a division of territory followed. By an arrangement afterwards made the jurisdiction of the Northern Supreme Council was made to include Maine, Massachusetts, Rhode Island, Connecticut, Vermont, New Hampshire, New York, New Jersey, Pennsylvania, Delaware, Ohio, Indiana, Illinois, Michigan, Wisconsin—the rest of the United States being designated as the Southern jurisdiction. Any new Territories acquired and organized by the United States Government are added to the last named jurisdiction.

The Southern Supreme Council has had an eventful history, and its fortunes have been sometimes at a very low ebb; but it has preserved its organic life through all trial and dissension, and it now exists in a condition of well deserved prosperity. Bro. Albert

Pike, who rendered a most valuable service by his writings upon the Scottish Rite and the philosophic character of Freemasonry, was, for a long term of years, ending with his death, the Grand Commander of the Southern Jurisdiction.

The Northern Supreme Council has been subjected to like experiences. It has not had the field to itself. There have been rival bodies claiming authority over the Rite; and opposing claims are put forward even to this day. There have been schisms within the body—some of them exceedingly bitter and long continued—as well as oppositions from without; but at the time of this writing the Supreme Council of the Northern Jurisdiction seems to be established on strong and enduring grounds. Its legitimacy of authority is generally acknowledged; and the progress of the Scottish Rite under such fostering care is exceedingly gratifying to its supporters.

At this point mention may properly be made of the formation of a Supreme Council at New York, in 1813, by Joseph Cerneau, a Frenchman, who came to this country from St. Domingo, in 1806, and claimed to have authority to establish the Scottish Rite of Heredom, etc., in this country. He assumed to confer degrees and high powers upon a number of persons who became associated with him in efforts to form new organizations. In 1808 he was instrumental in bringing about the formation of an organization in the city of New York, which represented certain ineffable and superior degrees and declared itself to be possessed of various and far-reaching powers. Out of this organization, and from other related move-



ments, came the formation of what may be termed the Cerneau Supreme Council, in 1813. This body took to itself the following appellation: "The Supreme Council of Sovereign Grand Inspectors General of the Thirty-third degree for the United States of America, its Territories and Dependencies."

A bitter controversy ensued between De la Motta and Cerneau, some of the effects of which were of lasting character. After a number of years of activity both organizations became dormant, and so continued until after the Anti-Masonic storm had spent its force. With the revival of Freemasonry came the revival, also, of the rival organizations, each claiming rightful precedence and authority. Other bodies, assuming like claims, have been started from time to time, during the last thirty or forty years, and so have been continued the discussions already noted. It is not the purpose of the present writer to dwell upon the unhappy controversies in Scottish Rite matters, except to note incidentally some of the movements made and bodies formed, that so a clear understanding may be had of the past and present condition of the Rite in Rhode Island.

As already stated, the ineffable and superior degrees of Freemasonry were practiced in this country soon after the middle of the eighteenth century. Morin and Francken appointed Inspectors clothed with like powers as themselves, and organized bodies to express the higher degrees which they assumed to have in charge. Among the prominent brethren whom Francken appointed to hold important official positions was Moses M. Hays, at one time a resident of Newport, R. I., and afterwards of Boston, Mass. Hays was

appointed Deputy Grand Inspector General probably in 1763. He was active in the establishment of King David's Lodge, at Newport, in 1780, and was the first Master of that Lodge. It was at this time, or soon afterwards, that Hays conferred the Scottish Rite degrees upon Peleg Clarke and Moses Seixas, two notable names in Rhode Island Masonic history.

It does not appear that either Hays or his associates in the higher degrees attempted, by reason of such advancement, to control the Symbolic degrees. But beyond this line they assumed to exercise large powers, both in the conferring of various degrees and orders and the organizing of bodies having charge of the same. In the nature of things there was sometimes a curious blending of the degrees of Consistory, Council, and Encampment, and consequently some confusion as to authority and the organic bonds of connection between the several bodies. A reference to pp. 179-180 of this history will show how Moses Seixas, as "Deputy Inspector General," and Peleg Clarke, "Knight of the Sun," assisted in the establishment of Providence Royal Arch Chapter. Even at so late a period as 1811-12 there appears to have been some lack of adjustment between different departments of the Masonic system as represented in the higher degrees. Evidence of this fact is shown on pp. 240-241 of the present work, where an account is given of the movement made at that time to establish a Deputy Grand Consistory at Newport, the expressed desire being that such organization should be empowered to confer the Orders of Knighthood.

The movement was projected in the interest of certain Royal Arch Masons of Newport who were

“desirous of having the Higher degrees,” and who could not obtain them, as it was said, because “the authority to confer said degrees was lost by the decease of Moses Seixas.” A deputation from Newport, having visited New York and acquired several of the exalted degrees, secured authority from the Cerneau Consistory there established, to organize a body to confer the degrees of knighthood. Under such sanctions the organic life of Washington Encampment began, and soon new impetus was also given to the advanced degrees of the Ancient and Accepted Rite.

Whatever doubt there may be as to the legitimacy of the authority recognized, or the rightfulness of the course taken by the Sir Knights in Newport, at the time noted, there can be no question as to the fact that the first Consistory in Rhode Island dates from the year 1813, about which time Bro. John A. Shaw of Newport was constituted a Deputy Inspector for Rhode Island. Under such sanctions the Sublime degrees were conferred at Newport for the next twelve or fifteen years.

There was, however, a challenge made as to the legitimacy of the authority and the regularity of the proceedings, and a warm discussion followed. The adverse criticism and calling to account came from Emanuel De la Motta of New York, who had established, in 1813, “The Supreme Council of Sovereign Grand Inspectors General 33°, for the Northern Masonic Jurisdiction of the United States.” De la Motta, as already stated, claimed sole authority under powers alleged to have been granted him by the Southern Supreme Council. His sharp letters to the brethren of Newport were responded to by communications

equally pointed from the pens of John A. Shaw and Stephen Deblois.

The situation continued much the same until the breaking out of the Anti-Masonic excitement, in 1827, which stilled the noise of the contesting parties, and put an end to the activities and progress of the Rite for a number of years. During this period, while the Anti-Masonic storm raged, and for some time following while its depressing effects continued, the Scottish Rite, in common with other departments of Freemasonry, was entirely dormant. With an abatement of popular prejudice against the Fraternity, and revived interest on the part of brethren, there came also a renewal of the former controversy in regard to the lawful expression and government of the Rite in the Northern jurisdiction.

In 1844, John J. J. Gorgas was at the head of the Supreme Council which seemed to have gained a large measure of recognition and influence, and which was most active in promoting the interests of the Rite. To this governing body application was made by brethren in Newport, in 1848, asking authority to convene as Scottish Rite Masons and to confer the Sublime degrees. At a stated meeting of the Supreme Council, held on the 16th of September, 1849, the following resolution was adopted :

*Resolved*, That the following brethren are hereby acknowledged as S.: P.: of the R.: S.: 32°: Nathan S. Gould, Jeremiah Bliss, Henry De Blois, George B. Knowles, Samuel V. Mayberry, John B. Dennis, Elisha S. Kenyon, Gilbert Chase, Benj. I. Tilley, Ara Hildreth, Jos. W. Hazard, and James P. Topham, (twelve in all), and that so soon as it may properly be effected agreeably to their several petitions, charters be issued to them for a Lodge of Perfection, a Council of Princes of Jerusalem, a Chap-

ter of R.  $\Sigma$  of H-R-D-M, and a Sublime Consistory of S.: P.: R.: S.:, 32°, all four of them to be located at Newport, R. I.

In pursuance of the action just noted charters were issued, dated December 14, 1849, signed by J. J. J. Gorgas, M. P. Sov. Grand Commander *ad vitam*, and G. F. Yates, Lieutenant Grand Commander. The Charter for the Grand Council of Princes of Jerusalem, was likewise subscribed by Edward A. Raymond, Ill. Treasurer General, Chas. W. Moore, Ill. Secretary General, K. H. Van Rensselaer, Ill. Grand Master of Ceremonies, Archibald Bull, Sov. Grand Inspector General, and John Christie, Ill. Capt. of the L. G.

At a stated meeting of the Supreme Council, held March 13, 1850, Bro: Van Rensselaer reported that he had installed the officers of the Lodge of Perfection and Council of Princes of Jerusalem at Newport, on Jan. 14, 1850, and had delivered the charters to said bodies, they paying to him the fees due for the same.

It may be noted in this connection that by authority of the Supreme Council the Lodge of Perfection at Newport, as also similar bodies at Portsmouth, N. H., and Stonington, Conn., were empowered "to confer our side degrees of Select Masters of 27, Royal Master, and Super Excellent Master, on any of their duly qualified members." This authority was endorsed on the charters of said Lodges of Perfection. The Lodge at Newport, under such authorization continued to confer the Cryptic degrees until the power was revoked by action of the Supreme Council.

Solomon's Lodge of Perfection was organized at Stonington, Conn., in 1849. The charter signed by Gorgas, Yates, and others, dated March 24th of that

year, gave authority to brethren to meet and confer degrees included in the second section—from the fourth to the fourteenth inclusive. The names of the charter members were as follows: Francis Avery, William Hyde, Calvin Williams, James M. Willey, Benjamin Pendleton, Geo. E. Palmer, and Cyrus B. Manchester. By a special provision of the charter the newly formed Lodge of Perfection was placed under the superintendence of the Council of Princes of Jerusalem located at New Haven, Conn.

The Lodge while at Stonington was favored with but a small measure of prosperity. Ten years after its formation it reported eleven names as included on its roll of membership. In 1860 it was removed to Providence and thereafter its activities were considerably increased.

It was in the year last named that an important disagreement took place, resulting in the formation of a rival Supreme Council which claimed authority in the Northern jurisdiction, and in the consequent opposition of members of the Rite to each other as they ranged themselves on one or the other side of the controversy. The long pending quarrel came to a head in 1860, at which time the New York governing body was in a state of great inefficiency. It had fallen into the hands of parties who had but little standing either Masonically or in the community. That organization was then exceedingly weak. The schism in the Boston body occurred at the period named, at which time Edward A. Raymond was the Grand Commander. He claimed to exercise large powers, his contention being that, under the Constitution of 1786, the powers of Frederick were held by



the Grand Commander, while many members of the Supreme Council took the ground that these powers were held by the Council as a body, and that the Grand Commander possessed only such powers as were given to him by the body over which he presided. The contest became exceedingly bitter and much of personal feeling was involved.

Raymond was declared deposed from the office of Grand Commander, and K. H. Van Rensselaer was elected to his place; but Raymond continued to act as Grand Commander of another body which claimed to be the only lawful Northern Supreme Council. So it was, at the period here brought under review, there were three so-called Supreme Councils in the Northern Masonic jurisdiction—the two rival bodies in Boston, and the New York organization of which Edmund B. Hays was Grand Commander.

Raymond was a man of strong will and unyielding purpose, and he drew after him a band of representative followers, among whom was Simon W. Robinson, and William Field of Providence.

On the other side was Van Rensselaer, a man fertile in resources and of great ability, with whom were associated Chas. W. Moore, John Christie and others, who were not at all disposed to yield what they considered to be the principles at issue, and who showed aggressiveness equal to their opponents.

To strengthen itself, in 1863, the Raymond body united with the New York body, and for a time the war became more bitter than ever. The spirit of antagonism was felt to some extent in the Subordinate bodies and in the Grand bodies of Symbolic Masonry. The condition of affairs was exceedingly unpromising.



The Newport bodies of the Rite adhered to the Van Rensselaer leadership. Among the members of those bodies, at that time specially zealous in the interests of the Rite, were N. H. Gould, Ara Hildreth, Edmund I. Townsend, H. D. De Blois, Benj. I. Tilley, John D. Dennis, Geo. B. Knowles, Gilbert Chase and James G. Topham.

In Providence bodies were organized under the New York Council which afterwards united with the Raymond body. These Providence organizations included a number of brethren of marked ability and of much influence; but their organic existence was brief. They expired in 1867 and made no sign. The Providence brethren, who had upheld the organization which had lasted for so short a period, took the oath of allegiance to the United Supreme Council, established by mutual agreement at Boston, May 17, 1867. At this memorable meeting, following an important conference held in December, 1866, seventy-six Sovereign Grand Inspectors General of the Thirty-third degree were present. One hundred and ninety-five Subordinate bodies were included in the agreement, all of which became allegiant to the United Supreme Council. Bro. Josiah H. Drummond, whose wise and persistent efforts for conciliation had drawn much favorable notice to himself, was elected Sovereign Grand Commander of the Supreme Council for a term of three years, the *ad vitam* feature of the old Constitution being eliminated, and a provision adopted making all the officers elected every three years.

Under Bro. Drummond's administration everything went forward prosperously in the conduct of the Rite. More attention was given to the conferring of the de-

grees, the meetings were more numerously attended, candidates came forward in goodly numbers, and the funds were correspondingly increased. The era of prosperity, dating from the union effected in 1867, has continued to the time of the present writing, and there is now no sign of abatement in the regard generally expressed by intelligent brethren toward the Rite as expressed and controlled under the sanctions of the Supreme Council for the Northern jurisdiction.

To make this history complete in the matters here considered, a reference should be made to disturbances of more recent date. In 1872 Henry I. Seymour organized a so-called Supreme Council, his contention being that the proceedings of 1866-67, resulting in the union heretofore described, were unlawful. On technical grounds he and his followers challenged the legality of the action taken, and proceeded to establish a new governing body for the Rite. It subsequently divided into two organizations, neither of which bodies has attained any considerable influence.

In 1881 an attempt was made to revive the Cerneau Supreme Council, with Hopkins Thompson as Grand Commander and Robert B. Folger Grand Secretary. The assumed justification of this movement was the alleged irregularities of the action taken at Boston in 1866-7, of which unlawful procedure, as charged, promoters of the new organization assert they were not fully informed for a term of nearly twelve years. This body, which claims jurisdiction over the whole country, shows considerable vitality, and has succeeded in organizing Subordinate bodies allegiant to itself in several States. Wherever thus established discussions

have followed, sometimes threatening the peace and prosperity of Blue Lodge Masonry, and causing not a little of intense feeling in the discussion of methods proposed to be adopted in checking unlawful action, and in composing differences which exist; and yet, as already intimated, harmony for the most part exists in the administration of the Scottish Rite under the authority of the two Supreme Councils—one governing the Southern and the other the Northern jurisdiction. The outlook is one of promise and brightness.

In concluding the present Chapter some further reference should be made to the progress of the Rite in Rhode Island. The statement has already been made of the removal of Solomon's Lodge of Perfection from Stonington to Providence, and of the fact that this body is still active. The present Council of Princes of Jerusalem in Providence, is commonly supposed to have been chartered, May 16, 1866. This is the date given in the "tableaux" at the end of the printed Proceedings of the Supreme Council, 1884. Bro. Geo. M. Carpenter, 33°, who has made careful examination into the matter, declares his opinion that authority was conferred at an earlier date. He notes the fact that at the end of the Proceedings of 1863, page 90, the Providence Council is set down as one of the Subordinates. He also adds, in a note to the present writer, the following:

In the Proceedings from the beginning to 1862 the index discloses no charter to this body. In the Proceedings of 1863 the only thing I find which may cover this case is that, on *May 23, 1863*, (page 21) the Grand Commander was authorized "to issue charters at the proper time for such bodies as are now working under dispensations upon being satisfied of the propri-

ety of so doing." This may be the authority under which the charter was granted.

Providence Chapter of Rose Croix was chartered December 18, 1868. Providence Consistory was also chartered on the same date. These two bodies were authorized by the United Supreme Council.

The Scottish Rite bodies in Newport also became Subordinates of the United Council. On June 16, 1885, by authority from the Supreme body, the Consistories, Chapters, and Councils at Providence and Newport were consolidated into one body of each rank—and these bodies are now stationed at Providence. The Scottish Rite is therefore represented at this time in Rhode Island by the following organizations: Van Rensselaer Lodge of Perfection, Newport; Solomon's Lodge of Perfection, Providence; Rhode Island Council of Princes of Jerusalem, Providence; Rhode Island Chapter of Rose Croix, Providence; and Rhode Island Consistory, Providence. There are upwards of three hundred members of the Rite in Rhode Island who have attained the 32°. The following named brethren have been honored with the 33° and hold rank as Inspectors General: Albert H. Chaffee, James B. Brayton, Eugene D. Burt, Stillman White, Jos. O. Earle, Wm. J. Underwood, George H. Kenyon, M. D., George L. Shepley, Henry C. Field, Wm. E. Husband, Hunter C. White. Bro. Newton D. Arnold is the present Deputy for Rhode Island. Bro. George M. Carpenter, Providence, who received the 33°, Sept. 19, 1882, became an Active Member of the Supreme Council, Sept. 15, 1886.

In this place mention may be made of several other brethren, prominent in promoting the interests of the

Scottish Rite in Rhode Island, who have passed on to join the great majority. Included in such a list are the names of Wm. Field, Thos. A. Doyle, Nicholas Van Slyck, William B. Blanding, and others, all of whom had attained the highest rank and were favorably known among brethren both at home and abroad.

It is pleasant to consider that the degrees of the Ancient and Accepted Rite were recognized in Rhode Island at an early period in the Masonic history of the State, and that they have had so many and such worthy exponents. There has been some confusion as to the rightful order of procedure—some clashing of desires and interests in the formation and in the merging of organizations representing the different sections of the Rite—but always there has been a recognition of the holy truths and important lessons attached to a beautiful and significant symbolism. Intelligent, thoughtful brethren, have found satisfaction in the philosophical and moral teachings of the Rite, and by its suggestiveness in ritual and ceremony they have been furnished with some additional incentives to wholesome and useful living. Thus has the exalted mission of the Rite been fulfilled in the past; and thus, along ever broadening and brightening lines, it may be expected to continue its benign service, quickening the intellectual and moral nature of those who partake of its instruction, and ever pointing to that ascending, illumined way which leads to God and to Heaven.

PART II.

BIOGRAPHICAL SKETCHES

OF

PROMINENT MASONS IN RHODE ISLAND.





## BIOGRAPHICAL SKETCHES.

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**I**N the following pages of personal record no attempt has been made to present a complete list of those worthy Craftsmen, who, by character, ability, and faithful service, have been identified with Masonic interests in Rhode Island. There are many, besides those whose names are here enumerated, who are justly entitled to honored remembrance, both for their works' sake and for love's sake.

The classification herewith presented includes the Grand Masters of the State, from the organization of the Grand Lodge of Rhode Island to the Centennial year, and other brethren who have held important official positions in Grand Lodge, or have represented legitimate departments of the institution in some of the related Grand Bodies. The sketches, many of them, are less ample than was intended, because of the want of material for the desired biographical notices. However imperfect the classification or fragmentary the sketches, the hope is entertained that this department will have interest, and that it will help to perpetuate the memory of worthy and devoted brethren whose names brighten the record of Rhode Island Freemasonry.

## GRAND MASTERS.

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### CHRISTOPHER CHAMPLIN.

CHRISTOPHER CHAMPLIN, the first Grand Master of Masons in Rhode Island, was son of Col. Christopher and Hannah (Hill) Champlin, of Westerly, R. I. He was born in Charlestown, R. I., February 7, 1731. Mr. George C. Mason, in an article on the Champlin family, (published in the *Providence Journal*, May, 1855) says: "Col. Champlin early showed a disposition to serve his country, having learned in his father's house that every man, when required, should be ready to do his part in the field: and it was there that he learned the use of arms. A youth at Crown Point, yet he was deemed worthy of the appointment of Major in the Rhode Island Regiment, under the command of Christopher Harris, and he served through the whole campaign." Mr. Champlin with other members of his family removed to Newport, early, and entered into mercantile life, confining his attention to the importation of dry goods. At that time he occupied a store on Thames street, near Pelham. Later his business was carried on near Washington Square. He was the agent of Mr. Powell of Boston, the agent for supplying British ships of war in Colonial ports. He finally invested in shipping which he prosecuted with marked success. Mr. Mason says: "Col. Champlin was thoroughly imbued with the science of astrology, his faith was so strong, that he would not allow one of his many vessels that he built to leave the stocks until his horoscope was cast; and when the time had come, according to his calculations, by day or night, at that moment the blocks must be knocked away and the vessel given to the waves." He was married 1767 to Margaret, daughter of Lawton Grant of Newport. He owned much property in Newport, many large stores and warehouses on the

wharf which still bears his name. When the British took possession of Newport, he, with many others, left Newport, and returned to his farm in Narragansett. After the peace he returned to Newport and resumed his active life. For sixteen years he was elected a member of the Legislature of Rhode Island. In 1795 he was active in establishing the Bank of Rhode Island, of which he was elected President, and he continued to hold the office until the time of his death, April 25, 1805.

He was an able and zealous supporter of Freemasonry, and, for a number of years, especially active in promoting its interests. He united with other influential brethren of Newport and Providence in the formation of the Grand Lodge of Rhode Island, and was elected Grand Master by the body thus established, in 1791. He rendered long and faithful service to the Craft. As one of the leaders of the movement to organize the Grand Lodge, and as the first Grand Master of the Masonic Fraternity in this State, Christopher Champlin is entitled to special remembrance by the Masons of this jurisdiction.

## JABEZ BOWEN.

JABEZ BOWEN, LL.D., Lieutenant-Governor of Rhode Island, who succeeded Christopher Champlin in the office of Grand Master, was born in Providence, June 2, 1739. He received his preparatory education in his native town, entered Yale College when he was but fifteen years of age, and graduated from that institution in the class of 1757. He returned to Providence, where he continued to reside through his long and useful life, and soon was numbered among the foremost citizens of the place. In 1773 he was elected a member of the Town Council, and was kept in this office by successive elections for a number of years. In 1777 he was chosen a Representative in the General Assembly. In 1778 he was elected Deputy Governor, which office he filled most acceptably many years. He was also a Judge of the Superior, or Supreme Court. During the Revolution, he was devoted to the cause of liberty, and was placed on important committees by his fellow citizens. He was for many years an active and influential member of the commission having charge of matters connected with the carrying on of the war. In 1786 he was appointed by the Legislature one of the Commissioners to represent Rhode Island in the Convention of States, proposed to be held at Annapolis. He was a member of the famous Convention that adopted the Constitution of the United States, May 29th, 1790, by a vote of thirty-four to thirty-two. During the administration of Washington, he was Commissioner of Loans for Rhode Island.

In religious and educational matters Mr. Bowen was zealous and active. He was President of the Bible Society of Rhode Island, and in his more mature years he became a consistent and devout member of the First Congregational Church. He was one of a committee of ten, to take charge of the Public Schools, this being the first School Committee appointed by the town, under an act of the General Assembly. In 1785 he was elected Chancellor of Rhode Island College, now Brown University, in place of Governor Hopkins, deceased. This high office he filled most acceptably and usefully until his death, a period of thirty years. In all these various relations he performed an amount of work for the public good, such as is seldom performed by a single individual.

He was an ardent and efficient member of the Masonic Fraternity. He became a Mason, in St. John's Lodge, Providence, some months before he had attained his majority, and was elected to office soon after becoming a member. Freemasonry declined in Providence during the years just preceding the breaking out of the War of the Revolution, and there was an interruption in Lodge activities of nine years.

On the 15th of July, 1778, Bro. Bowen received a commission from John Rowe, Grand Master of Massachusetts, to act as Master. In December of the following year he was regularly elected to this office, which he continued to hold until 1791, a period of thirteen years. Under his auspices the institution revived. In the language of another, "the genius of Masonry returned, unappalled by the din of arms, and by the brazen throat of war. Through his influence the Lodge was no longer subjected to the caprice of a landlord and the inconveniences of a public inn." By permission of the State authorities, the meetings were from this time held in the Council Chamber.

The subject of this sketch communicated a new impetus to Freemasonry in Providence. As Worshipful Master of St. John's Lodge in that town, which office he held from 1778 to 1790, he exercised a most important influence. When the Grand Lodge was formed, 1791, under an agreement by which the first Grand Master was to be chosen by the Lodge in Newport, and the Deputy Grand Master by the Lodge in Providence, Jabez Bowen was unanimously elected to fill the second office. At the annual meeting in 1794, he was elected Grand Master, in which office he continued to serve six years, until 1799. He died in Providence, May 7, 1815, and was buried with Masonic honors.

It is pleasant to recall the history of this man as identified with civil and Masonic interests. He was a scholar of repute, as is shown by his having conferred upon him the honorary degree of LL.D. both by Brown University and Dartmouth College. He was a public spirited citizen, exercising a large and wholesome influence in the community because of his integrity, capacity and interest in the things of related life. By reason of these same traits he contributed to the reviving of the Masonic institution in Providence and the advancement of its interests throughout the State.

## PELEG CLARKE.

The subject of this sketch was born in Newport, R. I., June 3, 1734. He was a descendant of Jeremiah Clarke, one of the first settlers of the island of Rhode Island. Little is known of the early life of Peleg Clarke. It is certain, however, that he followed the sea for several years, and was the Captain and owner in part of several vessels employed in trade with the West Indies. At a later period he prosecuted a successful business in Newport, being interested in various commercial undertakings. He was also engaged in distilling, which was extensively carried on in Newport at the time. During the Revolutionary War he suffered much loss of property, and his son was taken prisoner by the British and kept in confinement several months. Peleg Clarke was passive during that struggle for American independence, being of a conservative turn of mind and not in favor of changing the form of government. He kept the respect of his fellow townsmen, notwithstanding his English predilections, and was generally regarded as a good citizen. He was made a Mason in King David's Lodge, Newport, June 10, 1780; his name appears in the list of members of St. John's Lodge, No. 1, of Newport, as reorganized just previous to the formation of the Grand Lodge, of Rhode Island, in 1791. His brethren of the first Lodge of Newport evinced their regard for him by naming him for the office of Senior Grand Warden, into which office he was installed at the first meeting of Grand Lodge, at Newport, in June 27, 1791. Bro. Clarke held this office during the time that Bro. Christopher Champlin was Grand Master, and was advanced to the office of Deputy Grand Master in 1794, when Jabez Bowen was elected Grand Master, and was continued in the second highest office of Grand Lodge until 1799, when he was elected to the highest place, that of Grand Master. He held the office for but one year, declining re-election on account of the "ill state of his health." He died Dec. 3, 1803, and was buried in the family lot at Newport. A white marble tablet marks the spot, with this inscription: "Sacred to the memory of Peleg Clarke, who died Dec. 3d, 1803, aged 70 years, and Mary his wife, who died April 10, 1804, aged 67 years; also of Peleg Clarke, Jr., their son, who was lost at sea in the year 1785, in the 25th year of his age."

## CHRISTOPHER OLNEY.

COL. CHRISTOPHER OLNEY was born in Providence, Dec. 24, 1745, and died March 5, 1809. In 1766 he married Jemima Potter. He was a man of mark and influence in the community, and was often called to fill places of public trust and responsibility. He was a sturdy patriot in the times that tried men's souls and he held a Colonelcy during the War of the Revolution. He was one of the pall bearers at the funeral ceremony enacted in Providence, in 1800, in commemoration of Washington. Col. Olney was a manufacturer and carried on quite a large business for his time. He erected several factories in Olneyville, which was named for him. He was a man of large and varied information and the steadfast friend of education. He was elected a trustee of Brown University in 1804. He was the father of three sons and four daughters. One of his sons, Nathaniel G., was associated in the manufacturing interests at Olneyville, and after his father's death carried on the business.

Christopher Olney was an active member of the Masonic Fraternity. His Masonic record is alike creditable to his ability and his devotion to the interests of the Craft. He was a member of St. John's Lodge in Providence, active and helpful in the organization of the Grand Lodge of Rhode Island, and he was elected Senior Grand Warden of that body in 1795. He served as Deputy under Grand Master Peleg Clarke, whom he succeeded in the highest office, in the year 1800, being re-elected in 1801.



## MOSES SEIXAS.

This brother was widely and favorably known among Masons, and his Masonic zeal was evinced in many ways and on frequent occasions. He was foremost among those who established the Grand Lodge of Rhode Island, being at that time W. Master of St. John's Lodge in Newport, and the Chairman of a Committee representing that Lodge, which Committee, acting in conjunction with a similar Committee appointed by St. John's Lodge, Providence, formulated a plan for constituting the Grand Lodge of Rhode Island. Because of his representative position, and his ability, he was called upon to preside at the constituting of Grand Lodge, 1791, and, as installing officer, he inducted Christopher Champlin into his position as Grand Master, and the other designated Grand Officers into their respective places.

In the year 1800 Moses Seixas was chosen Deputy Grand Master, which office he held for two years. In 1802 he was elected Grand Master, continuing to hold the office by annual re-elections until 1809. His administration of Grand Lodge affairs during this long term of seven years was very much to his credit. It was at this period, and somewhat by the efforts of this zealous Craftsman, that Freemasonry made rapid progress in Rhode Island and became more systematized in the expression of its principles and purposes. Bro. Seixas was active and proficient in all departments of Freemasonry, as recognized at his time, and had been advanced to foremost place in the Scottish Rite. His greatest interest, however, centred in the Blue Lodge. His name and memory will long endure because of his ardent support of the Masonic institution and the conspicuous services rendered by him in its behalf. It will be remembered to his credit, also, that he was a reputable and honored citizen. For the last fourteen years of his life he held the position of Cashier in the Bank of Rhode Island, Christopher Champlin being the President of the same institution. Bro. Seixas died at his residence in Washington Square, Newport, Nov. 29, 1809, aged sixty-six years. His body was laid to rest in the Jewish cemetery of that city, and the burial place marked by a monument, which states the fact of his connection with the Masonic Fraternity and of his having held the office of Grand Master.

## EPHRAIM BOWEN, JR.

COL. EPHRAIM BOWEN, JR., whose membership in St. John's Lodge, Providence, extended over a long term of years, during which he was active and influential in promoting its interests, was born in Providence, August 29, 1753. He was a zealous Mason and a true patriot. When he was but nineteen years of age he took part in the capture and destruction of the "Gaspee," an armed British schooner, which had been stationed in Narragansett Bay to look out for smugglers. The British Commander and other officers had been unnecessarily severe in the exercise of their authority, and the people of Providence and vicinity were accordingly very much incensed. On June 10, 1772, a packet-boat left Newport for Providence, without notifying Commander Dudingston of the "Gaspee," and he pursued the packet more than twenty miles, and then ran hard aground on Namquit Point, some seven miles below Providence. When the news came to that town that the hated vessel was aground near by, and that she probably could not get off until high tide the following morning, there was an outburst of feeling in favor of her destruction. The subject of this sketch, in a statement published over his name when he was eighty-six years old, gave a graphic account of the seizure and burning of the "Gaspee." The following is a part of the interesting narrative: "About the time of the shutting up of the shops, soon after sunset, a man passed along the main street beating a drum, and informing the people that the Gaspee was aground on Namquit Point and would not float off until 3 o'clock the next morning, and inviting those persons who felt a disposition to go and destroy that troublesome vessel to repair in the evening to Mr. James Sabin's house." The narrator goes on to state that about 9 o'clock he took his father's gun and his powder horn and bullets and went to Mr. Sabin's; he found the southeast room full of people; all remained until about 10 o'clock, some casting bullets in the kitchen and others making arrangements for departure. They embarked from Fenner's wharf; a sea captain acted as steersman of each boat; a line was formed, Capt. Abraham Whipple being on the right, and Capt. John B. Hopkins on the right of the left division. Col. Bowen, in the statement referred to, describes the attack and the wounding of Lieut. Dudingston

in command of the vessel. The crew were put on shore, and the schooner was set on fire and utterly destroyed. The boats went back to Providence in broad daylight. The British government pronounced the destruction of the "Gaspee" an act of high treason, and offered a reward of a thousand pounds to anybody who would give information against the offenders ; but no information was obtainable. The destruction of the "Gaspee" stimulated patriotic feeling throughout the colonies, and the act was generally justified. It has become historic as marking the firing of the first authorized shot which ushered in the War of the Revolution.

The expedition was undertaken by a band of sturdy patriots, several of whom were members of St. John's Lodge, Providence, while others in the party afterwards joined the Lodge. In the last named class John Mawney, a participant, who, as surgeon, dressed the wounds of the commander of the vessel, and Ephraim Bowen, Jr., the youngest of the party, find place. Bowen outlived all his companions in that notable affair.

Col. Bowen entered the Grand Lodge of Rhode Island soon after its formation. He was a representative of St. John's Lodge in Providence, to the Grand Body, almost from the date of the establishment of the last named organization. In 1799 he was elected Junior Grand Warden, holding that office two years, when he was advanced to the position of Senior Grand Warden. In 1802, on the election of Moses Seixas for Grand Master, Col. Bowen was chosen Deputy Grand Master. He held this important place seven years. He succeeded to the Grand Mastership, on the retirement of Moses Seixas, in 1809, and was continued in that highest office two years.

Col. Bowen was spared to a great age, his death taking place when he was about ninety years old. He was a public spirited citizen, possessed of a large and generous nature, and ready to give and do in matters of associated welfare. He took great interest in the Masonic Institution and never grew weary in his efforts to promote its usefulness. He held a well deserved place of leadership and honor among the Craftsmen of Rhode Island in the closing years of the eighteenth century and the early part of the present century.

## SYLVESTER CHILD, JR.

SYLVESTER CHILD, JR., Grand Master of Masons in Rhode Island during two years, 1811-12, was the son of Sylvester Child, who was born March 16, 1730, and died May 15, 1815. He married first Abigail Miller. They had four children. His second wife was Joanna Barnaby, to whom he was married December 28, 1758. She was the mother of Sylvester Child, Jr., he being the third of five children that blessed her marriage. She died May 18, 1772.

This third child, the subject of the present sketch, was born in Warren, R. I., Sept. 14th, 1764. He died Sept. 4, 1828.

Very little information is available, bearing upon the early life of this honored Craftsman. He was, without doubt, a hearty, well trained lad, who grew into a vigorous manhood and gained the well deserved respect of his friends and neighbors. This is shown by the fact that he was often called upon to serve the community in places of public trust and responsibility. He was chosen a member of the Town Council, also an Assessor of Taxes, and in these and other important offices is believed to have shown ability and good judgment. He was tide-waiter for the port of Warren for more than twenty years.

He married Patience, daughter of Martin and Ann Luther. Mrs. Child survived her husband for a considerable number of years. She died January 21, 1851. There were no children.

The subject of this sketch was made a Mason in St. John's Lodge, Providence, soon after reaching his majority. He united with the Masons of Warren and the vicinity in the movement for the establishment of Washington Lodge, No. 3, and his name appears as one of the Charter members in the Warrant issued by Grand Master Jabez Bowen, as authorized by the Grand Lodge, March 15, 1798.

Bro. Child served the Lodge as Senior Warden from 1801 to 1807. It does not appear by the record that he was ever elected W. M. Master. He was elected to the office of Junior Grand Warden in the Grand Lodge of Rhode Island, in 1803, and held that office until 1809, when he was chosen Deputy Grand Master, from which position, after two years service, he was advanced to the highest place, Grand Master, and re-elected the

following year, 1812, for a second term. He retired from the Grand Mastership after a faithful service of two years.

He was active in Capitular Masonry, and took part in the formation of Temple Chapter, No. 3, Warren, in 1809. He was a Charter member and the first High Priest of the body, serving in this office from 1809 to 1816. The records of Masonic organizations in the early part of this century included but few items of business, and made but slight reference to members, beyond noticing the election of officers. Many things which we should like to know about Capt. Sylvester Child, Jr., the records fail to declare; but enough is told to make evident the fact that his Masonic career was one of considerable distinction and that he exercised much influence among his brethren, both in Warren and throughout the jurisdiction.

He was a man possessed of strong individuality—very much inclined to adhere to his opinions when once formed and to go steadily forward in whatever path seemed to him just and right. He maintained the character of a worthy citizen and a devoted Craftsman, and so he deserves a grateful remembrance among men and Masons.



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THOMAS SMITH WEBB.

There can be no question of the fact that Thomas Smith Webb holds foremost place among American Masons, in his acquisitions and abilities, by his gifts of leadership, and by his intense devotedness to Masonic studies and interests, he identified himself with the Institution in so close and helpful a way as to secure, while he was living, a large measure of national recognition from his fellow Christians, and to merit the true and grateful remembrance so long accorded to him by members of the Masonic Fraternity.

Wesley Randall, in his address at the centennial celebration of St. John's Lodge, June 4, 1877, said of Thomas Webb, "St. John's Lodge, about the year 1800, received an important accession to its membership in Thomas Smith Webb, to whom, with the exception of a few terms of absence, may be assigned a period of nearly half a century of the exertions of the Masonic firmament."

Whatever difference of opinion there may be as to the success attempted by Webb in the extension of the Masonic Fraternity, and in the formulating and modifying of Masonic rituals, there can be no question that he accomplished a good work in the way of improving the system and providing needed explanations. It must be conceded that he applied himself to such work with enthusiasm, having a love for the Masonic Institution which led him to constant thought and activities in behalf of its

unpleasant task to sketch the career of this useful and energetic man, and, specially, to notice how he stamped the impress of his thought and influence upon American Masonry. We can only endeavor to see what a power Webb was in his day and generation. He formulated constitutions and systems whenever there was need, and he did not hesitate to mark out a new procedure when he thought a change was required. He was enabled for many of the peculiarities in ritual observances which characterize Masonry in this country. He was not afraid of taking new departures when he felt that the interests of the Craft would be promoted by a change or reformation of former methods—and sometimes he was willing





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There can be no question of the fact that Thomas Smith Webb holds foremost place among American Masons. By his acquisitions and abilities, by his gifts of leadership, and by his intense devotedness to Masonic studies and interests, he identified himself with the institution in so close and helpful a way as to secure, while he was living, a large measure of honorable recognition from his fellow Craftsmen, and to merit the meed of grateful remembrance so generally accorded to him by members of the Masonic Fraternity.

Bishop Randall, in his address at the centennial celebration of St. John's Lodge, June 24, 1857, used the following words: "St. John's Lodge, about the beginning of the present century, received an important acquisition in the person of Thomas Smith Webb, to whom, without disparaging the great claims of others, may be assigned a place among the brightest of the constellations of the Masonic firmament."

Whatever difference of opinion there may be as to some things attempted by Webb in the extension of the Masonic ceremonial, and in the formulating and modifying of Masonic rituals, there can be no question that he accomplished a good work in the way of improving the system and providing needed explanations. It must be conceded that he applied himself to such work with rare enthusiasm, having a love for the Masonic Institution which moved him to constant thought and activities in behalf of its interests.

It is a pleasant task to sketch the career of this distinguished Craftsman, and, specially, to notice how he stamped the impress of his thought and influence upon American Masonry. We cannot fail to see what a power Webb was in his day and generation. He formulated constitutions and systems whenever he thought there was need, and he did not hesitate to mark out new lines of procedure when he thought a change was required. To him we are indebted for many of the peculiarities in ritual and government which characterize Masonry in this country. He was never afraid of taking new departures when he felt that the interests of the Craft would be promoted by a change or re-adaptation of former methods—and sometimes he was willing

almost to build anew from the foundation. In regard to the first three degrees Webb certainly exhibited a considerable amount of conservatism. He generally followed Preston in the ceremony and lectures of these degrees. In the higher departments, however, he rearranged and shaped matters much according to his own fancy, introducing changes both in ritual and government that have been approved in some quarters and condemned in others. There can be no doubt, however, that Webb wrought honestly, and for the most part intelligently, in the doing of such work, believing that it was called for and would be of advantage to the Fraternity. His special fitness for construction and re-construction, and for the duties of administration as well, cannot be denied.

Thomas Smith Webb was born in Boston, Mass., October 30, 1771. His parents, who belonged to the middle class of English people, had emigrated from England to this country only a few years before the date referred to. They seem to have followed others of their family in seeking a home in New England. The child Thomas was given the name of an uncle, the Rev. Thomas Smith, who resided in Portland, Maine, where he seems to have been regarded with much favor.

It appears that Webb's childhood and youth were marked by signs of what his manhood should be in its earnestness of expression. He was noted even as a child for superior mental capacities and an enthusiasm of temperament which gave promise of much activity and usefulness in future days. He was measurably fond of his studies and always manifested a whole heartedness of endeavor in whatever undertaking engaged his attention. At an early age he gave proof of that special amiability of disposition which was one of his ruling characteristics through life. He attended the public schools of Boston, passing through the Latin School at the last, from which he graduated when fifteen years of age. When sixteen years old he began to learn the printer's art, at which he soon became an adept. Removing to Keene, N. H., before he had attained his majority, he there followed the trade he had acquired.

It was while residing at Keene that he received, in Rising Sun Lodge of that town, the first three degrees of Freemasonry. The record of the Lodge shows that he was proposed, elected and initiated, and paid the fee, 3£, 6s, December 24, 1790, and

that he was passed and raised December 27, 1790. At this time he was but little more than nineteen years old. He withdrew, or, as the record says, "discontinued, July 6, 1791, was admitted again August 13, 1791, and again withdrew March 7, 1792, at which time he presented the Lodge a Bible, bound in morocco leather, nicely gilt and lettered."

Webb was not successful in his business at Keene, and, in 1793, removed to Albany, N. Y., where he established a paper staining manufactory which he carried on for some seven years. While a resident of Albany, in the autumn of 1797, he married Miss Martha Hopkins, of his native Boston.

During the closing years of the century he applied himself closely to Masonic reading and pursuits. He obtained all the publications respecting Freemasonry—not a great number—and entered into communication, both by conversation and by the pen, with intelligent Brethren, from whom he sought more light. Thus in a little time he began to exercise a just influence among the Craft, and was soon known as a thoroughly well posted and zealous member of the Fraternity. In 1797, Webb published *The Freemason's Monitor, or Illustrations of Masonry*, a work which tended to make him widely known, as well as to increase his reputation among those who already had knowledge of his merits. Although but twenty-six years old at the date of its publication he had been Master of Temple Lodge at Albany, and was at the time High Priest of Temple Chapter, in the formation of which he had been largely instrumental. He had received the Ineffable Degrees, and in connection therewith, probably, the Orders of Knighthood, though it is claimed by some that he gained his knowledge of these Orders by his visit to St. Andrew's Chapter, of Boston, in 1796.

The first edition of Webb's *Monitor*, 1797, shows conclusively that its author had classified and arranged the Capitular Degrees prior to its issue, and that to him belongs the credit of framing the American system of Royal Arch Masonry as it now exists. We find that he was actively engaged at Boston and elsewhere, about that time, in urging his system of Chapter work and organization, and thus he prepared the way for those changes in the ritual and government which were accepted by the General Grand Chapter at the memorable meeting of that body, held in Providence, January, 1799. The second edition

of the *Monitor*, published at Providence in 1802, gives clear indications of the progress made by the formation of the General Grand Chapter and the acceptance of the author's system of classification, etc.

The precise date of Webb's removal to Providence is uncertain. Probably it was in the latter part of the year 1799. His business at the first was the manufacture of wall paper, in which he employed quite a number of hands. He subsequently disposed of that business, and purchased an interest in the "Hope Manufacturing Company," becoming the responsible agent of the firm. By his active and capable efforts he realized a considerable measure of financial success, while indirectly he contributed efficiently toward the establishment of the cotton manufacturing interests of Rhode Island, which in these later years have become so important.

With all his business interests, and his devotion to music, in which he was proficient, he yet found time for Masonic study and service. Soon after coming to Providence he was invited by St. John's Lodge in that city to take membership in that body. The record of the Lodge, under date of November 28, 1800, is as follows :

"*Voted*, That R. W. Master John Carlile, Brother Gersham Jones, and Brother Daniel Stillwell, be a committee to wait on our *Worthy* Brother Thomas Smith Webb, and inform him that this Lodge, for his very great exertions in the cause of Masonry, wish him to become a member of the same, and sign the By-Laws."

The Committee were successful in their mission, as appears from the following note of reply, which has been preserved :

"*Brethren Carlile, Stillwell and Jones, Committee of St. John's Lodge :*

BRETHREN. You will please to present my acknowledgments to the worshipful officers and members of St. John's Lodge, for their polite attention in inviting me to become a member of their respectable body, and inform them I accept their invitation with peculiar pleasure. I am with sentiments of esteem,  
Brethren, Your Friend and Brother,

THOMAS S. WEBB.

PROVIDENCE, Feb. 4, 1801."

Almost immediately after becoming a member of St. John's Lodge, Webb instituted a Lodge of Instruction for the diffusion of Masonic knowledge, taking to himself the office of principal instructor in the matters thus brought under consideration. He was never elected Master of St. John's Lodge, but he had held the office of Master in the Masonic Lodge with which he was affiliated in Albany, N. Y., and this, under the amended constitution of the Grand Lodge of Rhode Island, made him eligible to the highest office in that body.

In June, 1802, Webb was elected Junior Grand Warden of the Grand Lodge. In 1803 he was elected Senior Grand Warden, holding the office by successive elections for three years. He was elected Deputy Grand Master in 1811, holding that place for two years. In 1813 he was elected Grand Master and re-elected in 1814. At the expiration of his second term he declined further service as Grand Master.

He was invited to become a member of Providence Royal Arch Chapter, and February, 1801, was elected its High Priest. Previous to this, however, as appears by the records, he had frequently visited the Chapter, illustrated the work, and instructed in the Lectures. In the Grand Chapter, organized in 1798, his influence was felt almost at once. He was elected Grand High Priest in 1803 and was continued in that office until 1815, when he removed from the jurisdiction.

Webb was the founder of the General Grand Chapter, or, at least, the chief promoter of the movement that resulted in the establishment of that body. In 1797 he presided over the Convention held in Boston to effect the desired organization. The first meeting of the General Grand Chapter was held at Middletown, Conn., in September, 1798, an adjournment being taken to Providence, where an important meeting was held in January, 1799. At this last named Convention Webb presented, as Chairman of Committee, a Constitution which was adopted. At the third meeting, 1806, he was elected General Grand King. At the time of his death, 1819, he was holding the office of Deputy Grand High Priest.

In the exposition of Templar Masonry Webb took a special delight. In some respects he shaped the ritual and ceremonial, making the Orders better adapted for impressive illustration. On the 23d of August St. John's Encampment [now Command-

ery] No. 1, of Providence, was organized, and Webb was placed at the head of the organization. At each annual meeting he was re-elected, until, on December 5, 1814, he declined to longer hold the office. He was largely instrumental in the formation of the Grand Encampment [now Grand Commandery] of Massachusetts and Rhode Island, and was at the head of this body from the date of its organization, 1805, until 1817, when he positively declined to be a candidate for re-election.

The establishment of the Grand Encampment of Knights Templars, of the United States, in 1816, has been declared to be the crowning glory of Webb's Masonic work. It is clearly evident that he was heartily interested in the movement and contributed an essential help to the formation of the General Grand Body. He represented the Grand Encampment of Massachusetts and Rhode Island, in creating such an organization, in accordance with the action taken by the first named body in Boston, May 15, 1816, viz :

*"Resolved,* That three delegates be appointed from this Grand Encampment, to meet and confer with any or all other Grand Encampments that are now established within the United States, or with such delegates as may be appointed by any or all of the said Grand Encampments upon the subject of a general union of all the Encampments within the United States, under one supreme head and general form of government ; and that the said delegates be and they are hereby invested with full power and authority to enter into such engagements and stipulations, and make such arrangements upon the said subject as they may deem expedient and proper, to promote the honor and interests of the Orders of Knighthood."

*"Resolved,* That Most Worshipful and Eminent Sir Thomas Smith Webb, and Worshipful Sir Henry Fowle, of Boston, and Worshipful Sir John Snow, of Providence, Rhode Island, be and they are hereby appointed delegates, for the before-mentioned purposes."

Webb and his associates named in the foregoing resolution, with Thomas Lowndes, a representative of the Grand Encampment of New York, were instrumental in organizing the Grand Encampment, 1816 ; and in the election of officers Webb was chosen to fill the second office, that of Deputy Grand Master. Had he lived until the time of the next meeting his advancement to the first place would have been certain. His name is inseparably linked with the progress of Templary, both as re-



gards the shaping of its ritual and the development of its organic life, first in St. John's Encampment, then through the Grand Encampment assuming larger powers and finally merged into the Grand Encampment of Massachusetts and Rhode Island, and finally in the Grand Encampment of the United States.

In 1815, Webb removed to Boston, where he already had a large number of friends, Masonic and otherwise. About this time he helped organize the Handel and Haydn Society, and was elected President of the same. One of his eulogists says : "To the other endowments of nature, the munificent Author of good added the gift and taste of music. His whole soul was attuned to harmony, every chord of which vibrated at the slightest touch, and gave the softest tones of music's power. To vocal and instrumental music he was alike inclined ; and the fife and flute were among the choicest companions of his childhood." It may be added that Webb was especially fond of sacred music, and while he resided in Providence he was a leading member of one of the church choirs in that city.

Webb died suddenly at Cleveland, Ohio, July 6, 1819. He was in the full vigor of manhood, and seemingly had promise of many years of usefulness and honor. Leaving home in the spring of the year above named for an extended journey in the West—a journey undertaken for the promotion of certain Masonic and musical interests—he was stricken by disease while tarrying at Cleveland, and in a few days his spirit had passed from earth to the immortal land. Kind and loving Brethren ministered to his needs and watched by his side until the final hour. Then they took charge of his remains and gave them Masonic burial. As he had expressed a desire that his body might be laid away to rest in Providence, his remains were removed to that city and re-interred with the solemn rites of the Order, the Grand Lodge of Rhode Island having direction of the services. An appropriate marble monument, provided by a Masonic Association formed for that purpose, now stands above the spot where the body of the distinguished Craftsman reposes.

Nearly three-quarters of a century have elapsed since the death of this remarkable man, whose zeal for Freemasonry was most intense, and whose efficient efforts for the promotion of the interests of the Masonic institution lasted through the whole

period of his adult life. During fifteen years of the most active period of his life he was a resident of Providence and identified with Rhode Island Freemasonry in all its departments. He is deserving of an honored remembrance because of what he represented in a genuine and generous manhood, and specially for his words and works in behalf of the Institution which he loved so well and in whose communions he derived so much of sweet and helpful satisfaction.

As already stated, Webb married, in 1797, Mrs. Martha Hopkins of Boston. Five children were born to them, three of whom died when quite young and were buried in Providence. The other two survived him. His wife died in 1808, and a year later he married her sister, by whom he had four children, and two of these with their mother survived him. Of his nine children, therefore, only one son and three daughters were living at the time of his death. One of the daughters married a man named Graves; the others were never married. The son, Thomas Hopkins Webb, graduated at Brown University in 1821, and was located in Providence for a number of years, where he practiced medicine. At a later period he removed to Boston, where he united with the Masonic Fraternity. He died at Quincy, Mass., Aug. 2, 1866. His wife survived him, but no children. His sisters had died before his decease. The great Masonic Ritualist, therefore, Thomas Smith Webb, has no descendants on the earth. All have gone forward to the land of the immortals. But the labors of Webb in promoting the interests of Freemasonry ensure him an abiding remembrance in the hearts of all who love the Institution.

## WILLIAM WILKINSON.

WILLIAM WILKINSON followed Webb in the office of Grand Master, and was a worthy successor of that distinguished Craftsman. Both names appear in frequent and close relation in the records of Freemasonry and Templary in Rhode Island. Both of these illustrious brethren rendered essential service to the several organizations with which they were connected.

William Wilkinson was born in Thompson, Conn., in 1760. His parents, who were Rhode Island people, came back to this State to reside when the subject of this sketch was thirteen years of age. He was a studious lad, of more than usual acquirements, as may be inferred by the fact that he entered the Freshman Class of the Rhode Island College, now Brown University, when he was but fourteen years of age. This was in 1774. The War of the Revolution soon broke out, however, and the College work was for a time abandoned. On Saturday, Dec. 6, 1776, the British Commander, Sir Peter Parker, with seventy sail of men-of-war, anchored his fleet in the harbor of Newport, R. I., and took possession of the place. Providence was at once in confusion. Troops were massed throughout the town, martial law was proclaimed, College studies were suspended, and the students were dismissed to their respective homes. From this date until May 27, 1782, the College was closed, and the beautiful edifice, now called University Hall, which had been erected only six years previous, was occupied for barracks, and afterwards for a hospital, by the American and French forces. The first Commencement after the close of the war, was held on the first Wednesday in September, 1783. No record has been preserved of the order of exercises on that occasion. There is no doubt, however, that the graduating class delivered orations and received their well won and long-deferred diplomas. William Wilkinson was one of the young men thus honored.

Immediately following his leaving of College he was appointed to take charge of the Grammar School, established by President Manning in 1764, as an auxiliary to the College, and which came, under Mr. Wilkinson's charge, to be an exceedingly important adjunct to the mother institution. He was principal

of the school for eleven years, during which time he prepared a large number of young men for a collegiate course or for the active pursuits of business. "Among his pupils," says Dr. Guild, to whom we are indebted for many facts in the preparation of this paper, "may be mentioned the names of Hon. Samuel Eddy, LL.D., Secretary of State and Judge of Supreme Court, Hon. James Burrill, LL.D., United States Senator from Rhode Island, Hon. James Fenner, LL.D., United States Senator, and Governor of the State, and His Honor Samuel W. Bridgham, first Mayor of Providence."

For a part of the time, while thus occupied in teaching, Wilkinson fulfilled the duties of Librarian of the College. During the administration of Washington he was appointed Postmaster, and like most of Washington's appointees was removed from office by his successor Thomas Jefferson. About this time he opened the first book store in Providence, in an old building at the corner of what is now Market Square and Canal street. This store he retained, in connection with John Carter, a prominent printer of his time, until the year 1817. Together they carried on the business of book binding, book selling and printing. Much of their stock was lost during the great gale of September, 1815.

Mr. Wilkinson, while Librarian, occupied rooms, with his family, in the College. Here two of his children were born. At a much later period, he built a brick house on George street, where he resided until the time of his death in 1852. His devotion to Brown University was steadfast, being manifested on every possible occasion. He never failed to be present on Commencement days, and was a well known and conspicuous figure in the College procession that marched every year into the First Baptist Church.

In public affairs he was influential. He represented Providence in the General Assembly from 1813 to 1818. He was a member of the Town Council in 1824. He was active and helpful in promoting many enterprises of associated interest, and thus maintained the reputation of worthy citizenship which he early acquired.

His Masonic career shows both zeal and ability. He was a very earnest promoter of the interests of the Craft, and never wavered in his support of the Institution. He was made a mem-

ber of St. John's Lodge, Providence, on the 29th of August, 1792. In the years 1806 and 1807 he served as Worshipful Master, and again in 1813. He was elected Grand Master by the Grand Lodge in 1815, and again in 1816, succeeding Thomas Smith Webb, who had removed from Providence to Boston. He was also Grand Treasurer five years. He was an active and influential member of Providence Royal Arch Chapter, and contributed not a little to its early prosperity. He was elected Grand King of the Grand Chapter in 1811, re-elected the two years next following, served as Deputy Grand High Priest during the years 1814-17, and was then elected Grand High Priest, being continued in that office for the next four years. He was one of the first received members of St. John's Encampment (now Commandery) in Providence, and was the Recorder of that body in 1802-3. He also held the offices of Senior Warden, Captain General, and Generalissimo, in St. John's, but was not elected Master, or *Commander*, as the present nomenclature designates the first officer. He was proficient in the Templar work and devoted to the Order, and was called to important positions in the Grand Body. He was called to succeed his friend and long time associate Webb in the office of Grand Master (Grand Commander) of the Grand Templar organization of Massachusetts and Rhode Island. He served in this official position, with conspicuous diligence and success, during the years 1818-19.

William Wilkinson was an accomplished scholar, as well as Freemason. He was a gentleman of the old school, possessed of an innate courtesy expressed in dignified and polite manners.

He was an agreeable companion and a welcome presence in social gatherings, Masonic and otherwise. He had a retentive memory, and thus was able to attain that mastery of the complete ritual of degrees and orders which made him a recognized authority only second to Webb himself.

In his religious belief he was a Congregationalist, attending in succession upon the ministry of the Rev. Dr. Hitchcock, the Rev. Dr. Edes, and Rev. Dr. Hall. He died on the 16th of May, 1852, in the 92d year of his age, having retained until the last his mental faculties.

He was twice married. By his first wife, Chloe Learned, of Killingly, Connecticut, he had six children, two sons and four

daughters. By his second wife, Marcy Wilkinson, of Pawtucket, he had eight children, four sons and four daughters.

William Wilkinson deservedly holds rank among the foremost Craftsmen of our jurisdiction. We can recall with much satisfaction the record of his moral worth and his Masonic virtues. His memory deserves to be cherished by reason of what he was in character and the services he rendered during his long and useful life.

## JOHN CARLILE.

Whoever turns the pages of the Masonic annals of Rhode Island, as they present a record of influential Craftsmen and important events belonging to the first quarter of the present century, will frequently note the name of John Carlile, who was an intimate friend and trusted associate of Thomas Smith Webb, and a prominent member of St. John's Lodge in Providence.

The Carlile family came from Wales in the early part of the seventeenth century and settled in Boston. John Carlile, father of the subject of this sketch, married a daughter of Paul Revere. John Carlile, 2d, as he was often designated, this being the form in which his name frequently appears in the Grand Lodge records, was born in Boston in the year 1762. He died in Providence, July 17, 1832. His mortal remains rest in the church yard of St. John's Church, Providence, and the tombstone there placed bears the following inscription: "Col. John Carlile, died July 17, 1832, in the 70th year of his age."

The present writer has been unable to gather desired material for a satisfactory account of this man who, it is evident, was an influential citizen of Providence during the latter part of the eighteenth century and the early part of the present century. Sufficient information has been obtained to justify the statement that he was an enterprising and upright man, possessed in large degree of the qualities which are calculated to command respect and inspire confidence. In "Staples' Annals" are several references to him as serving on important Committees appointed by the Town Council of Providence, showing that he was interested and influential in public affairs. He helped organize the public schools of Providence and was a promoter of measures looking to a higher range and improved methods of education. He was engaged in the lumber business at 113 South Main St., Providence, and his residence, for a considerable term of years, was at 16 George St.

In the Masonic Fraternity John Carlile held foremost place. His services in the several departments of Freemasonry were of a conspicuous character. He was a wise and able counsellor, well versed in the history and principles of the Institution, and



ever ready to promote its interests. He was a steadfast supporter of Webb in matters connected with ritual and ceremonial procedure. He served in the Grand Lodge of Rhode Island as Senior Grand Warden, in 1815, as Deputy Grand Master in 1816, and was elected Grand Master in June, 1817. He held this highest office until 1824, and administered its duties in a manner generally satisfactory to Grand Lodge and the Fraternity of the jurisdiction.

An excellent portrait of this honored Craftsman was presented to St. John's Lodge, Providence, by his son. This portrait was painted by Gilbert Stuart, the celebrated American portrait painter, who resided in Boston from 1805 until the time of his death, 1828, and who is also supposed to have painted the portrait of Webb. Both portraits, it may be observed, are now placed in Freemasons' Hall, Providence.

## RICHARD ANTHONY.

RICHARD ANTHONY was a native of Providence, where he resided for a good number of years. He was born April 19, 1767. In the early part of the present century he took up his residence in Coventry, R. I., and was associated with an older brother, William Anthony, the father of Hon. H. B. Anthony, in manufacturing pursuits.

The subject of this sketch was made a Mason in Mt. Vernon Lodge, Providence, in 1802. His name appears subscribed to the By-Laws of that Lodge under date of March 22 of that year. He became greatly interested in Freemasonry, and was the moving spirit in the establishment of Manchester Lodge, No. 12, now located in the village of Anthony. A petition for such new Lodge was presented to Grand Lodge, by Masons residing in the town of Coventry at the Quarterly Communication held Nov. 28, 1808, and was approved. At the meeting of Grand Lodge, June 26, 1809, the following action was taken:

*Resolved*, That the Dispensation Granted for holding a Lodge at Coventry by the name of Manchester Lodge, be extended for one year from this date, and that Richard Anthony, Joseph Rice and William Anthony be continued as the first three officers for the same time.

The two brothers Anthony were leaders in the movement for the organizing of the new Lodge. Richard was the first Master, being succeeded in that office by his elder brother William. As already stated they were associated in business interests. Richard was the superintendent or manager of the Anthony Mill for a number of years. In the fall of 1817 he removed to Greystone, adjoining Providence, where he built the Greystone Mill, and where he continued to reside during the remainder of his mortal life. He died March 28, 1840, and his body was buried in the family cemetery at that place.

Richard Anthony appeared in Grand Lodge at the time of the proceedings in relation to the establishing of Manchester Lodge, and from that period forward, for a considerable number of years, he was conspicuous in the conduct of its affairs. He was elected Junior Grand Warden in 1815; Senior Grand Warden in 1816; and was made Deputy Grand Master in 1817, holding this last named office for six years. He was elected Grand Master in 1825, and re-elected in 1826. His administration was characterized by equal intelligence and zeal.

## PETER GRINNELL.

PETER GRINNELL, a prominent citizen of Providence, was born in the year 1764. Of his early life but little information is available for the purposes of this paper. His boyhood was passed while the stirring events of the Revolutionary epoch were taking place. He was favored with a pleasant home and many of the helps to a virtuous and well ordered life.

He learned the trade of a painter, and was engaged for a number of years in carrying on the painting business, in Providence, under the firm name of Grinnell & Taylor. Afterwards the business was mainly confined to dealing in hardware, paints and oils. At a still later period the firm was changed to Peter Grinnell & Son, and under this name the business continued by the sons of the subject of this sketch until a comparatively recent date.

Peter Grinnell may be regarded as a rich man for the times when he lived. He built a substantial residence, the second house west of the Arcade, on Westminster street, in Providence, about the year 1798, and was accustomed to exercise a gracious hospitality in his spacious and pleasant home. He maintained a leading social position in the town of Providence. He was a thoroughly good man, exemplary in his conduct, large hearted, fair minded, and just in all his dealings.

He entered the Masonic Fraternity soon after attaining his majority, joining St. John's Lodge in Providence, from which he dimitted to aid in the establishment of Mt. Vernon Lodge, Providence, Chartered June 24, 1799. He was one of the twelve founders of that body. He was Wor. Master of the Lodge for two years—1812-13—and for many years was active and helpful in promoting its interests. The records of Mt. Vernon Lodge show that he was frequently appointed to serve on important Committees, and that for a long time he acted as one of the auditors to pass upon the annual accounts presented by the Secretary and Treasurer of the Lodge.

Peter Grinnell made his influence felt in the Grand Lodge of the jurisdiction, with whose activities he became connected when he was somewhat advanced in years. He was elected Junior Grand Warden in 1821, and held that office for two

years ; he was elected Senior Grand Warden in 1823, serving as such for two years. He was Deputy Grand Master in 1825-6, and was elected Grand Master of Masons in Rhode Island in June, 1827. He held the highest office for two years, during which he displayed such qualities of mind and heart as gave him increased favor with his Masonic brethren.

He died September 13, 1836, having rounded out an active and useful life of more than three score and ten years. He left a good name and a good record. He is entitled to grateful and honored remembrance by Rhode Island Craftsmen, because of what he was in character and life, and for his steadfast efforts to promote the prosperity of the Masonic Institution.

## BARNEY MERRY.

BARNEY MERRY, son of Samuel and Abby Merry, was born in Scituate, R. I., in the year 1773. His early life was one of considerable hardship, and by reason of circumstances and limitations beyond his control he was deprived of educational advantages, being obliged to accept the conditions of daily toil while he was yet a youth. When but nine years of age he was put out to serve an apprenticeship; at the age of fifteen years he left this service on land and went to sea. During his seafaring life, which continued for a number of years, he crossed the ocean several times and gained a wide and useful experience.

In 1805 the subject of this sketch became associated with his brother in the dyeing and bleaching business, and a few years later succeeded to the entire charge of the same. He applied himself earnestly and successfully to the conducting of this business, having in the later years of his life the assistance of his son Samuel, who succeeded to the management on the death of his father, in 1847. Later on, Mr. Robert D. Mason, a grandson, took the business which is still carried on as at the first in the rear of East avenue, Pawtucket.

Barney Merry was made a Mason in Union Lodge, Pawtucket, Oct. 31, 1808. He served the Lodge in various important offices, and as Wor. Master in 1817-18 and 19. In the Grand Lodge of Rhode Island he was given official place very soon after acquiring membership in the body. He was elected Junior Grand Warden in 1823, and served as such two years, and then was advanced to the office of Senior Grand Warden. After two years' service in the last named office he was promoted to the position of Deputy Grand Master; two years later he was elected Grand Master, and the year following re-elected. He was again chosen to take the highest office in 1840, just as the Anti-Masonic storm was dying away, and again served two years—1840-41.

During the period of fierce excitement which broke out during his first term as Grand Master, lasting almost to the time when he was called again, in 1840, to preside in Grand Lodge, he bore himself confidently in the maintenance of his Masonic

profession. He was a man of resolute faith and purpose and he never turned his back on the Institution which at one time was so much hated and condemned. One of the Lodges in Rhode Island perpetuates his name. Barney Merry Lodge, No. 29, Pawtucket, organized in 1872, is a special reminder to Masons and others, of the eminent Craftsman who all so faithfully discharged the duties that devolved upon him at a time when Freemasonry was meeting a bitter and most unreasonable opposition.

## JOSEPH S. COOKE.

Nicholas Cooke, grandfather of the subject of this brief sketch, was a successful shipmaster and business man, who succeeded Joseph Wanton as Governor of Rhode Island, in 1775. His energy and abilities, united to a patriotic spirit, fitted him to render special and valuable services at a critical period in American history. He was the father of twelve children. His ninth child, Jesse, was the father of Joseph S. Cooke, who was born in Providence in 1784. He died October 14, 1841.

Joseph S. Cooke was a well informed man, interested in the public welfare, and disposed to discharge his full duty in any and every enterprise to which he applied himself. He was engaged in trade during most of the years of his adult life.

In Freemasonry he was specially conspicuous and was a leader during the dark days when the institution was most pitilessly assailed. He was made a Mason in Mt. Vernon Lodge, Providence, the date of his acquiring membership being Feb. 11, 1813. He was Wor. Master of the Lodge during the years 1818-19. He made his presence and influence felt in the Grand Lodge and received official distinction at the hands of his brethren belonging to that body. He served as Junior Grand Warden in 1828; as Senior Grand Warden in 1829-30; was elected Grand Master in 1831, and again in 1833-34 and 35—thus serving in the highest office four years. It was a "thankless task," seemingly, to hold the office of Grand Master and administer Masonic affairs at such an epoch; but he accepted the trust and did the best that was possible under the adverse conditions.

While he was holding the office of Grand Master he responded to a summons of the Legislative Committee appointed to investigate charges brought against Freemasons and Freemasonry, and gave clear, straight-forward testimony in relation to the subjects brought to his notice. He declared, as many other members of the Fraternity had testified during the memorable hearing, that expulsion was the highest penalty which any Masonic body sought to inflict.

Joseph S. Cooke was married Sept. 21, 1807, to Mary Welch. Nine children were born to them, among whom were Rev. James W. Cooke, Joseph J. Cooke, George Lewis Cooke, Albert R. Cooke, and Dr. Nicholas Francis Cooke.



## STEPHEN A. ROBINSON.

STEPHEN AYRAULT ROBINSON, born in 1799, was the son of William C. Robinson, who traced his descent from Rowland Robinson, who settled in Narragansett in the early history of the Colony. His mother was daughter of Edward and Francis (Ayrault) Wanton. Stephen Robinson, when a boy, went to sea, but later devoted most of his time to mercantile pursuits in Newport, R. I., but without much success. Later he retired to Narragansett and there passed the remainder of his days in farming. In 1822 he married Sarah R. Potter, daughter of Jeremiah N. Potter. He died at Wakefield, R. I., April 8, 1877, aged 78 years. From 1832 to 1837 he was in command of the Newport Artillery Company.

He was made a Master Mason in St. John's Lodge, Newport, July 8, 1820, having received the preceding degrees two days earlier. He was elected Master of St. John's Lodge, Newport, December 27, 1827, and served in that office for seven years. In the Grand Lodge of Rhode Island he held various offices. He was Junior Grand Warden in 1829 and 1830; Deputy Grand Master in 1831, and Grand Master in 1832, serving one year in the last named office.

His funeral took place at Wakefield, April 12, 1877, and was attended by the Grand Lodge, an Emergent Communication having been called for the purpose of paying Masonic honors to the deceased. R. W. Bro. Thomas Vincent, Grand Senior Warden, presided, and conducted the Masonic burial service at the grave.

## JOSHUA B. RATHBUN.

The above named Craftsman was born in North Kingstown, R. I., about the beginning of the present century. He resided for many years in Wickford, R. I., and for a number of years held rank as a member of Washington Lodge, No. 5, of which at one time he was Worshipful Master.

The material is not at hand for an extended sketch of his career, Masonic or otherwise. The records of the Grand Lodge of Rhode Island show that he held various important offices in that body, and that he was elected to the office of Grand Master in 1836. He served as Grand Master but one term.

Evidently he was a man of ability, and well informed respecting matters of Masonic procedure. The writer has before him a printed address which was delivered by Bro. Rathbun while he was holding the office of Deputy Grand Master in 1835. It was given on St. John's day, June 24, 1835, in the First Congregational Church, Providence. The discourse, delivered at a time when the tempest of persecution was raging against Freemasonry, contains many suggestive paragraphs—among them the following :

"I am well aware that I am confronted by the testimony of many men who stand high in society, some of whom have passed through the forms and ceremonies connected with this institution. All I can say of them is that if their Masonry was what they pretend it is they did well to renounce it. They must in their own imaginations have created their monster of iniquity, and inasmuch as it was a child of their own creation they had an undoubted right to destroy it. They have told us that at the commencement they were hoodwinked, and so I fear they will ever remain to all the real beauties and glories of Masonry as it is. They have gone out from among us, and the manifest and simple reason is they were not of us."

The Grand Lodge of Rhode Island passed a vote of thanks to the orator for his excellent and appropriate discourse, and arranged for its publication in pamphlet form.

## CALEB EARLE.

CALEB EARLE, the seventeenth Grand Master of Masons in Rhode Island, was Massachusetts born, from which State he came to Rhode Island when he was a lad. The date of his birth is February 25, 1771—of his death July 13, 1851. He learned the trade of a carpenter, but became interested in the lumber business in Providence, and was quite successful. He was also interested in navigation, being an owner in several vessels. He had a liking for military associations and was for several years at the head of a company designated "The Volunteers." Public affairs received his attention in a considerable degree. In politics he was identified with the Republicans as then opposed to the Federals. He represented Providence in the General Assembly for a number of years. He was elected Lieutenant Governor of Rhode Island in 1821-22-23 and 24. In 1824 and again in 1828, he was honored by being chosen as one of the Presidential Electors.

In business matters he held and discharged important trusts. He was a director in several financial associations, and his business sagacity was generally recognized. He secured and always retained the confidence of those with whom he had transactions, making a clear presentation as he always did of the qualities of an upright and sterling manhood. His wife was Amey Arnold. In his domestic relations he was ever kind-hearted, sincere and affectionate.

Governor Earle was prominent, deservedly so, in the Masonic Fraternity. He was made a Mason in St. John's Lodge, Providence, with whose interests he was identified for a long term of years. The Grand Lodge of Rhode Island, in 1837, took him from the floor and elected him to the highest office. He served as Grand Master during the years 1837-38 and 39. He was spared to a green old age—more than fourscore years—and then passed on, leaving behind him a bright and honorable record.

## MOSES RICHARDSON.

This brother's name is a "household word" among Rhode Island Craftsmen. He was one of the working members in St. John's Lodge, Providence, and in the Grand Lodge of Rhode Island, for a long term of years. In the dark and trying days of Anti-Masonry his courage never failed and his zeal for the Fraternity was unabated. He was the custodian and preserver of the charter of St. John's Lodge, Providence, thus drawing to himself, specially, the grateful feeling of many brethren.

That Moses Richardson was a Craftsman of more than ordinary Masonic information and zeal is attested by the testimony he gave before the Committee appointed by the General Assembly of Rhode Island in 1832, to investigate charges against Freemasonry and Masons. In that testimony Bro. Richardson declared that he had been a Mason for more than thirty years, having taken the first three degrees in Bristol Lodge, Mass., about the beginning of the century, the Capitular degrees in Providence Royal Arch Chapter in 1802, the Orders conferred in St. John's Encampment, Providence, in 1807, "and ten or fifteen degrees, called the ineffable degrees, from time to time since that period." In his further evidence he enumerated important official positions which he had held, having been secretary, treasurer, and presiding officer of many of the bodies with which he was connected. Out of his intimate acquaintance with Masonic principles and procedure, and his active membership in the various departments of the Masonic Institution extending over a period of more than a quarter of a century, he gave clear and straight-forward testimony which carried conviction to many minds. Some of his answers to questions asked by the accusers of Freemasonry were certainly to the point ; for example :

*Question.* "Have you ever known or heard that the penalties attached to the Masonic obligations in the highest degrees were inflicted on delinquent Masons?"

*Answer.* "It is an impertinent question. I never knew of any other penalties being inflicted than that contained in the fifteenth article of the By-Laws of St. John's Lodge; and I do not believe there is any one who knows of any other; and that is expulsion."

*Question.* "Would not Masons who were concerned in the abduction and murder of Wm. Morgan of New York, and who have not been expelled from the Masonic institution be received into full communion by the Masonic Lodges of this State?"

*Answer.* "I think it a very extraordinary question. If we knew them to be murderers of Wm. Morgan, or any one else, instead of receiving them into communion we would seize them and carry them to the proper place for a trial—I would, and I presume all good Masons would."

It was every way natural and fitting that so intelligent and devoted a Craftsman as Moses Richardson should be called to the highest place of dignity and honor.

Thus in 1842, when he was well advanced in years, and when the revival of Masonic prosperity was apparent, he was elected Grand Master of Masons in Rhode Island. He held the office by repeated election for three years and gave a faithful and able discharge to all the duties thus devolved upon him.

He died at his home in Providence, August 11, 1859. The Grand Lodge was convened four days later to pay deserved honors to his worth. Grand Master Jervis J. Smith presided and conducted the burial service at the grave. Funeral services were held at the First Congregational Church, Providence, and an address was delivered by the Grand Chaplain, Rev. Augustus Woodbury, in which a glowing tribute was paid to the social virtues and Christian probity of the departed brother.

This sketch may well end with a citation from the record of Grand Lodge :

"The whole funeral scene was exceedingly impressive, not only from the solemn ceremonies of our Order, but from the fact that those honors paid to the dead were not the empty show which often follows the bier of a public man, but an honest tribute of love and respect to this venerable brother who had stood for more than *sixty years*, a faithful watchman upon the watch-tower of our Masonic citadel, one of the firmest of the firm in the darkest hour of our severest trial."

## SETH PECK.

The brother whose name appears in the above heading was born in Swansea, Mass., June 13, 1770, and died in Warren, R. I., August 20, 1856. He was the son of Peleg and Phœbe (Mason) Peck, being the tenth child, and having eighteen brothers and sisters. He was descended in the sixth generation from Joseph Peck, who settled in Hingham, Mass., in 1638.

Seth Peck came to Warren in early life, and became identified with its interests in almost every important relation. He had a relish for military and public affairs. He held a Colonel's commission in the State militia. He was President of the Town Council for a number of years. He filled many offices of public trust and responsibility, and always to the acceptance of his fellow citizens. He was extremely popular among all classes of people. He was three times married.

Col. Peck was a staunch Mason. He contributed freely of his time and his means in support of the Masonic Institution. He was a member of Washington Lodge, Warren, having been initiated into that body June 7, 1798—raised Nov. 22, 1798.

He was elected Wor. Master of the Lodge, December 25, 1806, and was re-elected year after year until 1820. He was a charter member of Temple Chapter over which he presided from 1814 to 1823. He was also a Knight Templar. In the Grand Lodge he was Deputy Grand Master under Moses Richardson, in 1844, whom he succeeded in the highest office the year next following. He served in the office of Grand Master two years.

The Grand Lodge attended his funeral at Warren, August 22, 1856, the emergent communication being presided over by Grand Master Oliver Johnson. Rev. Geo. M. Randall, Past Grand Master of Masons in Massachusetts, and formerly of Warren, conducted the services held in the Episcopal Church and eulogized the deceased for his Christian character and his exemplary and useful life; also for his fidelity to the Masonic organization with which he had been connected for more than fifty years.









## ALVIN JENKS.

This worthy and honored Craftsman was born in Pawtucket, R. I., July 24, 1798. He died in January, 1856. Of his early life the present writer has but scant information. Enough is known, however, to warrant the statement that he was a lad of much promise and that he was well instructed in the elements of a good English education. He was trained to business pursuits, and, in 1830, entered into partnership with David G. Fales, for the manufacturing of cotton machinery. The business thus carried on under the name of Fales and Jenks proved very prosperous. It is still continued by the descendants of the original partners.

Bro. Jenks sustained an excellent reputation in the community where he lived and where he was best known. He was respected as an enterprising and public spirited citizen.

He was made a Mason in Union Lodge, Pawtucket, soon after attaining his majority. He was Wor. Master of that Lodge in 1825-26, and again in 1839-40. He held several offices in the Grand Lodge of Rhode Island and was Grand Master in 1847. He took much interest in Capitular Masonry, was High Priest of Pawtucket Chapter for several years, and was Grand High Priest in 1846. He was one of the Charter members of Holy Sepulchre Commandery, and served as Eminent Commander of that organization in 1852 and 53. He had an ardent attachment for Freemasonry and was one of the staunch and steadfast supporters of the Fraternity.

Jenks Lodge, No. 24, Central Falls, organized in 1866, was named for the brother whom this sketch describes; and thus, specially, an abiding memorial exists to perpetuate his name and worth.

## WILLIAM FIELD.

WILLIAM FIELD was a power in the Masonic Fraternity of Rhode Island during his day and generation. Nor was his influence and reputation limited to the jurisdiction within whose boundaries he resided. By his attendance upon Masonic meetings held in different parts of the country, by his participation in the activities of General Grand Bodies, and by his extensive correspondence, he became widely and favorably known. He was a representative Craftsman of his times.

His love for Freemasonry was strong, while his understanding of its principles and purposes, in all its branches, was excelled by but few of his contemporaries. He was an accomplished ritualist, most proficient in all matters pertaining to the ceremonies of the different degrees and orders. He devoted no inconsiderable part of his time to a mastery of Masonic work and lectures, and to efforts to secure what he believed to be the most intelligent and correct system. His efforts were largely directed to the securing of uniformity in the expression of the lessons of each and every section of Masonic teaching.

He was also favored by qualities and powers which gave him a hold on men, and thus was of right a leader. He had administrative talents by the exercise of which he proved his fitness for the numerous positions of Masonic rule and guidance to which he was called. He was conservative in most respects, yet he was not infrequently found leading an advance movement among the Craft.

Bro. Field was born in Pawtucket, R. I., September 13, 1797. His parents were John and Lucy Field. His death took place December 27, 1869.

In his early life he resided at Dover, N. H. It was in Stafford Lodge, No. 29, located in that town, that the subject of this sketch was initiated into Freemasonry, July 15, 1818, some two months before he attained his majority. He was made a Master Mason in the same Lodge, August 12, 1818. For some cause he asked and received "honorable dismissal" from the Lodge on May 5th of the following year. He was admitted a member of Union Lodge, No. 10, Pawtucket, R. I., January 22, 1834, but did not sign the By-Laws until June 19, 1839. He

was elected Senior Warden of the Lodge in December of the same year, and was elected Wor. Master Nov. 17, 1840, and served in the last named office two years.

In the Grand Lodge of Rhode Island he soon became prominent, holding various offices and serving on important committees. He was specially helpful in the reviving of Freemasonry in Rhode Island and adapting the system to some changed conditions. At the Quarterly session of Grand Lodge, held September 27, 1841, he was appointed a representative of the Grand body to attend a convention called to meet in Washington, D. C., for the purpose of preparing a code of work and instituting measures for the establishment of a National Grand Lodge.

Bro. Field served the Grand Lodge of Rhode Island as Junior Grand Warden, Senior Grand Warden, Deputy Grand Master, and in 1848 was called to fill the highest office. He served as Grand Master from 1848 to 1852—four years. His administration was characterized by energy and ability, and the brethren realized that in him they had a leader worthy of their confidence.

In Capitular Masonry he was also active and influential. Admitted to membership in Pawtucket Royal Arch Chapter on the 2d of February, 1820, he soon was made an office bearer in that body, and, after passing from one post of honorable service to another, he was elected High Priest, December 7, 1831, being continued in the same position for three years. In the Grand Chapter he was elected Grand King in 1832, held the office of Deputy Grand High Priest during the years 1833-34 and 35, was elected Grand High Priest in 1844, and re-elected in 1845.

He was created a Knight Templar in St. John's Commandery, No. 1, Providence, June 24, 1826. After filling other offices in that organization he was chosen Eminent Commander, serving in that capacity two years, 1845-46. He dimitted from St. John's to aid in the formation of Holy Sepulchre Commandery, Pawtucket, and was one of the Charter members of that organization. He was its Eminent Commander in 1848-49-50 and 51, and was again called to serve in the same office in 1854-55 and 56. He was frequently elected to honorable positions in the Grand Commandery (Encampment) of Massachusetts and Rhode Island, and in 1860, was chosen to fill the highest place. He served as Grand Commander during the years 1860 and 1861.

Bro. Field had taken the degrees of Cryptic Masonry and

those of the Scottish Rite. In the last named organization he was honored by being advanced to the thirty-third and highest degree.

The funeral of this distinguished Mason and Templar was solemnized at Pawtucket, Dec. 31, 1869, under the immediate direction of the Grand Lodge of Rhode Island, Grand Master Thomas A. Doyle, presiding. The Grand Commandery of Massachusetts and Rhode Island was also represented by Grand Commander Benjamin Dean and other Grand Officers. Three Commanderies, St. John's, Holy Sepulchre, and Calvary, appeared in full costume to perform escort duty. The large attendance of Templars, Masons, and citizens, testified to the high estimation in which the departed brother was deservedly held. The services at the Church of the Saviour included the burial service of the Episcopal Church, and a portion of the Templar Ritual appropriate for such an occasion. The interment of the body at the North Burial Ground was attended by Masonic ceremonies.

Thus passed on to greater light and to the rewards of the faithful, a brother who had borne the heat and the burden of the day and made testimony of many of those qualities which properly merit distinctions. He was proficient in ritualistic knowledge; he united constancy with zeal, and consequently he rendered important services to the Masonic Institution. Fortunate is the organization that calls to its support men of such a stamp, men who are gratefully remembered because of their wise and abundant labors.

## GEORGE W. MARSH.

This brother, active and helpful in Masonic affairs for a considerable number of years, was born in Douglas, Mass., near the beginning of the present century. His ancestors were Massachusetts people of good repute. In boyhood and early life he resided with his parents at Slatersville, R. I., where he went to school for a limited period and also worked in a mill. He was of studious habits and exceedingly fond of reading. Thus he acquired, with comparatively little help from schools, a fairly good education, and became himself a teacher, taking charge, successively, of several schools in the vicinity of his early home. Afterwards he took up his residence in Woonsocket, R. I., and engaged in the calendering business. At a still later period—between 1830 and 1840—he engaged in manufacturing pursuits, first leasing the Huntsville Mill near Pascoag, and a few years afterwards building the Saxondale Mill not far distant. He caused a good road to be built between the two places, and midway, at Laurel Hill, gave generous aid toward the erection of a Methodist house of worship. He was a devoted adherent of the Methodist Church and died in the communion of that faith.

He was not altogether successful in the prosecution of his manufacturing interests which, at one time, were quite important. His financial losses were occasioned, for the most part, by his trying to help others. He was a man of cheerful mien and relished the hearing or telling of a good story. Soon after attaining his majority he married Susan Hall, of Woonsocket, who survived him until 1865. They had four children, three of them living at the time of this writing, viz.: Mrs. Sayles Walling, of Providence; Edward Marsh, East Somerville, Mass.; A. D. Marsh, Providence.

Of the Masonic career of the subject of this sketch but little is known prior to his appearance in the Grand Lodge of Rhode Island. That he was an active and influential member of Friendship Lodge, No. 7, Chepachet, is evident. As Wor. Master of this Lodge he is reported among the members of Grand Lodge



present at the annual communication in 1844. The next year his abilities were recognized by his election to the office of Junior Grand Warden. He held this office for two years. In 1847 he was honored with promotion to the place of Senior Grand Warden. He was Deputy Grand Master during the entire period of the administration of the office of Grand Master by William Field ; and in 1853, Bro. Marsh was advanced to the highest position. He served two years. He was exceedingly helpful in promoting the interests of Freemasonry as these were then requiring the sympathy and fostering care of Grand Lodge. He was devoted to the Institution and believed in its abiding strength. By his earnest words and generous gifts he rendered important help to the cause of Freemasonry at a time when, just emerging from the shadows, there was urgent need of helpful advocates and practical encouragement.







## OLIVER JOHNSON.

This brother of honored memory lived a long and useful life on the earth, being gathered to the fathers in the fullness of years. His character was one of strong individuality. He was a man of uprightness all through and through, and he had sufficient of the heroic element in his nature to enable him to be true to his convictions in the face of opposition and trials. In business engagements, in public stations, in Masonic relations and duties, he could always be depended on as one who would neither present or follow any false lights, and who would consistently act in obedience to the highest obligations of moral being. It is pleasant to pen a memorial of such a man and trace his helpful connection with the Masonic Institution.

Oliver Johnson was born in East Greenwich, R. I., June 14, 1799. He died at his home in Providence, May 20, 1892. His Masonic career began by his initiation in Manchester Lodge, No. 12, at Coventry, R. I., June 6, 1823. This was but just preceding the gathering of the anti-Masonic storm which a little later swept over the country all so fiercely; and the young initiate was soon made to experience the frowns and opposition of those who misinterpreted the character and purposes of Freemasonry, and who were determined to force him to leave the institution. He was summoned on two occasions before the Baptist Church in which he held membership, and to whose principles and polity he was always ardently attached, and called to plead to the charge of being a Mason; he was urged to withdraw from the organization, or at least pledge himself not to attend any of the meetings of the Craft, but he would make no such pledge, and so well did he defend Masonry before his church that the attempt to discipline him for his connection with the Fraternity came to failure. When the darkest days came—1830-35—and the opposition took the character of a relentless persecution, he did not falter in his open and pronounced support of the organization which was then so much misrepresented. He stood steadfast during all those years of severe testing. He never sought to conceal his Masonic affilia-

tions, and was always ready to recognize his brethren and meet with them when called to do so, or to join them in the public procession, albeit to do this was to run the risk of not a little obloquy and abuse. The strength of character thus displayed, and the unwavering attachment to Freemasonry thus signified, will long be remembered, and will constitute his best memorial in the hearts of brethren who will cherish his memory and worth as thus identified with the Masonic Institution in the darkest period of its history.

His Masonic career extended over a period of nearly seventy years. During this period he was called to fill many of the leading positions in Lodge, Chapter, and Commandery. He served as Secretary, Senior Warden, and Wor. Master of his Lodge, faithfully fulfilling the duties of each of these offices for a considerable number of years. He was elected Junior Grand Deacon of the Grand Lodge of Rhode Island in 1835-36-37-38; Junior Grand Warden in 1842, again in 1853-54, and Grand Master in 1855 and 1856. He was High Priest of Providence Chapter of Royal Arch Masons in 1856 and 1857. He was elected Grand Scribe of the Grand Royal Arch Chapter of Rhode Island in 1858, Deputy Grand High Priest in 1859 and Grand High Priest in 1860. He was elected Recorder of St. John's (Encampment) Commandery in 1854, and served three years; he was Captain General in 1857 and 1858, and Eminent Commander in 1859.

He was versed in all the degrees and orders belonging to legitimate Masonry, including those of the Cryptic and Scottish Rites. By reading and by study he had become acquainted with the history of Freemasonry, while his observation and fruitful Masonic experience made almost every thing connected with its expression familiar to his mind. He understood and appreciated the moral import of Freemasonry, no less than its benign and social features. Thus he gave his earnest and constant efforts for the upholding and advancement of the Institution.

Oliver Johnson was a "self-made man" in the best sense of the phrase. Deprived of parental care and home advantages when quite young, he was thrown upon his own resources and obliged to make his way against many obstacles. He had a resolute will, however, and an earnest purpose to get forward in

life, and so he overcame many of the difficulties which beset his path. By attending the schools of his native town and passing two or three terms at the Washington Academy, in Wickford, he qualified himself to teach school, entering upon such work when he was only sixteen years old. Teaching a part of each year he obtained the means to continue his studies during the other part, and thus was able to acquire a good academical education. As a teacher he was faithful and efficient, and met with a good degree of success. In 1822 he entered into business pursuits, becoming engaged in a general variety store at Centreville, R. I. A few years later, having studied with Dr. Sylvester Knight until he had obtained a thorough knowledge of drugs and medicines, he entered into that branch of business. In 1833 he came to Providence and in company with Dr. Knight opened a wholesale drug store on Weybosset street, under the firm name of Oliver Johnson & Co. This partnership was dissolved in 1841, and for several years after that date the subject of this sketch continued in business by himself. In 1846 he established his business on Exchange street, where it is now continued. In conducting the business, grown to much larger proportions than at first anticipated, and prominent in the matter of paints and oils, he took his son, William S. Johnson, into partnership; a few years later Mr. Benjamin W. Spink was admitted a member of the firm. The son, an active business man, an esteemed citizen, and a worthy Mason, died a few years before his father's decease. The business was continued, however, and is still maintained, since the death of the venerable senior member of the firm, under the original designation, Oliver Johnson & Co.

The subject of this paper was interested in public affairs and was often called to fill positions of public service and responsibility. As Justice of the Peace and Public Notary, as a member of the City Council of Providence for an extended period, as Representative in the General Assembly for several years, as member of two State Conventions called to act upon propositions to remodel the Constitution of the State, he made ample proof of his ability and good sense, and of a faithful devotion to what he held to be the right. He served as a trustee or director in several banks, insurance companies, and other organizations of a financial character, and in these places of



trust evinced the same qualities which characterized his entire life.

In religion Brother Johnson was identified with the Baptist denomination, having united with the church at Exeter, R. I., when he was a young man. His relations in later years were with the First Baptist Church in Providence.

He was spared to great age. Length of days was accorded to him, even according to God's promise of old made to the Hebrew patriarch :

"Thou shalt go to thy Fathers in peace ; thou shalt be buried in a good old age. Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season."

With faculties well preserved to the last ; maintaining an abiding interest in friends, society, public affairs ; cherishing a deep and hearty faith in Almighty God and in the life immortal, our brother passed into a serene and attractive age—

"An age that melts in unperceived decay,  
And glides in modest innocence away."

God's angel hastened not his coming to call the faithful servant home ; but when the summons, which none may resist, was heard by the aged one, it found him ready to answer Azrael's bidding and go forward to that "undiscovered country from whose bourne no traveller returns."

"There was no moaning on the bar ;  
When he put out to sea."

He died May 20, 1892, and his funeral was solemnized, under direction of the Grand Lodge, three days later. The Masonic burial service, at the committal of the body to earth, was read by Grand Master Stillman White and the Grand Chaplain Rev. Henry W. Rugg.

The venerable brother, whose remains were thus laid away with fitting Masonic honors, represented a worthy type of character and life. He was the good citizen, the successful business man, the reliable friend, who had earned the universal respect of the community by the moral quality of his life. He was unpretending in manner, simple in habits and tastes, gentle in his demeanor—thus exemplifying some of the sweetest virtues that adorn our humanity. He was an intelligent Mason, a worthy Christian, and an honest man.

## JAMES HUTCHISON.

JAMES HUTCHISON, Deputy Grand Master at the time Oliver Johnson was Grand Master, and his successor, 1857, in the highest office, lived long and well on the earth. It is pleasant to trace the line of his fourscore and eight years, and note the lessons presented by his character and career.

He was born in Scotland, the parish of Borke, Stewarty of Kirkenbright, March 23, 1799. He died in Pawtucket, R. I., September 8, 1887. Coming to the United States when about twenty years of age he was practically a citizen of the United States ; and, though never naturalized, he had hearty respect for the general spirit of constitutional liberty, and was by no means indifferent to political movements and issues. For the greater part of his life his residence was in Pawtucket or Providence, where he fulfilled all secular duties as well as those of fraternity and good citizenship in such a way as to secure for himself general esteem.

His connection with Freemasonry began Jan. 26, 1821, for on that date he was initiated into Union Lodge, No. 10, Pawtucket, R. I. He made rapid progress, taking all the steps in Lodge, Chapter, Council and Encampment, (now Commandery,) in a little more than one year from the time of his becoming a Mason. He was made a Knight Templar in St. John's Commandery, No. 1, of Providence. He soon became an instructor and leader in all Masonic departments, and in due time he was placed at the head of the several bodies with which he was connected. His devotedness to Freemasonry was conspicuous during that period, nearly half a century ago, when our Institution was under the ban of popular feeling, and it was not altogether pleasant for one to declare himself a member of the Order. He remained steadfast, while so many fell away from their allegiance and turned their backs on the Craft. As soon as opportunity offered he engaged heartily in the work of re-organization, accepting positions in both Grand and Subordinate Bodies, which called for labor and often sacrifice ; and thus he rendered important services in reviving Masonic interest and bringing in

a new era of prosperity for the Craft. In 1842 he was elected Grand Secretary of the Grand Lodge of Rhode Island, an office which he held for eleven years. In 1855 he was elected Grand Master and served two years. He was Grand High Priest of the Grand Chapter of Rhode Island during the years of 1852-3, having previously held nearly all the subordinate positions. He was Grand Commander of the Grand Encampment of Massachusetts and Rhode Island for three years, beginning with 1851. Before this time he had served as Eminent Commander of Holy Sepulchre Encampment at Pawtucket, having transferred his membership from St. John's to that Body a few years previously. At a later period he again resumed membership in St. John's Commandery, filling acceptably various offices therein, as from time to time the members made earnest request for his services.

Bro. Hutchison's zeal in Freemasonry showed no abatement after his attainment of an honorable preferment, and following a period when he had borne the burden and heat of the day. He was still a regular attendant upon Masonic meetings, always ready to take an active part in conferring the degrees or orders, or in communicating the lessons and transacting the business required. In the Grand Bodies his presence and influence might always be counted upon. Well informed, and holding views which he was never disposed to conceal, his brethren looked to him as an authority in most matters, and generally were disposed to accept his leadership. Sometimes, however, his positiveness of thought and peculiar ideas placed him in the minority and brought him in opposition for the time to those whom he held in much esteem.

He excelled as a ritualist, and was impressive, as well as correct, in rendering almost every part of the work. He excelled also in the administration of Masonic affairs. No matter where he might be placed, or what might be the exigency, he was always equal to the occasion. Quick to interpret the law and make decisions, he was never found lacking in resolution to enforce the conclusions that he believed to be lawful and equitable. He never forgot what were the prerogatives and responsibilities of the high offices he held, and in a firm and dignified manner, yet courteous withal, he attended to all the details of a wise and comprehensive administration and direction.

His Masonic record stands fair and attractive to view, and the unfolding of his individual life and character discloses abundant graces and virtues. That he had some peculiarities of nature and disposition none who knew him will doubt. His was the strongly marked Scottish temperament witnessed in manifold ways. He had his likes and dislikes, and he did not attempt to conceal them. He had some fancies and prejudices perhaps ; but he was a true man and Mason, quick, outspoken and fearless, always seeking to discern the truth and to walk in the way of light.

His religious nature was well developed. He had an earnest and intelligent faith, an abiding love for Christianity and its institutions, and a steadfast purpose to obey the law of Him whose disciple he sought to be. He was from early manhood a devout and consistent member of the Episcopal Church, and he died in its communion, having great trust in God's abundant mercies and a strong hope of a blessed resurrection.

His funeral was solemnized in St. Stephen's Church, Providence, on September 10, 1887, the Grand Lodge being convened in an Emergent Communication to pay Masonic honors to the venerable Craftsman. The burial, in accordance with Masonic usage, was at Swan Point Cemetery. His best memorial is in the hearts of his brethren who, recalling what he was and what he wrought, will be moved to say of him : "He was a worthy man and a perfect Master Builder."

## JERVIS J. SMITH.

This brother, born in 1801, was a member of Friendship Lodge, No. 7, Chepachet, R. I., in which village he resided, in the practice of the medical profession, for a considerable number of years.

The material for an extended sketch of his life is not at hand. Evidently he was an educated and skillful physician, deservedly respected for his many excellent traits of character, and the manner in which he fulfilled the duties of related life.

He was an active promoter of the interests of Friendship Lodge, No. 7, in which body he held the office of Wor. Master for several years. In the Grand Lodge of Rhode Island his abilities and zeal for Freemasonry were recognized, and he was advanced to the highest place. In 1855-56, he was Junior Grand Warden ; in 1857-58, Senior Grand Warden ; and in 1859, Grand Master. He served creditably in all these and other Masonic offices.

He died at his home in Chepachet, March 10, 1864. His funeral was attended, March 14th, by the Grand Lodge, Grand Master Ariel Ballou presiding. St. John's Commandery, No. 1, performed escort duty. A fitting tribute was paid to his worth by his personal friends, Rev. Messrs. John Boyden and C. H. Fay, both of whom eulogized the deceased in the character of a skillful physician, a noble man, and a true Christian.

Grand Master Ballou, in announcing to the Grand Lodge the death of Past Master Smith, said : "It was our privilege to attend him during his last illness, and to afford him such aid as our humble professional knowledge permitted ; but humanity could not prevent the approach of the silent messenger, death, and calmly and submissively he bowed to the Divine will. You, brethren, had awarded to him the highest honor in your power to confer ; and it was not only in his family, and among the fraternity, that his death brought sorrow and sighing, but also in many a home, where for years, in storm and shine, by day and night, he had administered to the sick, and afforded consolation to those whom his skill could not keep alive ; and the large concourse that attended his funeral ceremonies, attested by their silent grief, the deep hold he had upon their affections."

## WILLIAM GRAY.

This active member of the Masonic Fraternity, who exercised much of influence in his own Lodge and in the Grand Lodge of Rhode Island, died at his residence in Newport, R. I., May 4, 1871, aged 74 years.

The present writer has been unable to obtain desired information in regard to this earnest Craftsman; but enough is known to justify the statement that he was a man of amiable disposition and well esteemed by a large circle of friends and acquaintances.

He received the Third degree in Freemasonry in St. John's Lodge, No. 1, Newport, R. I., June 9, 1824. In Anti-Masonic times, which soon followed, this Lodge, like most of the Masonic organizations, did no work, and its meetings were held but infrequently. Among the energetic Craftsmen who helped to revive the Institution in Newport was the brother to whom attention is herewith directed. He was zealous and helpful in the work of re-establishment. He was called to fill various offices in St. John's Lodge, of which he was Worshipful Master during the years 1846 and 1847. He was Senior Grand Warden in the Grand Lodge of Rhode Island in 1851 and 1852, Deputy Grand Master in 1853 and 1854, and Grand Master in 1860.

The arrangements for his funeral precluded the convening of Grand Lodge on the occasion; but funeral honors were paid by his own Lodge, and the usual Masonic burial service was rendered at his grave.

## ARIEL BALLOU.

This man, of strong and attractive personality, was the intimate friend and long time Masonic associate of Oliver Johnson and James Hutchison, and shared with them many of the privileges and blessings of fraternal intercourse.

He was born in Cumberland, R. I., October 25, 1805. He died in Providence, July 15, 1887. His ancestors, on his father's side, were among the earliest settlers in northern Rhode Island, having located there about the middle of the seventeenth century. His father and grandfather were both named Ariel. His brother Adin, a distinguished clergyman of somewhat peculiar views, was the founder of the Hopedale community in Massachusetts.

The early years of the subject of this sketch were passed in a pleasant home, and in hard work on his father's farm. He was a thoughtful, studious boy, who profited by all available opportunities of instruction. He taught a "district school" when he was only nineteen years of age; and a year later assumed the charge of a select school on Cumberland Hill. While thus occupied he began the study of medicine, in which pursuit, at a later period, he received instruction from Dr. Daniel Thurber, of Mendon, and Prof. Usher Parsons, of Providence. After passing a term or two at the Berkshire Medical Institute, Pittsfield, Mass., he entered the medical department of Bowdoin College, Brunswick, Me., and in this institution he graduated with honor, September, 1830.

Immediately following his graduation he began the practice of his profession in Woonsocket, where he resided for more than a half century, doing such a work, and making expression of such characteristics of his strong individuality, that the community came to hold him in great respect. As a skillful physician he became well known in the adjoining towns, and his advice was often sought in critical cases. He was elected President of the Rhode Island Medical Society in 1855, holding the office until he declined to retain it longer.

In matters of social and moral progress, and of civic interest as well, Dr. Ballou always made his influence felt. Having



definite ideas in regard to movements for the public welfare, he sought to impress his ideas upon other minds and to work for their advancement. He was not a politician, yet he was both active and influential in the party to which he was attached, and was often called to fill offices of honor and responsibility. For seventeen years he was a member of the school board of his native town. For a period nearly as long he occupied a seat in the lower or upper branch of the General Assembly of Rhode Island. As an intelligent and high minded legislator he won the respect of men of all parties.

Dr. Ballou became a member of the Masonic Fraternity almost as soon as he had reached the required age. The record of his Masonic career, briefly stated, is as follows: He was initiated and passed to the degree of Fellow Craft in Morning Star Lodge, No. 13, Cumberland, R. I., November 13, 1826, and was raised to the sublime degree of Master Mason on the 25th of the same month and year.

He was elected Secretary of the Lodge, October 29, 1827, serving one year. In November, 1832, he was again elected Secretary, continuing in that office during the working and suspension of the Lodge, caused by Anti-Masonic strife and legislation, preserving its records and papers until December 12, 1848. In November, 1848, Morning Star Lodge was removed from Cumberland Hill to the village of Woonsocket, and its Masonic Charter restored. He was elected W. : Master, December 12, 1848, and held that office until January, 1853. On leaving the chair he was elected Treasurer of the Lodge, and continued in that office until elected Grand Master of Masons.

In the Grand Lodge of Rhode Island he held important official positions, being chosen Junior Grand Warden in May, 1849, and re-elected to the same office for a number of years, and then advanced to the place of Senior Grand Warden. In 1860 he was elected Deputy Grand Master, and in May, 1861, he was chosen to fill the high office of Grand Master, holding the position for a term of four years, during which time he gave witness of his characteristic energy and ability in the performance of the duties thus imposed. His administration was conducive to the progress of the fraternity.

He was exalted to the degree of Royal Arch Mason in Union

Chapter, No. 5, Woonsocket, February 11, 1858; was elected Scribe in Union Chapter, No. 5, May 24, 1858; elected King in 1860; elected High Priest, January 21, 1861, serving as such until January 18, 1864. He was again elected High Priest in Union Chapter, No. 5, January, 1868.

He was elected Most Excellent Grand High Priest of the Grand Chapter of Rhode Island, in March, 1861.

He received the Royal and Select Master's degrees in Pawtucket Council of Royal and Select Masters, and the degrees of Knighthood in Woonsocket Encampment, during the year 1867.

While it may justly be said of Dr. Ballou that he took interest in all the departments of Freemasonry, it may truly be said that he had special fondness for the Blue Lodge—the symbolic degrees. He was well versed in the ritual and ceremonies pertaining to these degrees, and his manner of conferring the same was dignified and impressive. The interest which Dr. Ballou had in Freemasonry was not measured, however, by its merely technical features, but went out along all the lines of its social, moral, and benevolent manifestations, disposing him to promote its efficiency in these directions.

For a period of more than sixty years Dr. Ballou was prominently identified with Masonic work and interests; and during this time he came to be justly regarded as a tried, true and capable member of the fraternity, ever ready and ever anxious to promote the prosperity of the institution which he held in high regard.

He was spared to a ripe old age. Like the shades of departing day, softly and sweetly the light of his mortal being went out. He died in the full confidence of a strong Christian faith. His funeral, under the direction of the Grand Lodge of Rhode Island, was solemnized July 19, 1887, Grand Master Rev. W. N. Ackley officiating at the house in Providence, where the deceased had lived with one of his daughters during the last three or four years, and at the cemetery in Woonsocket, where the body of our venerable Brother was laid away to rest. Many friends and associates gathered there about the open grave, and, as the sprig of acacia was deposited and the appropriate sign made by the Craftsmen, all felt that a good man had passed on to his reward.



### 1877-1880

After the name of William Doyle, no other name to be found on the records, which represents so much in behalf of Freemasonry, as does Brother placed at the head of this paper.

Thomas Arthur Doyle, son of Thomas Doyle, was born in Providence, March 14, 1841, where his whole life had been spent. He was educated in the public schools of Providence, and at the early age of fourteen years he entered the employ of Benjamin Croziers, where he remained until he began business trading. In 1861 he was employed as cashier in the Grocers and Produce Market, organized about that time. Two or three years later he became cashier and entered into business as a broker in real estate. His business career was influenced by the inclination he had for public life. He was elected to a civic office when he had but twenty-two years, and from that time forward he was almost always engaged to a greater or less extent, in the duties of official life.

When he was elected Mayor of Providence, an office which he held in repeated elections for nearly eighteen years, meeting its demands and fulfilling its duties in a manner which justified the confidence always reposed in his ability, integrity and public spirit. As the Chief Executive of the city he rendered important aid to many material improvements, being always a friend of true progress, and ready to help forward the various movements which he believed to be conducive to the general welfare. He was a strong supporter of the public school system, ever ready to advocate a liberal policy in carrying on the work of the schools, whose efficiency he sought to promote. Under his progressive administration, Providence made notable advances in ways alike honorable and attractive, attaining a high standing as a city, not generally surpassed. It is not too much to say that Doyle was the right man in the right place, and that



## THOMAS A. DOYLE.

After the name of Thomas Smith Webb there is scarcely another name to be found on the pages of Rhode Island Masonic records, which represents so much of zeal, interest, and service in behalf of Freemasonry, as does the name of that illustrious brother placed at the head of this paper.

Thomas Arthur Doyle, son of Thomas and Martha (Jones) Doyle, was born in Providence, March 15, 1827. He died in the city where his whole life had been spent, June 9, 1886. He was educated in the public schools of Providence, leaving which, at the early age of fourteen years, he entered the counting room of Benjamin Cozzens, where he laid the foundation of a good business training. In 1853 he was induced to take the place of cashier in the Grocers and Producers Bank, of Providence, organized about that time. Two or three years later he resigned the office of cashier and entered into business as a stock broker and dealer in real estate. His business career was somewhat interfered with by the inclination he had for public affairs. He was first elected to a civic office when he had but just arrived at legal age, and from that time forward he was almost always occupied, to a greater or less extent, in the duties of official station.

In 1864 he was elected Mayor of Providence, an office which he held by repeated elections for nearly eighteen years, meeting its demands and fulfilling its duties in a manner which justified the confidence always reposed in his ability, integrity and public spirit. As the Chief Executive of the city he rendered important aid to many material improvements, being always the friend of true progress, and ready to help forward the various movements which he believed to be conducive to the general welfare. He was a strong supporter of the public school system, ever ready to advocate a liberal policy in carrying on the work of the schools, whose efficiency he sought to promote. Under his progressive administration, Providence made notable advances in ways alike honorable and attractive, attaining a rank among sister cities not previously gained. It seemed that Mayor Doyle was the right man in the right place, and there

can be no question that in this position he rendered a varied and abundant service for the people's welfare—a service that will long be remembered to his praise.

At the dedication of the bronze statue erected by the citizens of Providence to his memory, June 3, 1889, an address, suitable to the occasion, was delivered by an eminent Mason and citizen, Col. Nicholas Van Slyck. Two paragraphs of the address are here appended :

" For thirty-four years Thomas A. Doyle was in various ways and capacities the servant of the people of this city, walking daily in their midst, doing his work openly and in the light and in the presence of this people, criticised and criticising, boldly asserting his views, vigorously pushing his policies, yet so conducting himself that in recognition of the value of his work, and as a tribute to him as a man, and a faithful and enlightened official, this monument has been erected and dedicated. Its erection and dedication is worthy of our city and he is worthy of the tribute. It is beautiful and artistic, reproducing in heroic size his form and features. It is a concrete expression and acknowledgment of his many and varied acts of devotion and beneficence, that have enured to our advantage, and that have enshrined his memory in our hearts with a warm and lasting love, such love being based upon our esteem for his virtues. It will remain a continual reminder that the faithful discharge of official duty, unselfish devotion to the public interest, a fearless upholding and enforcement of well-grounded convictions, united with a love for humanity, will receive due appreciation, compelling the plaudits of praise from posterity and proving an incentive to others to imitate his example.

This is not, however, his best monument. Its value is that it perpetuates the memory of his deeds and character, emphasizing what we know, and in perpetuating such knowledge to future generations. His highest praise and worthiest honor, is, however, found in other visible memorials, in the improvements in our highways, in the introduction and presence of a bountiful supply of pure water, in the condition of our sewerage, in an efficient uniformed police, in the existence of advanced facilities for the extinguishment of fires and for their prevention, in our present methods for the relief of the poor, and in our beautiful and convenient school and other public buildings. All these remind us of his power and influence exercised for the public weal, and all have contributed their part in the making and upbuilding of this, in size and wealth, the second city in New England, but second to none in the enterprise, intelligence, and morality of its people, and in its beauty and good government. He was not content with the past, but looked forward to greater progress in those matters he deemed necessary to the continuance and betterment of our then improved conditions ; but alas ! his course was all too suddenly ended, and to other hands has been left the performance of the duties that were allowed to rest upon him."

Bro. Doyle was made a Mason in St. John's Lodge, Providence, October 28, 1857. He filled several subordinate offices



in the Lodge, and was its Worshipful Master in 1859-60. He was Grand Secretary of the Grand Lodge of Rhode Island, in the years 1860-61, 62 and 63. In May, 1865, he was elected Grand Master of Masons in Rhode Island, and held the office for seven years. His keen insight, his knowledge of Masonic history and the general workings of the Craft, and his exceptional administrative gifts, together with his earnestness and zeal, ever manifest, made his administration as Grand Master most successful.

In 1859 he received the Chapter degrees in Providence Royal Arch Chapter. The year following he became High Priest of the Chapter, retaining the position for four years. In 1865 he was elected Grand High Priest, and annually re-elected for the next six years.

In 1859 he became a member of St. John's Commandery, Providence, the Order of the Temple being conferred on him May 9th, of that year. He dimitted from the parent body to join Calvary Commandery, in Providence, and held several important offices in that organization, among others that of Em. Commander. He returned to St. John's Commandery in 1870, and was the Em. Commander of that body in 1876-77. He was called to fill the offices of Grand Prelate and Grand Generalissimo in the Grand Commandery of Massachusetts and Rhode Island.

Bro. Doyle had taken the degrees of the Cryptic Rite though he was never active in this department. In the Scottish Rite he was especially interested. He was advanced to the Thirty-third and last degree, and at the time of his death he was an active member of the Supreme Council for the Northern jurisdiction.

In all this broad range of Masonic duty and engagement our illustrious brother made proof of manifold graces and acquirements which gained for him the deserved esteem of brethren both at home and abroad. He was a reading Mason and had good knowledge of the history and jurisprudence of the Craft. He was well versed in the work and ceremonies of the Fraternity, although not an accomplished ritualist. He had exceptional grace and dignity as a presiding officer, and his intelligent methods of illustration, and the earnestness always manifest in his reading of any official service, gave impressiveness to Ma-

sonic instructions as they came from his lips. In the Grand Lodge, as in other Masonic Bodies, both Grand and Subordinate, he generally took an active part in the transaction of business, and gave important help to the legislation of these organizations. He always held decided opinions and was able to give forcible expression to his views. He was quick to detect the weak point of another's argument, and equally quick and happy in reinforcing his arguments from new sources which he made available.

He was a man of ideas, fertile in expedients, quick in responding to the touch of human sympathy, and always ready with voice and pen, and other offerings, to aid the interests of Freemasonry which were so near and dear to his heart.

The funeral of the brother so much loved, and so greatly mourned by the Masons of Rhode Island and of other localities, was solemnized on June 14, 1886.

The procession was composed of civic societies and representative bodies of Masons, the Grand Lodge having been convened, with Grand Master Newton D. Arnold presiding. The religious services were held at the First Congregational Church, on Benefit street, the church in which the deceased was a regular attendant, and were of a deeply impressive character. Rev. Augustus Woodbury, D.D., formerly Grand Chaplain of the Grand Lodge, and Rev. Thomas Slicer, pastor, officiated, the service being in accordance with the King's Chapel Liturgy. When the benediction was pronounced Grand Master Arnold placed the swords and apron upon the casket, signifying that the services were henceforth in charge of the Masons, and the Grand Marshal took charge. The procession filed out of church, the Grand Lodge going first, followed by the casket and the immediate family of the deceased.

The burial was at Swan Point Cemetery. The burial office sanctioned by the Grand Lodge of Rhode Island was recited by the Grand Master, Grand Chaplain and brethren assembled; and the body was committed to the enfolding of sweet flowers in mother earth. Thus were Masonic honors deservedly paid to a worthy Craftsman whose virtues abide in the loving remembrance of many faithful hearts.

## LLOYD MORTON.

DR. LLOYD MORTON, Deputy Grand Master for five of the six years during which Thomas A. Doyle held the office of Grand Master of Masons in Rhode Island, was elected to the highest office in 1872, and served one year. He declined to be a candidate for re-election. He died at his home in Pawtucket, October 16, 1888.

Bro. E. L. Freeman, an intimate friend of Dr. Morton, read before the Grand Lodge of Rhode Island, at its annual communication, held May 20, 1889, a memorial sketch of his long time associate, the paper having been prepared at the request of Grand Master W. N. Ackley. The memorial thus presented is freely drawn upon in the biographical notice here given.

Lloyd Morton was born at Halifax, Mass., on the 3d of December, 1827. His father and his grandfather were physicians, and early in his youth he decided to make the practice of medicine his profession. After attending the usual preparatory schools, in his 17th year he entered Brown University, in September, 1845, and four years later graduated. In a large class of more than average ability and scholarship, he took a high rank, being especially proficient in all physiological studies.

He studied medicine at Pittsfield, Mass., and afterwards at Woodstock, Vt. He received his medical degree from the Vermont Medical College, and for a year after his graduation filled the position of Demonstrator of Anatomy in that institution. In 1853 he became a member of the Massachusetts Medical Society, and started in the practice of his profession in the town of Pawtucket, then in Massachusetts. In 1862 the town of Pawtucket was annexed to the State of Rhode Island, and in 1864 he was elected a Fellow of the Rhode Island Medical Society. He was chosen its President in 1872, and re-elected in 1873, and was a member of the Board of Censors from 1878 to 1884.

During the War of the Rebellion he volunteered under the call for three months troops, and served as Surgeon in the Ninth Regiment Rhode Island Volunteers. Here he manifested such ability that he was solicited to take a similar position in a three years regiment, but the remonstrances of his friends and patients

were so strong that he declined the flattering offer. Returning to his practice he devoted himself to its exacting duties for the twenty-five years and more of mortal being that were allotted him after his surgeon's experience in the war. As a physician Dr. Morton achieved more than ordinary success. He had not only professional skill, but such kindly feeling and true sympathy as brought him into close relations of friendship with many of those to whom he ministered when suffering by the ills to which flesh is heir. Dr. Morton was possessed of qualities of mind and character which were neither understood nor appreciated by those who were not intimately acquainted with him. He was of a highly sensitive nature, which sometimes led him to fancy slights or offence where none were intended, and while he sought favors from none, he was most scrupulous in claiming and maintaining what he deemed to be his rights, and in supporting his opinions. But he was equally as ready to acknowledge the claims and respect the opinions of others, even if they differed from his own ideas. He was always ready to give a reason for any opinion he might hold, and though slow to form or announce his decision on matters of importance, yet when he had, after investigation, decided any question, he clung to it most tenaciously. He seemed to those whose acquaintance with him was slight to be somewhat stern and forbidding in his manners, but those who had been admitted to his confidence and friendship know how true a heart beat within his bosom, and how sympathising and tender he really was.

In 1857 he married Mary Jane Johnson, of Woodstock, Vt. Their union was blessed with one son. Dr. Morton was very fond of his home, and those who were admitted to its sacred precincts learned how pleasant it was. Here he was at his best.

He was initiated into Freemasonry, in Union Lodge, No. 10, Pawtucket, November 9, 1859, and received the two following degrees in due course. He at once took a great interest in the work, and was elected Senior Deacon, November 6, 1861; after serving in this position two years he was elected Senior Warden, and one year later, November 2, 1864, he was elected Worshipful Master, which office he filled two years. With our late Worshipful Brother George A. French, who preceded him as Master, and some others, he was exceedingly anxious to obtain the correct work, and visited Providence many times to confer with the

best posted Masons, among them Father Hutchison and Worshipful William Field, from whose lips they learned the work and lectures of the three degrees, and under their superintendence Union Lodge obtained a reputation for correctness in the work that has never been lost.

Brother Morton received the Capitular degrees in Providence Royal Arch Chapter, No. 1, but never held any office in Capitular Masonry. He was created a Knight of the Red Cross in Holy Sepulchre Commandery, September 23, 1870, received the order of Knight Templar September 28, and that of Knight of Malta on the 3d of October following.

Upon becoming a member of Grand Lodge he soon took a prominent position, as he was always present at its communications, and participated in its business. He was elected Deputy Grand Master in the years 1865, 1868, 1869, 1870, 1871, and in 1872 was chosen M.: W.: Grand Master. Although his term of service in this highest office covered but one year, it was sufficient to show the personality of the man. He was called upon to pass upon some difficult questions and deal with several matters of a complicated nature. In all such dealings he gave proof of ability and of the fact that he was positive and clear in affirming his convictions. The demands of the office of Grand Master upon his time were so great as to preclude his consenting to be a candidate for a second term.

His eulogist in the Grand Lodge, Bro. Freeman, thus describes the mortal release which came to the subject of this sketch:

"He was conscious for several years that he had a disease that might at any moment cut short his life, but this consciousness never manifested itself in his outward demeanor; he did not permit it to interfere with his duty to his family or others. A few friends he had told of his condition, and that he was aware that he could not battle with his disease much longer; still he wore the same pleasant smile, he gave the same kindly greeting, he took the same interest in all that concerned his friends as ever. He kept about his chosen work till the very last, and died in the discharge of his duty. In the early gray of that autumn morning, when the silent messenger came he found one as calm as himself; one who shrank not from the ordeal; one who, though neither wife, nor son, nor intimate friend was near to support and comfort, yet bravely received the messenger as one sent to convey him from this imperfect Lodge below to the all perfect, glorious and celestial Lodge above, where the Supreme Architect of the Universe presides, leaving behind him to those who were privileged to know the man as he was, exceedingly precious memories."

## NICHOLAS VAN SLYCK.

NICHOLAS VAN SLYCK was born in the village of White Plains, near Kinderhook, N. Y., July 28, 1829, and died in Providence, March 3, 1892. His father, Hugh Van Slyck, was a prominent citizen in the Kinderhook region, where his ancestors had resided for many generations.

Nicholas was a lad of energy and application, affording a good illustration of the proverb, "the boy is father of the man." After completing his elementary studies in the "district school," he entered "Kinderhook Academy," and under the able instruction of his teacher, and principal, Silas Metcalf, pursued an advanced course of study in the classics and mathematics, preparatory to a collegiate life. In the fall of 1846, he entered the sophomore class of Williams College, from which he graduated three years later.

In accordance with his father's desires, he entered upon the study of medicine, but having no fondness for that profession, soon turned his attention to the study of law. He was admitted to the bar at Albany, in 1850, and practiced as a lawyer for five years in New York city. He came to Providence in 1855 and this city was thenceforth his home until the time of his death. Shortly after taking up his residence in Providence he entered into partnership with George H. Browne, and this partnership continued until the death of Col. Browne, in 1885. Afterwards the subject of this sketch associated with himself in his extensive law business, his son, Cyrus M. Van Slyck.

As a lawyer the brother of whom we write, held high rank. He was quick to discern the weak and the strong points in any case with which he was connected. He had tact, as well as mental force and legal ability, and an eloquent power of speech that counted for much before jurors and in the public assembly. The esteem in which he was regarded professionally was strikingly illustrated by his long term of service as City Solicitor, commencing in the year 1874 and continuing until his decease, being annually elected to this important office by a body composed very largely of his political opponents. During these years, the rapid growth of the city, the undertaking of many



material improvements by the City Government, and the discussion and settlement of various complicated questions, taxed his resources severely, but he was always found equal to the demand, and to his vigilant care of municipal interests and wise judgment, the city of Providence is greatly indebted.

He was Colonel of the Providence Artillery in 1858, and at the breaking out of the Civil War went to the front as Captain of Co. B, First Regiment Rhode Island Volunteers, returning with it at the expiration of its term of service. He aided in organizing the Ninth Rhode Island Regiment of Volunteers, and was appointed as Lieut. Colonel of the same, but was never mustered in on his commission. His patriotic ardor would have taken him to the front and kept him there, had not imperative domestic reasons held him back.

He had interest in public affairs and was frequently called to serve his fellow citizens in important positions. He was a member of the Common Council, Providence, from 1870 to 1874, serving the last of the two years thus designated as President of the body. He was for many years a member of the School Committee, being its presiding officer for thirteen years. He was a representative in the General Assembly of Rhode Island in 1861, 1862 and 1875.

He was made a Mason in What Cheer Lodge, No. 21, Providence, October 6, 1857, being its first initiate, and was elected Junior Warden in 1859, Senior Warden in 1860, Worshipful Master in 1861. He filled the office of Deputy Grand Master in 1864 and again in 1872, and was Grand Master of Masons of the State of Rhode Island for the four years, 1873-1876.

He received the degrees of Capitular Masonry in Providence Royal Arch Chapter in 1861. He was Deputy Grand High Priest in 1882, 1883, and Grand High Priest in 1884. He was created a Knight of the Temple in Calvary Commandery, Providence, in 1862; was Junior Warden in 1864, Generalissimo in 1870, and was elected Eminent Commander in 1871, but declined to serve, as he had been elected Grand Commander of the Grand Commandery of Massachusetts and Rhode Island, which position he filled for two years. He was chosen Grand Warden of the Grand Encampment of the United States in 1883, Grand Sword Bearer in 1886, Grand Junior Warden in 1889. He was received into the Ancient and Accepted Rite in 1860, and in



1882 was crowned with the Honorary Thirty-third Degree in the Supreme Council of the Northern Jurisdiction.

In all these departments of Masonic expression Col. Van Slyck made excellent proof of his possession of the qualities of a noble manhood. He had the acquisitions of Masonic lore. He was familiar with the work and practice of all legitimate bodies. He was a Master of Masonic jurisprudence. Beyond all this enrichment of mind—beyond an attractive presence and a forceful address—he had the affections and sensibilities which brought him into sympathetic touch with his brethren and gave him a warm place in their hearts. He had the spirit of fraternity in all its fullness, and his daily life was redolent with the sweetness and power thus incited. His presence was welcome in any Masonic gathering, and his words carried weight because of the generous heart feeling that pervaded them—because of the conviction on the part of his hearers that an honest man and a loving brother was declaring himself by and through such expressions. The present writer, associated with Col. Van Slyck for a long term of years in several Masonic bodies, especially in Templar relations, knows full well how great his influence was in these various organizations and how nobly it was exercised for wise and benign purposes. In the Grand Commandery of Massachusetts and Rhode Island, and in the Grand Encampment of the United States, he was a potent force, ranked as of right among those worthy leaders who mark the forward way of the illustrious Order of Knights Templars.

In all relations of life—domestic, social, public, Masonic—this man made expression of a worthy manhood. He was genial and kind hearted, progressive in thought and purposes, always disposed to favor measures looking to the welfare of the community, and offering helps and ministries in the way of education or humane service. He had Christian faith, and he lived and died sustained by its grand inspirations.

On March 7, 1892, his funeral was solemnized. Brethren and friends attended the family to Swan Point cemetery, Providence, where the body of the departed Craftsman was committed to the embrace of mother earth. The Masonic ritual was used in the burial service conducted by the Grand Master and a few chosen brethren. It was the end; and yet not the end; "for all that is real now remaineth, and fadeth never."

## CHARLES R. CUTLER.

This brother was born in Ballston, Saratoga Co., New York, December 10, 1822. He died at his home in Warren, R. I., March 26, 1889. His parents were Eli and Mary (Darlan) Cutler. He was of English descent on his father's side and French on the side of his mother. In his boyhood he had but few helps and privileges in the way of education. He attended the schools in his native town for a little time and afterwards was favored with two or three terms in an academy in Chicago : but he was only seventeen years of age when he began going to sea as a sailor, having just before that period removed to Warren, R. I., the place in which afterwards he became alike honored and influential. Young Cutler was rapidly advanced as a sailor and soon became master of a ship, going on long voyages and sailing around the globe on two or three occasions.

Captain Cutler retired from a seafaring life in 1858 and entered upon a manufacturing business. Ten years later the business had become so successful that a stock company was incorporated under the name of "The Cutler Manufacturing Company," the subject of this sketch being appointed as the treasurer and manager of the thriving industry thus established. The manufacturing interests with which he was identified were of important character, and they claimed much of his time and attention ; but he could not restrict himself to matters of merely personal and pecuniary engagement. He still gave thought to the concerns of related life. Public affairs enlisted his attention, and from time to time he answered the calls of his fellow-citizens, who desired that he should serve them in important trusts and duties. For many years he was a member of the Town Council of Warren, and often the President of the Board. He held other positions of responsibility, where he rendered good service in behalf of educational and material needs. In 1872 he was elected Lieutenant-Governor of Rhode Island. It may be said of him that in all these varying relations by which he was identified with the public interest, he made a clear expression of those qualities of character which belong to the expression of a high-minded and generous hearted man such

as he was. It is but a just tribute to his resolute, active personality to affirm that he made his life useful to the community among whom he dwelt, and by whom he was deservedly esteemed.

He was initiated in Washington Lodge, Warren, R. I., November 3, 1863, being passed and raised in the same Lodge one week later, November 10th. Entering the organization in his forty-first year, after his judgment was fully matured, he became actively interested in the work of the Lodge and the good of Masonry. He acceptably filled various offices in Washington Lodge, and was elected its Wor. Master in 1867.

He was exalted to the degree of Royal Arch Mason, in Temple Chapter, Warren, Jan. 25, 1865. He was elected High Priest of the Chapter in 1869, and retained the office several years. He served the Grand Chapter of Rhode Island as Grand Scribe during the years of 1869-70.

He received the Cryptic Degrees in Webb Council of Warren, May 2, 1865. He was elected Master of the Council in 1869, and in the same year was called to the head of the Grand Council of Rhode Island.

He was made a Knight Templar in St. John's Commandery, Providence, April 30, 1866. He held no official positions in this branch of the Masonic organization.

Bro. Cutler's first appearance as an officer of the Grand Lodge of Rhode Island was in 1867, he having been appointed Grand Pursuivant in that year. He afterwards held the office of Grand Sword Bearer for several years. At the annual communication in 1872 he was elected Junior Grand Warden, and held that position for two years, when he was appointed Deputy Grand Master, serving for one year. On the 21st of May, 1877, he was elected Grand Master, and the year following was re-elected with great unanimity. His administration as Grand Master was exceedingly popular. Notwithstanding the engrossing cares of his business, he found ample time to attend to the duties of the exalted office he had been called to fill. He ever counselled his brethren to harmony and good works; and in his government of the Craft he made a clear showing of his own high appreciation of the principles and privileges of Freemasonry.

The funeral of this zealous and honored Craftsman, solemn-

ized at Warren, March 30, 1889, was attended by a large concourse of people, including many members of the Fraternity. St. John's Commandery, No. 1, of Providence, was present, and performed, at the house, the Templar burial service over the body of the deceased. Rev. W. N. Ackley, Grand Master, conducted the final Masonic service at the cemetery, in the presence of the family and a large number of spectators, besides Templars and Craftsmen. Thus all that was mortal of a zealous and true Mason, a noble and generous man, was laid away in the grave, the prayer of faith, as it was chanted by the Masonic choir and participated in by all hearts, being

"Eternal rest grant unto him, O Lord ;  
And let light perpetual shine upon him."

The eulogist of Bro. Cutler in Grand Lodge, Past Grand Master Lyman Klapp, in summing up the character of the deceased said of him, most truthfully, that he was "a type of the ideal American citizen." In home and social life he revealed the excellent traits of a virtuous heart and pure affections ; and his intercourse with the world was marked by sterling and uncompromising honesty, which made him a valuable friend, and enabled him to sturdily defend himself against imposition or attempted oppression. Having been taught by adversity the true uses of worldly prosperity, he was ever ready to contribute to the relief of others. He was actuated by the essential principles of Freemasonry in his every day conduct, and he deserves to be remembered as a worthy exponent of precepts and truths which are fundamental in the Institution.

## EDWARD L. FREEMAN.

It hardly seems possible that the brother whose name is placed at the head of this page is the senior of the Grand Masters of Rhode Island now living in mortal form. He has not by any means entered the limits of old age, and he was Grand Master of Masons in Rhode Island no longer ago than 1881, yet they who held the same office before him have all passed on to the land of the immortals.

In writing of one who is still active in business, in public affairs, and in Freemasonry, there is perhaps less requirement for fullness of details than in the case of others who have finished their work on earth. The following facts relative to the subject of this biographical notice are gathered from several sources—in part from the *Biographical Cyclopædia of Representative Men of Rhode Island*, published a few years ago.

Edward L. Freeman was born in Waterville, Maine, September 10, 1835. He was the son of Rev. Edward and Harriet E. (Colburn) Freeman. His father was a native of Mendon, Massachusetts, born in April, 1806; he was educated at Brown University, graduating in the class of 1833. Soon after his graduation he entered the ministry of the Baptist Church and removed to Waterville, Maine. He was afterwards settled over the Baptist Church at Oldtown, Maine, from which place he removed to Camden, Maine, where he resided, with the exception of one year, until his death in 1882. The mother of Edward L. was born in West Dedham, Mass., in 1815. She graduated from the High School at Medfield, and afterwards engaged in teaching French and Latin in which she was specially proficient. She died in June, 1852.

Edward was the eldest of ten children. He was personally taught by his father and thus fitted for College at an early age. He was not, however, attracted to a College course of study, and chose rather to learn the art of printing under Mr. A. W. Pearce, of Pawtucket, R. I., to whom he was apprenticed. After acquiring a good knowledge of the vocation to which he was so strongly inclined, he entered into the employ of Messrs. Hammond, Angell & Co., Providence, with whom he remained



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for several years, holding the position of editor during the last two years of his life. He has shown his interest and common sense in the business, and succeeded in building up a successful business in the means of printing. In 1867 he published a weekly newspaper, which he continued to publish for a number of years. In 1873 he entered into partnership with John E. Goldsworthy, with whom he was associated under the firm name of E. L. Freeman & Co., until 1880. Mr. Goldsworthy retired, his interest being taken by William Freeman, since whose time the business has been conducted under the designation of E. L. Freeman & Son.

In 1880 E. L. Freeman & Co. purchased the book and stationery establishment of Messrs. Valpey, Angell & Co., at 13 Westminster St., Providence. The business is now conducted by Messrs. E. L. Freeman & Son, its stationery and book business. The establishment has been maintained at the same place, and the same printing in charge for the past several years. The publishers of the *Freeman* are E. L. Freeman and Edward L. Freeman has an excellent education, and a good knowledge of the English language, and business ability. He is a man of great trust and responsibility. His name is frequently used in the discharge of public duties. He has been called by his fellow citizens to represent the town of Central Falls in the General Assembly of Rhode Island for several years. During two years he was Speaker of the representatives. At the time of writing he is a member of the State Senate from the town of Central Falls. His name is a clear manifestation of his ability during the past several years. He is a strong partisan, yet broad and generous in his views upon important questions bearing upon the interests of the State.

He has also found time to give some attention to military affairs. In 1861 he became a member of the Union Guard Central Falls, and was gradually promoted from the ranks to the office of Colonel, in which capacity he served until by a new militia law enacted, the organization was broken up.

He has been active and devoted to matters of public welfare, giving his aid to educational movements and the various efforts wisely put forth in behalf of morals and religion. He joined





for several years, holding the position of partner in the firm during the last two years of his connection. He then sold out his interest and commenced business in Central Falls, where he succeeded in building up a large business, including all departments of printing. In 1869 he began the publication of a weekly newspaper, which he continued to edit and publish for a number of years. In 1873 he entered into partnership with John E. Goldsworthy, with whom he was associated in business, under the firm name of E. L. Freeman & Co., until 1886, when Mr. Goldsworthy retired, his interest being taken by Wm. C. Freeman, since which time the business has been conducted under the designation of E. L. Freeman & Son.

In 1880 E. L. Freeman & Co. purchased the book and stationery establishment of Messrs. Valpey, Angell & Co., at 3 Westminster St., Providence, where the present firm, Messrs. E. L. Freeman & Son, is still located. The printing establishment has been maintained at Central Falls. The firm have had the State printing in charge for a number of years. They are the publishers of the *Freemasons Repository*.

Edward L. Freeman has an excellent reputation for activity, persistence, and business ability. He holds many positions of financial trust and responsibility. His interest in public affairs has caused him frequently to the discharge of official duties to which he has been called by his fellow citizens. He has been a member of the General Assembly of Rhode Island for some twenty years. During two years he was Speaker of the House of Representatives. At the time of this writing he is a member of the State Senate from the town of Lincoln. His influence as a legislator has been clearly manifested during all these years. He is a strong partisan, yet broad and generous in dealing with important questions bearing upon the honor and prosperity of the State.

He has also found time to give some attention to military affairs. In 1861 he became a member of the Union Guard of Central Falls, and was gradually promoted from the ranks to the office of Colonel, in which capacity he served until, by a new militia law enacted, the organization was broken up.

He has been active and devoted to matters of public welfare, giving his aid to educational movements and the various efforts wisely put forth in behalf of morals and religion. He joined

the Central Falls Congregational Church in 1855, and has since been an earnest and helpful member of that organization. For several years he has been Superintendent of the Sunday School connected with that church, rendering a painstaking and constant service in that department.

He married, November 10, 1858, Emma E. Brown, daughter of Samuel and Margaret Brown, of Central Falls. They have had seven children, five of whom, three sons and two daughters, are still living.

The Masonic career of Bro. Freeman is as follows: He was initiated into Freemasonry May 18, Crafted June 1, and Raised June 15, 1864, in Union Lodge, No. 10, Pawtucket, R. I. November 2, 1864, he was elected Secretary of the Lodge, serving one year. November 1, 1865, he was elected Senior Deacon, serving two years. November 6, 1867, he was elected Senior Warden, and November 4, 1868, he was elected Worshipful Master, serving in that capacity for two years.

May 19, 1873, he was appointed Second District Deputy Grand Master, serving for two years. May 17, 1875, he was appointed Deputy Grand Master, holding the office by appointment for four consecutive years. He was elected Most Worshipful Grand Master May 19, 1879; was re-elected the following year, and both times with great unanimity. He declined to be a candidate for a third term.

In Capitular Masonry he has been active and honored. He was exalted a Royal Arch Mason in Pawtucket Chapter, May 17, 1865. In the Grand Chapter of Rhode Island he has held several important positions. He was Grand High Priest during the years 1885-86.

He was Knighted in Holy Sepulchre Commandery, No. 8, Pawtucket, R. I., receiving the Red Cross, November 3, and the Order of the Temple and Malta, December 1, 1865. He was acting Junior Warden from January 26 to October 2, 1866, when he was elected Senior Warden, serving as such one year. October 1, 1867, he was elected Generalissimo, serving three years, and October 4, 1870, he was elected Eminent Commander, and served in that capacity for three years.

He was appointed Grand Lecturer in the Grand Commandery of Massachusetts and Rhode Island, October 27, 1871, and held the office for eight consecutive years, when he was elected

Grand Junior Warden, October, 1879, and Grand Senior Warden in October, 1880. He was elected Grand Captain General in 1886, Grand Generalissimo in 1887, Deputy Grand Commander in 1888, and Grand Commander in 1889. His administration of Grand Commandery interests covered a year of exceptional importance, including, as it did, the Triennial Conclave of the Grand Encampment at Washington, D. C., which was attended and its doings participated in by Grand Commander Freeman. He has also taken the Cryptic degrees and those of the Scottish Rite.

The subject of this notice has been a working member of the several Masonic bodies with which he has been associated. He has never grown weary in well doing. The accuracy of his information respecting the details of the different ceremonies, and all matters of ritual, have given him a deservedly high rank among those who may be named teachers and leaders of the Craft in Rhode Island. By reason of his character and accomplishments, he has won a prominent place in the Masonic ranks and obtained many deserved tokens of the esteem in which he is held by his Brethren. He is still active and interested in all that concerns Masonic progress; and is always ready to co-operate in measures to help the Institution to an increase of prosperity and usefulness.

## THOMAS VINCENT.

It was at Pawcatuck, in the town of Stonington, Connecticut, that Thomas Vincent was born, April 7, 1837. His father's name was Thomas Hinckly Vincent, and his mother's name before marriage was Lydia Chesebrough Bradford.

In 1838 his parents removed to Westerly, one of the historic towns of Rhode Island, and a part of an original tract of Misquamicut occupied by a tribe of Indians named the Niantics, of whom many favorable things are said in the ancient chronicles. Tradition makes the first white settlement at Westerly to have antedated that of Providence, but historic authority is wanting to support this claim. It was not until 1660 that Misquamicut was ceded by the Indians to white men, and not until several years afterwards, in 1669, that the town of Westerly was incorporated. This town, situated on the border line between Connecticut and Rhode Island, has made a good record of enterprise, thrift and progress. It has been the birthplace and home of many notable men, and its earlier and later history is luminous because of the general good character of its citizenship.

To this town came the subject of this sketch when but an infant, and there he has resided for most of the time since. He was educated in the schools of Westerly until well prepared for an advanced course, when he entered Alfred University, located at Alfred Centre, Alleghany Co., N. Y., where he obtained a good proficiency in the various branches of academical study. Afterwards, for a number of years, he was engaged in teaching school, in which vocation he was successful to a more than ordinary degree. The work of teaching, however, was not altogether to his liking, and therefore he sought for a business engagement. For several years he was employed as book-keeper and in other clerical pursuits. He had acquired the confidence and respect of his fellow townsmen, so that in 1876, he was elected Trial Justice of the Justice Court of Westerly, an office the duties of which he continued to discharge to the general satisfaction for nearly six years. In May, 1882, he accepted the office of Treasurer and Secretary of the Niantic Savings Bank, of Westerly, and held that position until the dis-



abilities consequent upon his physical infirmities, compelled his resignation. In his retirement, however, station alike he has given, and he has given a sense, united with those noble qualities of a true and virtuous character and a true life. His life and the Vincent may be briefly traced as follows:

He was initiated in Franklin Lodge, No. 10, November 14, 1867, receiving the degrees of Fellowcraft and Master Mason the next week. He was elected Junior Warden of the Lodge, January 12, 1869, from which office he was promoted to that of Master, January 17, 1870. He held the position for two years. He has also served his home Lodge in many and in other positions.

At the annual meeting of the Grand Lodge of Rhode Island, held May 20, 1872, he was appointed Grand Sword Bearer. In 1873 he served as District Deputy Grand Master. In 1874 he was elected Senior Grand Warden and held the office for three successive years. In 1879 he was appointed Deputy Grand Master, and re-appointed three successive years. In 1881 he was elected Grand Master and re-elected in 1882. He received the degrees of Royal Arch Masonry in the Chapter, No. 28, meeting in Westerly, R. I., but working under a charter from Connecticut: being Exalted January 11, 1870. He was elected Grand High Priest April 4, 1870, and re-elected the ensuing year.

Pro. Vincent, during all the years of his health and activity, was an efficient promoter of the interests of Freemasonry. He secured the confidence of his brethren by a faithful performance of each and every service to which he was called. He was a devoted, upright Craftsman, who never shirked his duty. Thus he gained friends, and received the well-deserved meed of honorable appreciation at the hands of the members of the Grand Lodge of Rhode Island who elected him to the office of Grand Master almost unanimously.

The physical limitations to which he has been long and painfully subjected, have debarred him from intercourse with his Masonic brethren; but in his "shut in" condition, he yet holds securely the kindly feeling and sincere respect of all those with whom he walked and wrought under the benign auspices of our cherished Fraternity.





abilities consequent upon his severe and long continued illness compelled his resignation of its duties. In private and public station alike he has given proof of ability, diligence and good sense, united with those moral qualities that distinguish a virtuous character and a true life. The Masonic career of Bro. Vincent may be briefly traced as follows :

He was initiated in Franklin Lodge, No. 20, Westerly, November 14, 1867, receiving the degrees of Fellow Craft and Master Mason the next week. He was elected Junior Deacon of the Lodge, January 12, 1869, from which office he was advanced to that of Master, January 17, 1870. He held the last named office two years. He has also served his home Lodge as Treasurer and in other positions.

At the annual meeting of the Grand Lodge of Rhode Island, held May 20, 1872, he was appointed Grand Sword Bearer. In 1873 he served as District Deputy Grand Master. In 1874 he was elected Senior Grand Warden, and held that office for five successive years. In 1879 he was appointed Deputy Grand Master, and re-appointed three successive years. In 1881 he was elected Grand Master and re-elected in 1882. He received the degrees of Royal Arch Masonry in Palmer Chapter, No. 28, meeting in Westerly, R. I., but working under a charter from Connecticut ; being Exalted January 11, 1869. He was elected Grand High Priest April 4, 1870, and re-elected the ensuing year.

Bro. Vincent, during all the years of his health and activity, was an efficient promoter of the interests of Freemasonry. He justly secured the confidence of his brethren by a faithful performance of each and every service to which he was called. He was a devoted, upright Craftsman, who never shirked Masonic duty. Thus he gained friends, and received the well merited meed of honorable appreciation at the hands of the members of the Grand Lodge of Rhode Island who elected him to the office of Grand Master almost unanimously.

The physical limitations to which he has been long and painfully subjected, have debarred him from intercourse with his Masonic brethren ; but in his "shut in" condition, he yet holds securely the kindly feeling and sincere respect of all those with whom he walked and wrought under the benign auspices of our cherished Fraternity.

## LYMAN KLAPP.

LYMAN KLAPP was born in the town of Westhampton, Mass., July 16, 1827. He died at his home in Providence, R. I., Sept. 27, 1889. He was the son of Bela Parsons and Cynthia (Carr) Clapp, and a descendant of Captain Roger Clap, of Salcombs Regis, Devonshire, England, who came to New England in 1630.

The family name, variously spelled in the old English annals, is Saxon, and can be traced back to the time of Edward the Confessor.

Captain Roger Clap's life, after his arrival in this country, was a busy and eventful one. His integrity, ability and energy of character were acknowledged by the colony, and during his long life, he was called to fill many important civil and ecclesiastical offices. In 1665 the General Court placed him in command of "The Castle" in Boston harbor, the chief fortress of the Province—now Fort Independence, which post of peculiar trust and honor, he held for twenty-one years.

He died at the age of eighty-two. At his funeral the Ancient and Honorable Artillery Company, of which he was a member, preceded the body to King's Chapel Cemetery, Boston, the Governor and General Court following the family as mourners.

Bela P. Clapp, the father of the subject of this biographical notice, was born in Westhampton and received his education at Westfield Academy. He occupied many positions of honor, trust and responsibility in his native town and county. He was, as was also his father, Sylvanus Clapp, chosen Representative to the State Legislature for many successive years, sometimes by a unanimous vote.

Lyman Klapp devoted his early life to the study of chemistry, and for some years was a student in the laboratory of Mr. Edward N. Kent, New York. In 1853, he sailed for the east coast of Africa, with the intention of making a journey into the interior of that continent. While stopping at Cape Town, South Africa, he perfected his arrangements to meet the celebrated African traveller, Dr. Livingstone, who was then exploring the region opposite Mozambique. But upon arriving at the port of Mozambique, owing to the wars between the coast

tribes, it was impossible to penetrate into the interior, and after remaining upon the coast several months, which time he spent in studying the productions of the countries adjacent to the coast, and the customs, laws and traditions of the native inhabitants of that region, he reluctantly returned to the United States.

After his return he became interested in a series of experiments designed to determine the best methods of extracting oil from the sesame seed, at that time exported in large quantities to France. It was the result of his investigation which gave to this country and to the world, a new and important industry. He not only devised methods but also invented the machinery necessary for the materialization of those methods in practical commercial results, and these inventions are so peculiarly his own that his manufacture and refinement were the first successful attempts to extract and refine oil from the seed of upland cotton.

With the aid of outside capital he established the Union Oil Company in Providence, with which he was connected and to which he gave the best part of his business energy, until the day of his death, and which under his management became a controlling factor in the cotton oil industry. This business claimed the most of his time and attention, yet he responded frequently to outside demands that came from those who desired to utilize his good judgment and business abilities in enterprises with which they were connected.

Bro. Klapp was made a Mason in Union Lodge, No. 10, Pawtucket, June 15, 1853. In 1857 he dimitted from Union Lodge and became one of the Charter members of What Cheer Lodge, Providence, organized that year. He was the first Senior Warden and second Wor. Master of What Cheer Lodge, No. 21.

He received the degrees of Capitular Masonry in Providence Royal Arch Chapter, No. 1, in 1855, and the Cryptic degrees in Providence Council, No. 1, of Royal and Select Masters. He received the orders of Knighthood in 1857 in St. John's Commandery, No. 1, and dimitted to become a Charter member of Calvary Commandery, No. 13. Upon an establishment of Ancient and Accepted Scottish Rite bodies in Providence, in 1860, he received the degrees therein conferred. In 1860 he was elected High Priest of Providence Royal Arch Chapter, and in

1862, Grand High Priest of the Grand Chapter of Rhode Island.

He was appointed Deputy Grand Master in the Grand Lodge of Rhode Island by Grand Master Thomas Vincent, May 15, 1882. He served in that office two years, when he was elected to the highest office. He held the office of Grand Master for three terms—from May, 1883 to May, 1886. He laid the corner stone of the Burnside Memorial in Bristol in September, 1883, and the corner stone of Freemasons Hall in Providence, June 7, 1884, and February 3, 1886, dedicated the Masonic rooms in the same building. The two latter events serve specially to connect his name and services with Freemasonry in Rhode Island. His administration was intelligent, positive yet catholic, and well calculated to exert, as the present writer believes it did, a wholesome, uplifting influence upon the Craftsmen in the jurisdiction.

Bro. Klapp was a devout Christian and ardently attached to the polity and faith of the Episcopal Church. His love for Freemasonry, strong and ardent as it showed itself, was yet held subordinate to his love for the Christian Church. When the end came, suddenly at the last, but not unlooked for, as he had full knowledge for years that the disease which had fastened upon him, might result fatally at any moment, it found a strong believer ready to cross the valley of the shadow of death because he trusted in Christ and had hope in the life immortal.

His funeral was solemnized October 1, in Saint Stephen's Church, Providence. The services consisted of the Burial Office of the Episcopal Church said by the rector, Rev. Bro. George McClellan Fiske, S. T. D., and the celebration of the Holy Eucharist by the Bishop of Fond du Lac, assisted by the rector and the Rev. Walter Gardner. There were no Masonic services at the burial, the wishes of the brother being followed in this respect. Many brethren and friends were present at the church, however, and at the place where the mortal remains of the worthy brother were laid away. The Grand Lodge, at its annual communication, May 19, 1890, received a fitting eulogy upon the character of the deceased, prepared by Bros. N. Van Slyck, Cyrus Van Slyck and W. B. Blanding, and approved the same and ordered the memorial to be transmitted to the family of Bro. Klapp.

## NEWTON D. ARNOLD.

NEWTON D. ARNOLD was born in Millville, Mass., December 8, 1843. His parents were William Buffum and Matilda (Darling) Arnold. He traces his descent to Thomas Arnold of Chesalbourne, Dorset County, England, who came to Massachusetts in 1635.

The early life of the brother was pleasant and uneventful. He had the benefits of wholesome influences at home and profited by attendance upon the public schools. His inclinations led him to business pursuits in which he has been active and successful. He has held the office of Treasurer of the Rumford Chemical Works for many years, in which capacity he has given proof of business sagacity and good judgment, united with a careful attention to all matters of detail connected with the direction of so important a manufacturing establishment. His identification with the Rumford Chemical Works has brought him into contact with other material interests in Providence and elsewhere, and given him frequent opportunities of responsible service in connection therewith.

In society, as in business associations, he has become favorably known, being held in deservedly high regard for those graces and virtues which are most attractive in human character. In all the interests of related life he has made a good showing of manly and sympathetic qualities, thus coming to be regarded as a true friend and a worthy citizen.

In Freemasonry Bro. Arnold has filled a place of broad influence and honored usefulness. He has been active and prominent in several departments of the organization, as is shown by the following statement :

He was made a Master Mason February 13, 1865, in Saint John's Lodge, No. 1, Providence, R. I. He held various offices in that body, among others that of Secretary, the duties of which he performed with great acceptance. He was elected Worshipful Master of the Lodge December 23, 1874, and served one year. At the annual session of the Grand Lodge of Rhode Island, held May 21, 1883, he was appointed Deputy Grand Master ; one year later he was elected Grand Master ; he served

one year, and declined a re-election. He received the Royal Arch Degree October 26, 1865, in Providence Chapter, in which he has since held membership. He received the degrees of the Cryptic Rite on January 12, 1866, in Providence Council. He received the order of Knight Templar, April 23, 1866, in St. John's Commandery, No. 1, of Providence. After filling lesser offices, he was elected Eminent Commander, in December, 1877, and served one year. He received the 32d Degree of the Ancient Accepted Rite, January 20, 1869, in Providence Consistory. He was honored by being advanced to the 33 and highest degree in the Rite, June 17, 1870. On September 20, 1882, he was made an active member of the Supreme Council, and two years later was elected Deputy for Rhode Island, which office he still retains. He has discharged the duties devolving upon him in these various stations with ability and fidelity, and to the satisfaction of all interested. ★



## WILLIAM N. ACKLEY.

This brother was born at East Haddam, Conn., on the Connecticut River, some fifty or more years ago. He passed through the public schools of his native town and fitted for college under a private tutor.

He graduated at Trinity College, Hartford, Conn., in 1863, receiving the degree of A. M., three years later in course. He pursued a three years' course in Theology at Berkeley Divinity School, Middletown, Ct., graduating in 1866. He was ordained Deacon in the Episcopal Church in June, 1866, and to the priesthood one year later. Immediately upon his ordination he took charge of St. Alban's Church, Danielsonville, Ct., remaining four years. Then he removed to Trinity Church, Newtown, Ct., remaining there three years.

In December, 1873, he was called to St. Mark's Church, Warren, R. I., holding the rectorship of this parish fifteen years. In 1889 he became rector of St. Peters-by-the-Sea, Narragansett Pier.

His Masonic career may be summarized as follows: He was initiated into Freemasonry in Hiram Lodge, No. 18, Newtown, Conn., February 21, 1872, and in due course advanced to the Master's degree and membership in the Lodge. He signed the By-Laws, March 13, 1872. He took the Chapter Degrees in Hiram Chapter in the same town, in the autumn of 1873.

On taking up residence in Warren, R. I., he became a member of Washington Lodge, No. 3, and an honorary member of Temple Chapter. Afterwards he became an active member.

He took Council Degrees in Webb Council, Warren, in June, 1875. For several years he was High Priest of Temple Chapter and also Thrice Illustrious Master of Webb Council. For two years he was Wor. Master of Washington Lodge, No. 3, in Warren. He was Grand High Priest of the Grand Chapter of Rhode Island in 1878 and 1879. He was Grand Master of the Grand Council of the Cryptic Rite in 1883 and 1884. He served as one of the District Deputies of the Grand Lodge of Rhode Island for several years. He was appointed Deputy Grand Master in 1886 and served one year.

At the annual communication of Grand Lodge, May 16, 1887, he was elected Grand Master, and in 1888 he was re-elected to the same important office. His administration of the duties belonging to the office of Grand Master showed much of ability on his part, united with an unwavering purpose to promote the prosperity of Masonic Lodges in all parts of the jurisdiction and to strengthen the ties of fraternal regard and co-operation.

Bro. Ackley was knighted in St. John's Commandery, No. 1, Providence, May 2, 1887, and he continues to hold membership in that organization.

In presenting the record of one still active in matters of Masonic interest, as in the duties of his profession, and along the lines of educational movements, where he has shown special fitness for responsible service, no attempt is made to set forth the value of the work done. It will stand and justify itself as the years go by. Nor would the present writer attempt any careful delineation of the elements which combine in the attractive personality of the subject of this brief biographical notice. It may suffice to affirm the fact that he represents alike Christian worth and Masonic virtues and thus draws to himself the confidence and esteem of many friends.

## GEORGE H. KENYON.

It was in the fitness of things that this brother should have been Grand Master of the Craft during the year, 1891, when the One Hundredth Anniversary of the organization of the Grand Lodge of Rhode Island was celebrated with elaborate and instructive services. Having held the office of Grand Master for two years immediately preceding centennial year, his experience, his acquaintance with the Craft throughout the jurisdiction, and his ability and zeal, gave him special qualifications in the way of suggesting and guiding the desired arrangements for a successful celebration. As Grand Master of Masons in Rhode Island at an epoch so fraught with interest, the subject of this biographical notice has special claims to the grateful remembrance of his brethren.

George H. Kenyon was born in Providence a half century or more ago. He was educated in the public schools of his native city, supplemented by several terms of attendance at the Friends School, Providence, the school at that time being under the charge of Joseph and Gertrude Cartland.

The subject of this sketch entered Brown University in 1860 and graduated therefrom in 1864. While in college, the Civil War was in progress, appealing powerfully to the patriotic sentiments of the whole country, and in 1862, responsive to the President's call for additional soldiers, he enlisted, and, with a goodly number of other students of the University, marched to the front. He was mustered into the Tenth Rhode Island Regiment for three months' service, which he faithfully performed, and then returned to his books and studies, graduating in 1864. It was at an hour when it was felt that an emergency was at hand, and when the call for additional troops was very urgent, that young Kenyon, with many of his fellow students, enlisted. Although their service was of brief duration and not fraught with especial peril, they yet showed the commendable spirit, which should be remembered to their credit and to that of the University.

Before his graduation the subject of this sketch had begun the study of medicine in the office of Drs. Capron and Perry,

who were at that time classed among the leading physicians of Providence. Soon after graduating from Brown he entered the Medical Department of the University of Vermont, at Burlington, from which institution, after two years of earnest application, he graduated with his well earned diploma.

He commenced practice as a physician, in Providence, in 1866, and since that time has devoted himself to the duties of his profession. By his well attested skill he has acquired an extensive practice and a well merited reputation for professional ability. His quick discernment, good sense, close application, ready sympathy with the sick and suffering, no less than his excellent training and acquisitions, contribute to his faithful discharge of the onerous duties of a physician in general practice.

Dr. Kenyon is a member of the "Providence Medical Association," "The Rhode Island Medical Society," and "The American Medical Association." He has been President of the first named organization, and is at the time of this writing, the Treasurer of the "Rhode Island Medical Society." For several years he held the position of Surgeon in the "United Train of Artillery," Providence, and since 1883 he has filled the important position of Assistant Surgeon General of Rhode Island.

He was made a Mason in 1875, in Rising Sun Lodge, No. 30, of East Providence, with which body his membership still continues. He was called to fill official positions in the Lodge almost from the time that he became a member. He rapidly advanced from one office to another until he was elected Wor. Master. His advance in other departments of the Masonic organization was rapid, and within a comparatively brief period he had taken the degrees of the Chapter, the Cryptic Rite, the Commandery, and the Scottish Rite.

Entering the Grand Lodge of Rhode Island in 1881, he was soon called to fill important official positions; he was elected Junior Grand Warden, Senior Grand Warden, and, in May, 1889, was elected Grand Master, holding the last named highest office for the period of three years—including the centennial year of the Grand Lodge. The general favor with which he was regarded by the Craft of the jurisdiction, before the period of his being chosen Grand Master, was augmented by his wise and prudent management of Masonic interests during the three years of his administration while he held that office.

In Capitular Masonry he also gained rapid preferment. He has been at the head of Providence Royal Arch Chapter, and rendered service for two years as Grand High Priest of the Grand Chapter of Rhode Island.

His Templar affiliation is with Calvary Commandery, of Providence, of which body he was Eminent Commander in 1884-5. He holds the office of Grand Lecturer of the Grand Commandery of Massachusetts and Rhode Island; and in the discharge of its duties, as in other lines of expression, he makes evident his interest in Templary and contributes to advance the usefulness of the Order.

In the Scottish Rite he has acquired deserved prominence; he is well versed in that branch of Freemasonry and familiar with the esoteric work. He holds the position of Commander-in-Chief of the Rhode Island Consistory. In 1889 he received the 33d and highest degree from the Supreme Council of the Northern Jurisdiction.

The brother of whom this brief account is given is still in the prime of a vigorous manhood, devoted to his profession, active in many lines of related interest and service, and justly regarded as a good citizen, a steadfast friend, and a worthy and true Mason.

The editor has given on the foregoing pages a biographical notice of the Grand Masters of the Craft in Rhode Island—from the time of the organization of Grand Lodge until the Centennial year. These thirty-seven brethren, specially honored by being called to fill the highest office under Grand Lodge auspices, show varied types of personality with marked differences of abilities and acquisitions; but included in one general view it may fairly be said of them that they represent in good degree those qualities which are essential to manly character and to the worthy expression of human life on the earth. It is pleasant to consider that such men have been leaders and rulers of the Craft in Rhode Island.

## EMINENT MASONS OF RHODE ISLAND.

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The following biographical notices do not include all the notable names in the Masonic roll-call of Rhode Island. Others beside these here mentioned have been influential in local bodies and in the communities where they lived. The brethren named in the remaining pages of this biographical department have held high Masonic rank or have been in some way specially prominent in the promotion of the interests of the Craft. Even under such a rule of selection it is quite probable that other names might be included.

### MOSES BROWN.

On other pages of this volume the story is told of Moses Brown's devotion to the Masonic Fraternity in general and St. John's Lodge, of Providence, in particular. It seems appropriate, however, that some further mention should be made of this remarkable man, whose character and career present numerous features of suggestive interest.

Moses Brown was born in Providence, September 23, 1738, where he continued to reside until the time of his death, September 6, 1836—almost ninety-eight years. He was the youngest son of James and Hope Brown. His father dying when he was but twelve or thirteen years of age he was adopted by his uncle, Obadiah Brown, whose daughter Anna he married in 1764. Nine years later she died. He married for his second wife, Mary Olney, who died in 1798. His third wife, Phœbe Lockwood, died in 1808. He remained unmarried the remainder of his mortal life.



Moses Brown was a man of strong and resolute character, having a determination of thought and will that made him a power in the community. He lived in the stirring days of the Revolution and helped to fan the patriotic embers of Rhode Island into a flame. As a member of the General Assembly for several years, during which the differences with Great Britain were approaching their culmination, he gave evidence of a strong feeling of indignation at the course pursued by the Mother Country in attempting to enforce unjust restrictions upon the American Colonies. In 1770, when Leagues against the use of tea were formed, he resolved to drink no more tea, and he never partook of the beverage afterwards.

In 1773, following the death of his wife Anna, a decided change came over his mind and feelings. He freed his slaves, ten in number, and made provisions for their support. From that time he was an anti-slavery man, as decided as was Garrison himself, in a later period. The next year, 1774, he left the Baptist Communion and joined the Society of Friends, with which he was ever afterwards identified. His spiritual nature was quickened and there can be no doubt that he obeyed the inner voice in taking so important a step.

By uniting with the Friends he came naturally to unite with their views and practices. Thus he could not favor an appeal to arms by the oppressed Colonies, however much his sympathies were with the movement to resist oppression. But all through the War of the Revolution he contributed to the relief of destitute soldiers and to numerous enterprises which had relation to the public good, as regarded from the patriot's point of view. He favored the adoption of the Constitution of the United States and urged its ratification by Rhode Island. He never lost his interest in public affairs nor failed in the required service belonging to good citizenship.

Moses Brown was the consistent friend of education. As early as 1767, as Chairman of a Committee of the town of Providence, he formulated a plan for free schools, and to him is due a large measure of credit for the earliest movement, in Rhode Island, to apply the free school idea. He believed in education so far as possible for the whole people, and he also believed in advanced education. He was a member of the Assembly which chartered Rhode Island College, the name of which was after-



wards changed to Brown University, and he was most influential in bringing the institution to Providence in 1770. He gave generous sums from time to time to help meet its financial needs. He and his brother John gave to the College the land where University Hall stands, this site being part of the home estate of their ancestor, Rev. Chad Brown, the first Baptist Elder in Rhode Island.

Ten years after the University was first located at Providence the subject of this sketch became actively interested in establishing the "Yearly Meeting Boarding School," in Providence—afterwards, and now, designated as "The Friends' School." For more than a half century he was the efficient treasurer of the corporation having in charge this school. In 1817 he gave to the institution forty-three acres of land where the buildings of the school are placed. He added other liberal gifts from time to time.

In business he was associated with his brothers in manufacturing interests, which grew from feeble beginnings to important proportions. He furnished capital for Mr. Samuel Slater to develop the "Arkwright invention," by means of which cotton could be spun and used for warps, instead of linen thread. Moses Brown and Mr. Wilkinson, with Samuel Slater, deserve special recognition for what they did in adopting the "Arkwright invention," for the spinning of cotton, and in constructing "water-mills" for the carrying on of manufacturing interests by improved methods.

In Freemasonry, as elsewhere noted, Moses Brown rendered essential service,—especially in the early days of the organic life of the institution in Providence. He was made a Mason in St. John's Lodge, Providence, October 4, 1758. In December of that year he was elected Secretary of the Lodge and continued to discharge the duties of that office for eleven successive years. During this period the Lodge held ninety-seven meetings, and at eighty of these meetings Moses Brown was present and acted as Secretary. He was promptly at the meetings and gave all needed direction to the proceedings.

After joining the Society of Friends his active connection with the Fraternity ceased; but he retained an interest in, and regard for, the Institution to the very close of his days. He expressed his favorable opinion of its principles and purposes

during the dark days of Anti-Masonry, and always retained a specially warm feeling for St. John's Lodge, Providence.

Moses Brown attained a remarkable age, ninety-eight years, going to his grave "like a shock of corn fully ripe." He was a rare man. He filled a large place in business affairs and public interests, and he did a work for education, philanthropy and morals, which commends him to the grateful remembrance of posterity. The Masonic Fraternity joins with all good citizens of the State in commemorating the name and services of one who lived so long and so well on the earth.

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#### DANIEL STILLWELL.

Among the conspicuous leaders of the Craft in Rhode Island at the time of the formation of the Grand Lodge, 1791, was the brother whose name appears at the head of this page. He was a resident of Providence and a member of St. John's Lodge in that town, in which body he was initiated Feb. 17, 1779. He served as Junior Warden of the Lodge five years, from 1783; as Senior Warden three years, from 1788; and as Wor. Master two years, succeeding Jabez Bowen in that office, in 1791.

Daniel Stillwell was one of the Committee named by St. John's Lodge, Providence, to meet a Committee of St. John's Lodge, Newport, which joint Committee formulated a plan for the organizing of a Grand Lodge in this jurisdiction. He took part in the proceedings of constituting the Grand Body at Newport, June 27, 1791, and in several of the annual communications that followed.

In Capitular Masonry he was specially interested. A "Memorandum" in the first book of records of Providence Royal Arch Chapter reads as follows:

"A number of Brethren of St. John's Lodge of Free and Accepted Masons, No. 1, in Providence, at various times in the course of the year 5793, met to consider upon the proper steps to be taken to procure the establishment of a Chapter of Royal Arch Masons in said town; and after consulting the Worshipful Brethren of that degree here, on the subject, they concluded to send a suitable Brother to New York, to inquire concerning the manner of obtaining proper authority to open such a Chapter, and to procure such powers, if possible, as were proper for that purpose. Our Right Worshipful Brother Daniel Stillwell

was appointed, in August, for the aforesaid purpose, and cheerfully accepted the appointment, and was furnished with monies, and a petition to the Washington Chapter of Royal Arch Masons, from the Brethren of that and superior degrees here, which was also signed by our Worshipful Brother Thomas W. Moore, the British Consul at Newport."

As stated on other pages \* of this volume, Bro. Stillwell executed his commission and obtained authority from the "Mother Chapter," for the opening of a regular Chapter in Providence. He was chosen the first High Priest of the new Chapter thus organized, and his wise, directing judgment had great weight in all its early movements. He also united in the movement for the formation of the Grand Chapter of Rhode Island and, at the annual convocation held in Providence, March 12, 1799, he was elected to the office of Grand Scribe. He held this office until 1803 when he was elected Grand King, and this last named office he was holding at the time of his death, which took place in September, 1804.

Daniel Stillwell was also influential in promoting the movement for St. John's Encampment of Knights Templars in Providence. He is named among the original officers of that body, elected August 23, 1802. He was the first Standard Bearer of St. John's Encampment, No. 1, Providence. His health failed soon after the organization and his death occurred only two years later, and thus he was prevented from taking any considerable part in the activities of the Templar organization which he had helped to form.

Of the personal life of Daniel Stillwell, as connected with material pursuits and social interests, the present writer does not assume to make any presentation. The information is not at hand for such a notice. The Masonic record is ample and clear, however, and it is evident that he was an ardent, consistent, and steadfast Mason.

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\* Chapter x. pp. 178, 179, etc.

## ABRAHAM L. CLARKE.

REV. ABRAHAM L. CLARKE was a zealous promoter of the interests of Freemasonry in Rhode Island during the closing years of the eighteenth century. He was born in Connecticut about the year 1765 and graduated at Yale College in 1785. He came to Providence and became Rector of St. John's Church in 1792, continuing to hold such office and to discharge its duties until the year 1800, when he removed to Bristol, R. I., taking charge of the Episcopal Church in that town. He retained the last named position until 1804, when he was succeeded by the Rev. Alex. V. Griswold, afterwards Bishop of the Eastern Diocese.

The subject of this sketch was made a Mason in St. John's Lodge, Providence, April 2, 1794. He was appointed Grand Chaplain in the Grand Lodge of Rhode Island, in 1796, and continued to hold that office for several years, during which he delivered several public addresses on Freemasonry at the request of Grand Lodge.

He was admitted to the "honors and degree of a Royal Arch Mason," in Providence Chapter, May 11, 1796. The following year, 1797, he was elected High Priest of the Chapter, which office he filled with great acceptance for four years, when he was succeeded by Thomas Smith Webb. Companion Clarke, with Companions Wilkinson and Snow, represented Providence Royal Arch Chapter in the notable convention held at Hartford in 1797, the organization of the General Grand Chapter being a result of the meeting which was practically controlled by Thomas Smith Webb, then of Albany, N. Y. Companion Clarke was elected Grand Chaplain. He was also the first Grand Chaplain of the Grand Chapter of Rhode Island, organized March 12, 1798.

Thus for a few years the subject of this notice rendered valuable services to the Institution. His name has gone into the enduring records of the organizations in which he held membership, and by which he was often called to fill official positions whose duties it is believed he always discharged with promptness and fidelity.

## AMOS M. ATWELL.

This brother died at the comparatively early age of forty-nine years, otherwise he would undoubtedly have attained to the highest Masōnic honors in the jurisdiction where he resided. As it is, a very creditable record remains of his active connection with the movements of the Craft, and of the distinctions accorded to him by his brethren who were quick to recognize his abilities and zeal.

He was initiated into Freemasonry in St. John's Lodge, Providence, June 25, 1792; passed to the degree of Fellow Craft, August 24, and raised to the degree of Master Mason, October 25, 1792. He gave much time and thought to the system of Freemasonry and was soon a master of its ritual and forms of work. He was one of the chief promoters of the scheme to establish a second Lodge in Providence, and when Mount Vernon Lodge, No. 4, was chartered, June 24, 1799, his name stood first among the list of its members. He was the first Wor. Master of the newly formed Lodge, serving, by repeated elections, from 1799 to 1806, and again from 1809 to 1812. The members of Mount Vernon Lodge held their first Master in special esteem, and they relied almost implicitly on his judgment in any action proposed.

In the Grand Lodge of Rhode Island he rendered valuable services as a member of important committees and as an officer. He was appointed to fill the office of Senior Grand Deacon in 1805; in 1809 he was advanced to the office of Junior Grand Warden, which office he held two years; in 1811 he was elected Senior Grand Warden and served two years; in 1813 he was elected Deputy Grand Master (the Grand Master elected at the same time being Thomas Smith Webb), and served in this office until the time of his death, May 24, 1815.

His funeral was attended two days later by the Grand Lodge of Rhode Island. Bro. Walker Humphrey, Grand Secretary, in recording the Emergent Communication of Grand Lodge, assembled for the purpose named, made the following brief entry: "We formed a Grand Procession and were joined at

the Hall by the Marine Society and the Marine Artillery, and marched to the house of our deceased Brother, where we were joined by the Federal Adelphi Society and members of the Town Council, Town Treasurer and Town Clerk ; the whole marched in Grand Procession to the North Burying Ground where his remains were deposited with the usual formalities, in a solemn and impressive manner. Returned to St. John's Hall. Grand Lodge closed in due form."

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#### ALEXANDER V. GRISWOLD.

The name of Bishop Griswold is associated with intellectual and moral strength, with professional ability and influence, and with ecclesiastical preferments well deserved by the recipient of such honors. The name is likewise recognized by Masons in Rhode Island, Massachusetts, and elsewhere, as designating a brother who was an active member of the Fraternity for many years and who rendered important services to the institution. From the ample material available a selection has been made of such matters as seem most appropriate in this place of biographical mention.

Alexander Viets Griswold was born in Simsbury, Conn., April 22, 1766. His father, Elisha Griswold, was a descendant of Mathew Griswold, one of the early settlers in Connecticut. His mother, whose maiden name was Eunice Viets, was the granddaughter of Alexander Viets, an eminent and wealthy Dutch physician, who had come from Europe and settled in New York, and had removed thence to Simsbury, with a view to speculate in the mines. She was the daughter of John Viets, a person of great physical and mental power.

The subject of this sketch was given a favorable start in life by reason of his natural gifts and the helpful surrounding of his infancy and early childhood. It is said that he could read fluently at the early age of three years, and that in the Church Catechism, he could bear a better examination than his older brothers and sisters. When quite a youth he became an inmate in the house of his uncle, the Rev. Roger Viets, who being an



excellent scholar, and possessing moreover a fine library, rendered his nephew much valuable assistance. In consequence, however, of his sympathy with the Crown, Mr. Viets, at the close of the American Revolution, migrated to Nova Scotia, and Alexander, having relinquished his purpose of entering College, was, in 1785, married to Elizabeth Mitchelson, a young lady who resided near his father's house.

Having married at so early an age he was inclined to abandon his early formed inclination to become a clergyman. But soon the feeling of desire to enter the ministry revived. He studied and read with this object in view, and in the spring of 1794 decided to offer himself as a candidate for Orders in the Episcopal Church. He passed the preliminary examination and was ordained as a Deacon June 3, 1795—as a Priest October 1, 1795. His first settlement was in Connecticut, his charge comprising three parishes, in the towns of Plymouth, Harwinton and Litchfield. Besides preaching and making considerable journeys in a sort of missionary capacity, he was engaged as a teacher of a district school in the winter, and not unfrequently as a day laborer among his parishioners in the summer.

Early in the year 1804 he was urged to take charge of the Episcopal Church in Bristol, R. I., as successor to the Rev. Abraham L. Clarke. Accepting the call he removed with his family to Bristol in May, 1804. Here he soon gained much influence and showed himself to be a man of more than ordinary powers. He had a large family and to provide for them he taught school besides discharging the duties that devolved upon him as the Rector of an important parish.

In the year 1810 the Eastern Diocese was organized and he was elected Bishop. With characteristic modesty he hesitated about accepting the proffered office; after a little delay, however, he yielded to the wishes of those most interested and was duly consecrated to the high office, in Trinity Church, New York, May 1, 1811. Bishop White presided at the ceremony, having the assistance of Bishops Provost and Jarvis. Bishop Griswold continued to reside in Bristol until 1830, when feeling compelled to be nearer the centre of his Diocese, he removed with his family to Salem, Mass., taking the Rectorship of St. Peter's Church. Here he continued to reside until his death, which sad event occurred in Boston, whither he had gone to



meet an official appointment. He died suddenly of heart disease, February 15, 1843.

Bishop Griswold was the steadfast friend of higher education. He was a firm supporter of the interests of Brown University. He succeeded Jabez Bowen as Chancellor in 1815; Brown University gave him the honorary degree of Doctor of Divinity in 1810, and Harvard College conferred the same degree upon him two years later.

In the high ecclesiastical position to which he was called, the duties of which were many and important, he made clear showing of the sterling qualities which enriched his mind and soul. He was a man of very positive convictions, disposed to assert himself sometimes in a manner that seemed too aggressive; but he had warm and tender affections which often came into expression. He was a strong, resolute man, sometimes using severe words of reproach and condemnation, yet he cultivated Christian charity and represented its spirit in many ways. He could forbear and forgive, as he counselled his hearers from the pulpit to practice the virtues of mercy and forgiveness.

Bishop Griswold was a zealous promoter of the interests of Freemasonry in Rhode Island. He had received the symbolic degrees in a Connecticut Lodge. He affiliated with St. Alban's Lodge, No. 6, Bristol, soon after taking up his residence in that town. His name appears in the records of the Grand Lodge of Rhode Island, 1805, as being a member and Wor. Master of St. Alban's Lodge.

The Grand Lodge of Rhode Island held its Festival Communication in Bristol that year and dedicated a "Masonic Hall." A part of the record of that occasion, as made by the Grand Secretary, reads as follows: "The Grand Lodge was opened for six hours. The Procession formed and proceeded to the Hall erected by St. Alban's Lodge and dedicated it in ample form. Then proceeded to the Congregational Meeting House, where a truly excellent discourse was delivered by our Most Worthy Brother, Alexander V. Griswold, and prayers by the same, then returned to the Hall in the same order and proceeded to Business."

The distinguished Craftsman rendered many and various services to St. Alban's Lodge and to the Grand Lodge, during his long residence in Bristol. He held the office of Grand Chaplain

for a number of years. He was identified with Capitular Masonry and active in the Grand Chapter, where he held the office of Grand Chaplain for a considerable period. On January 5, 1826, in company with Rev. Stephen Gano, pastor of the First Baptist Church, Providence, Bishop Griswold received the Orders of Knighthood in St. John's Encampment, No. 1. As another has written :

"Although professional and multifold cares and duties prevented Bishop Griswold from holding office in the various Masonic Bodies with which he was connected, he was warmly attached to the Order, and retained his convictions firm even to the end, notwithstanding the anti-Masonic excitement that like a devastating flood swept over the Middle and New England States."

It is a grateful task to make some presentation of Bishop Griswold's interest in and active connection with the Masonic Fraternity. He understood its principles and appreciated the power and blessing of their practical application. He found rest and sweet fellowship in Lodge meetings and other occasions of Masonic communion, and out of his own experience he was always glad to speak an approving word for Freemasonry.

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#### STEPHEN GANO.

This eminent clergyman, a devoted adherent to Freemasonry, was born in New York city, December 25, 1762. He was the third son of Rev. John and Sarah (Stiles) Gano. His ancestor Francis Gano, or Ganeaux, was a French refugee, who settled in New Rochelle, N. Y., where he died at the great age of one hundred and three years.

It was intended by Rev. John Gano that his son Stephen should enter Rhode Island College and pursue a full course of study there under Dr. Manning. The troubles incident to the War of the Revolution prevented, and so it was that the subject of this brief memoir was led to engage in the study of medicine under direction of his uncle, Dr. Stiles, of New York. After two years' preparation he was sufficiently qualified to enter the American army as a surgeon. He served under this appointment about one year. Soon after the close of the war he be-

came impressed with the feeling that he ought to enter the Christian ministry, and yielding to the call, he was ordained as a Baptist clergyman, August 2, 1786. His first pastorate was at Hillsdale, N. Y., and his second settlement, at Hudson in the same State. In 1792 he accepted a call to the pastorate of the First Baptist Church in Providence, and he continued to hold that relation for the remaining thirty-six years of his life. He was eminently successful as a preacher and pastor, and was held in high esteem as a worthy citizen, always ready to help forward any cause which he believed to be for the public welfare.

Rev. Stephen Gano was an active member of Mount Vernon Lodge, Providence, having been admitted to membership therein, July 20, 1801. He received the degrees of Capitular Masonry in Providence Royal Arch Chapter in 1808, and the year next following was elected Grand Chaplain of the Grand Chapter of Rhode Island. He was admitted to membership in St. John's Encampment, No. 1, Providence, January 5, 1826, the same evening that Bishop Griswold was admitted. Dr. Gano was actively interested in these several departments of Freemasonry, and deserves to be held in remembrance as a true and faithful supporter of the Masonic Institution.

He was married four times—first, October 25, 1782, to Cornelia, daughter of Capt. Jonah Varasour, an officer in the English navy, then a resident in New York. Their children were two sons and two daughters. The daughters married, one, Rev. John Holroyd, and the other, Rev. David Benedict, both of them esteemed clergymen and Masons. His second wife was Mary, daughter of Col. James Tallmadge, of New York. One son and three daughters blessed this union. His third wife was Mary, daughter of Professor Joseph Brown, of Providence. Their only child was Eliza B., who married Joseph Rogers. His fourth wife was Mrs. Joanna Lathing, of Hillsdale, N. Y., who survived him many years. Dr. Gano died in Providence, August 18, 1828.

## DAVID BENEDICT.

DAVID BENEDICT was born in Norwalk, Conn., October 10, 1779, and died December 5, 1874, having attained the exceptional age of ninety-five years. He was the son of Thomas and Martha (Scudder) Benedict. His father served as a soldier in the War of the Revolution. He was an enterprising farmer, but without much means. His family was large, hence it seemed needful that the subject of this sketch should be apprenticed to a trade at an early age. For seven years—from the time he was fourteen years old until his majority—he worked upon a shoemaker's bench and acquired the trade as it was then taught and practiced. In his twentieth year he experienced religion and united with the Baptist Church in Stratford.

At the expiration of his apprenticeship he made an engagement with a firm in New York doing a large business in New York city, and continued in their employ one year. In 1802, however, he relinquished this remunerative position, and entered the Academy of the Rev. Stephen S. Nelson, at Mount Pleasant, now the seat of Sing Sing Prison, New York. Here he remained two years, during which time he defrayed his expenses in part by teaching the younger pupils. One of the lads, whom he thus instructed in the rudiments, was Francis Wayland, afterwards the distinguished President of Brown University.

David Benedict entered the Junior Class of Brown University in September, 1804. Two years later he graduated with honor, delivering an oration at Commencement on the subject of "Ecclesiastical History," which attracted much attention. Immediately after his graduation he was ordained as pastor of a Baptist Church in Pawtucket, which he had been instrumental in establishing. With this church he continued as pastor for some twenty-five years.

He was married May 4, 1808, to Margaret H. Gano, daughter of Rev. Stephen Gano, Providence. With her he lived happily for more than sixty years, until death called her away from earth. Their union was blessed with twelve children—eleven of them lived to adult age, and several are living at the time of the present writing.

Dr. Benedict received the honorary degree of Doctor of Divinity from Brown University, with which he held official rela-

tions as a trustee for more than fifty years. He was greatly interested in the work of the University and always ready to do anything in his power to advance its interests.

Notwithstanding the exacting nature of his duties as pastor of a large and growing parish, he found time to cultivate his taste for historical investigations and authorship. At the beginning of his pastorate he set to work to collect materials for his "History of the Baptist Denomination," published in 1813. He published numerous works, for the most part of a historical or religious character. Some of the volumes touched by his glowing pen are sure to have an abiding place in the literature of the Baptist Church. He was also the editor, at different times, of several denominational periodicals, and a contributor to numerous publications. He was scholarly, sensible, and devout, and made his influence felt for good in numerous ways.

Dr. Benedict was a well-informed Craftsman, who always could be relied upon as a defender of its good name. He took the symbolic degrees and those of Capitular Masonry about the time of the breaking out of the Anti-Masonic excitement, exposing himself by such action to the severe criticism of many of his friends. But he remained steadfast to his convictions and in the face of not a little opposition made bold avowal of his belief that Freemasonry was a noble and benign institution, specially helpful to its own members and also of much service to the community at large. He was privileged to live long enough on the earth to see the revival of Masonic prosperity, in which he heartily rejoiced.

President E. G. Robinson, of Brown University, in an address delivered a short time after the death of the brother whose character and career have been briefly set forth in this notice, called attention to his bold stand for Freemasonry, and referred to the troubles which followed his taking so positive a position. President Robinson, not a Mason himself, said :

"Dr. Benedict was neither a great preacher, nor a great man, but he was a well educated man for his time. When that *Simoon of Anti-Masonry* swept over the land—God grant it may never come again—leaving desolation in its track, he was swept from his pulpit, and from that day, there began in his pulpit a succession of ministrations that finally succeeded in dispersing the best minds of the congregation, and almost fatally marring the product of twenty years of incessant labor."

## JASON WILLIAMS.

The brother whose name is placed at the head of this page merits recognition among the prominent Craftsmen of Rhode Island by reason of his faithful and long continued services to various Masonic organizations with which he was connected. His love for Freemasonry was a strong and abiding sentiment, and he never grew weary in his endeavors to maintain the prosperity and usefulness of the Institution.

He was born in Woodstock, Conn., September 8, 1774. He came to Providence in early life and engaged in business pursuits as an accountant. He had special fitness for such a vocation, being systematic and accurate by natural tendencies and by habits early formed. He married Sarah Rose, of Providence, April 11, 1802. Their union was blessed with eight children, the greater number of them growing up to adult life. He cherished the blessings of home and society, and held the deserved esteem of his neighbors and acquaintances.

He was initiated into Freemasonry in Mount Vernon Lodge, No. 4, Providence, January 24, 1801, and, having taken the second and third degrees, became a member of that Lodge July 2, of the same year. He received the several degrees of Capitular Masonry in Providence Royal Arch Chapter in 1807-8, and was almost immediately elected to office in that body. In 1803 he was elected Secretary of Mount Vernon Lodge and served one year. In 1804 he was elected Treasurer of the Lodge and served five years, and in 1814 he was again elected to the same office and re-elected annually until 1861, making this last term of office to be forty-seven consecutive years. Altogether he was Treasurer of Mount Vernon Lodge for a period of fifty-two years.

He served the Grand Lodge of the jurisdiction as Grand Secretary for a period of five years—from 1836 to 1840 inclusive. He was elected Grand Treasurer in 1847 and served in that office for thirteen consecutive years. On his retirement from that important office, May 28, 1860, the Grand Lodge voted to constitute him a permanent member, and also ordered that the jewel of a Past Grand Treasurer should be presented to the venerable brother who had so well performed the duties of a responsible office. Companion Williams also held the office



and ably performed the duties of Grand Treasurer in the Grand Chapter of Rhode Island for a long term of years.

He departed this life, at Providence, June 6, 1863. Grand Master Ballou, in announcing to Grand Lodge the death of the venerable Craftsman, used these words: "At the age of eighty-eight years he has been gathered to his fathers, leaving the precious legacy to his surviving relatives, of that noblest work of God, an honest man."

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### GEORGE TAFT.

GEORGE TAFT, son of Zaccheus and Abigail Taft, was born at Mendon, Mass., August 27, 1791. He was sent to the Academy at Leicester, Mass., and there was prepared for his College course. He graduated from Brown University in the class of 1815. He taught in the public schools of Providence for several years. Having become a communicant in the Episcopal Church he decided to prepare himself for the ministry of that church. He was admitted to deacon's orders by Bishop Griswold, March 7, 1818, and to presbyter's orders, September, 1819. In October, 1820 he became the Rector of St. Paul's Church, Pawtucket, to which he had previously ministered in the capacity of a lay reader. He continued to teach school, however, until 1822, when he removed to Pawtucket and devoted his whole time and energies to his parish work. His ministry covered a period of nearly a half century, during which time he won a large measure of public favor, being deservedly esteemed for his untiring efforts to promote the public welfare and for his true catholicity of spirit.

He was a man of thought and reading, well qualified to lead and instruct. As a clergyman he made good proof of his calling, and his memory is held in loving respect by surviving parishioners and others who remember his words of tender and wise exhortation. Brown University in 1860 conferred upon him the honorary degree of Doctor of Divinity.

He was married in 1831 to Eliza M. Baldwin, of Pawtucket. Their union was blessed with three sons and one daughter. He died at his home in Pawtucket, December 11, 1869.

Dr. Taft was made a Mason in Mount Vernon Lodge, No. 4,



Providence, in 1821, his membership dating from September 24 of that year. He dimitted from Mt. Vernon Lodge to join Union Lodge, No. 10, Pawtucket, with which he was affiliated at the time of his death.

During the latter part of 1821 and the early part of 1822, he received the several degrees of Capitular Masonry in Providence Royal Arch Chapter. On May 7, 1821, he was admitted to membership in St. John's Commandery (Encampment), No. 1, Providence, the body having conferred upon him the several Orders of Knighthood. He was elected Prelate of the Encampment at the annual meeting in December, 1821, and served one year. Both in the Grand Lodge and the Grand Chapter he was called to frequent service as Grand Chaplain. He attended one or the other of these Grand Bodies on numerous public occasions, and in various ways contributed of his time and talents for the upholding and enlargement of the Masonic Institution. In the days when it was subjected to severest testing, Dr. Taft made his faith in Freemasonry most conspicuous. Grand Master Doyle, in announcing the death of the eminent brother to the Grand Lodge, in May, 1870, paid the following deserved tribute to his memory and worth :

“ Rev. George Taft, D. D., died at Pawtucket. December 11, 1869, aged 78 years. He was throughout his long life a devoted Mason and faithful Christian pastor. He it was, who, in the dark days of anti-Masonry, proclaimed the sentiment, ‘ Masonry and Religion—what God hath joined together, let no man put asunder.’ In those dark and trying times, when Masons faltered and were afraid to declare themselves such, he openly avowed his connection with the institution, and would travel long distances to attend and read the funeral service over a deceased Mason. He marched through the streets of his village in Masonic clothing amid the jeers of the populace; but when he went to his grave, the places of business in that same village were closed, the bells of the churches of all denominations tolled his requiem, while a large concourse of citizens thronged his church and with weeping eyes and saddened hearts, mourned the good man departed.

The funeral service of the church was read by Right Rev. Bishop Clarke, assisted by several clergy, and the Masonic burial office was read at the grave by myself. Learning that it was his wish to be buried with Masonic honors, I deemed it my duty to attend and give to one who had so honored our institution, the highest honors left for us to pay to him.

‘ Servant of God, well done—  
Rest from thy loved employ;  
Thy battle's fought, thy victory's won,  
Enter thy Master's joy.’ ”

## CHRISTIAN M. NESTELL.

It is exceedingly pleasant to the present writer to call the name of another steadfast adherent to Freemasonry, who bore himself nobly and well in the years when our Fraternity was so misrepresented and condemned. On whatever other grounds Christian M. Nestell deserves notice and commendation on these pages, there can be no question that his name should be placed here, among the names of prominent Craftsmen in Rhode Island, because of his pronounced loyalty to the Masonic Institution.

He was a life long resident of Providence, and a diligent and successful worker at his trade, that of a painter and gilder. He died in Providence, February 26, 1880, at the ripe age of eighty-seven years. He was made a Mason in Mount Vernon Lodge, No. 4, Providence, September 21, 1820, and signed the By-Laws November 16, 1820. After serving the Lodge in several offices he was elected Worshipful Master, February 22, 1826, and served in that office two years. He was exalted to the degree of a Royal Arch Mason in Providence Chapter, January 30, 1823. He was created a Knight Templar in St. John's Encampment, No. 1, Providence, November 27, 1823. He had also received the Ineffable degrees, although the record is not at hand to show just when and where. He had likewise received the degrees of Royal and Select Master.

Bro. Nestell was a quiet and somewhat reticent man, never aspiring to the places of official distinction ; but he held various offices of responsibility in both Subordinate and Grand Bodies. For fourteen years he served as Recorder of St. John's Encampment, having been elected to that office soon after acquiring membership in the organization. He held the office of Grand Lecturer in the Grand Lodge and was a master of ritualistic knowledge pertaining to the symbolic degrees. He held the office of Grand Scribe in the Grand Chapter in 1832. He also served as Grand Secretary of the same body during the years 1841-42. He discharged faithfully all the Masonic trusts reposed in him, ever maintaining an upright character and an unspotted life.

His testimony before the Committee of the General Assembly, appointed in the white heat of Anti-Masonry to investigate the institution, shows the high estimate in which he held the Fraternity and its underlying principles. In the course of his evidence he said :

"As a man and a Mason I consider my duties to my Creator paramount to all other duties. . . . The invocation attached to each degree I have always understood to be between my Creator and myself. . . . I consider the prominent object of Freemasonry is to promote the best interest of mankind. . . . Every Mason is bound to alleviate the distress of all worthy Brethren, no matter whether they originated in the immediate vicinity in which he resides, or sprung from the remotest corners of the earth. . . . The moral precepts which Masonry inculcates, have been a great stimulus in teaching me to render every man his just due without distinction. . . . I consider it my duty as a Mason, so to live and conduct myself as to avoid becoming a subject of reproach, and use my endeavors to preserve unsullied the reputation of the Institution."

Thus it was that Companion Nestell stood bravely to his duty in the face of the fiercest opposition and manifested that chivalric devotion which is in itself an element of power.

Bro. Nestell had a strongly marked personality. He was capable of entertaining intense prejudices, and had his likes and dislikes sometimes made evident ; but he was a brother of genial presence, cordial and sympathetic as his worthy nature made expression of itself. He was a true hearted Mason, and an honest man.

His funeral took place February 29, 1880. The services were under the immediate charge of St. John's Commandery, in accordance with a request of the deceased, which he put in writing several years previous to his death. In this letter, which was read to the brethren assembled at Masons Hall on the occasion of the funeral, Father Nestell testified to his appreciation of Masonry and his love for all the various Masonic Bodies. The attendance at the funeral was large, and the presence of many aged members of the Fraternity was especially noticeable. Past Grand Masters James Hutchison, Oliver Johnson, Thomas A. Doyle and N. Van Slyck were present, also Grand Master E. L. Freeman, with others of the officers and members of the Grand Lodge. Mount Vernon Lodge attended as a Body, as did Providence Royal Arch Chapter, Providence Council of Royal and Select Masters and St. John's Commandery.

The Grand Chaplain, Rev. Henry W. Rugg, conducted the Church service, after which the Templar burial service was read. The interment was at Grace Church Cemetery. There the mortal remains of one who deserves a kind and grateful remembrance were reverently and tenderly laid away.

Nestell Lodge, No. 37, Providence, chartered May 17, 1880, fitly commemorates the name of this worthy and zealous Craftsman.

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### JAMES SALSBUURY.

JAMES SALSBUURY was born in Providence, R. I., October 1, 1791, and died in that city June 19, 1872. He was the son of Jonathan and Elizabeth (Thurber) Salsbury. He was a man of much strength of character—an intelligent and reputable member of the community where he lived for more than fourscore years.

He was made a Mason in Mount Vernon Lodge, No. 4, Providence, May 30, 1821, and became a member of the Lodge June 10, 1822. He filled several offices of the Lodge and was its Wor. Master from 1831 to 1834. In the Grand Lodge he held various offices and served on important Committees. He held the office of Grand Marshal in 1831-32, Senior Grand Deacon in 1833, Deputy Grand Master in 1843, and again in 1859.

He received the degrees of Capitular Masonry in Providence Royal Arch Chapter, being exalted therein January 20, 1823, and received as a member February 27 of the same year. After filling various offices in that organization he was elected High Priest November 13, 1828, and held that office five years. He was elected Grand King in the Grand Chapter of Rhode Island in 1829 and again in 1830; he was Deputy Grand High Priest in 1832, and Grand High Priest in 1838 and 1839.

He received the degrees of Royal and Select Master in Providence Council, February 14, 1823. He was elected Laureate January 13, 1826, serving for three years; was elected Thrice Illustrious Master in 1829, serving three years, when he was again elected Laureate in 1833, at which time (April 5, 1833)

the Council was closed and was not convened again until January 30, 1841, when he presided as Master, and in February the same year was elected to the office again, serving two years. In 1843 he was elected Laureate and served for two years. In 1845 he was elected Master, and continued to hold the office, excepting for the years 1846, 1849, and 1858, until 1862. He assisted in the formation of the Grand Council of Rhode Island, in 1860, and was its first Grand Master, which office he held until 1866.

He was knighted in St. John's Commandery, Providence, October 13, 1823, in which body he was especially active and useful for many years. He was Eminent Commander from 1833 to 1837, and again from 1854 to 1856. In the Grand Commandery of Massachusetts and Rhode Island he held the office of Grand Captain General in 1844 and that of Grand Generalissimo in 1845.

He died June 19, 1872, after a long and useful life. His funeral, June 22, was attended by the various Masonic bodies of which he had been a member. The services were under the direction of the Grand Lodge, Grand Master Lloyd Morton presiding. The Templar service was read at the house, after the Church service conducted by his pastor, Rev. E. H. Capen, D.D.

Bro. James Salsbury was interested in everything pertaining to Freemasonry—its history, jurisprudence, and ceremonies, while he was also drawn to an ardent attachment for the institution by reason of its social privileges and moral teachings. He was a great admirer of Thomas Smith Webb, and during the latter years of his life gave much time to the collecting of letters and papers bearing upon the Masonic work of Webb. Father Salsbury was himself well versed in the ritual of the degrees and lectures of the various branches of Freemasonry with which he was connected, and was quick to detect any departure from the true work. He was a useful Mason and Sir Knight.

## GEORGE M. RANDALL.

GEORGE MAXWELL RANDALL, son of Samuel and Martha (Maxwell) Randall, was born in Warren, R. I., November 23, 1810. Favored with a pleasant home and the accessories of mental and moral development, his early life gave promise of the honor and usefulness afterwards attained. He graduated from Brown University in the class of 1835, and three years later from the General Theological Seminary of New York. He was ordained as Deacon and Presbyter in the Episcopal Church, by Bishop Griswold, soon after his graduation, and was called to be Rector of the Church of the Ascension in Fall River, Mass. In 1844 he removed to Boston and took charge of the Church of the Messiah in that city. For twenty-two years he continued to be its Rector, and during a considerable portion of the time he was editor of the *Christian Witness*, which represented the Episcopal Church in New England. He rendered service on the School Board in Boston for several years. In the fall of 1865 he was elected Missionary Bishop of Colorado, Wyoming, and New Mexico, and was consecrated to that important office in December of the same year. It was a vast territory over which he was placed in charge. It taxed his thought and energies to the utmost; but he applied himself with so much of energy and wisdom, to the duties thus imposed, that the results of his seven years' work showed wonderful progress and enlargement for the Church. He travelled immense distances, accepted the rude conditions of frontier life and journeying, and was always brave, cheerful and helpful, in doing whatever work came into his hands. He died in Denver, Colorado, September 28, 1873, leaving a wife, Eliza, the daughter of Lewis Hoar, Warren, R. I.

Bishop Randall was made a Mason in Washington Lodge, Warren, R. I., August 8, 1845, and was exalted as a Royal Arch Mason in the Chapter at Warren, sometime during the following year. He retained his relations with the Masonic bodies in Warren until his death. Washington Lodge was convened on November 4, 1873, for the holding of a memorial service for the honored brother lately deceased. The record states: "The



Worshipful Master pronounced an eulogy, and the impressive burial service of the Order was performed and the sacred scroll deposited. It was a solemn and impressive service."

The Masonic career and usefulness of the subject of this sketch were greatly extended, however, after his removal to Boston. He filled various offices in the Grand Lodge of Massachusetts and was elected Grand Master in 1852, and was re-elected in 1853 and 1854. He was wise and energetic in his government of the Craft, taking foremost rank among the distinguished brethren who have held the office of Grand Master in Massachusetts. But even after removing to another State he visited Rhode Island frequently to meet his brethren on Masonic occasions. He delivered a notable address at the Centennial celebration of St. John's Lodge, No. 1, in Providence, June 24, 1857. It strengthened and encouraged all hearts, and quickened into renewed life and energy the Masonic Lodges of the city and State. A new impetus was given to Freemasonry in Rhode Island and vicinity by the able and eloquent words spoken by the orator on that anniversary day.

Grand Master Van Slyck in announcing the death of Bishop Randall to the Grand Lodge, May 18, 1874, used these suggestive words :

"Our R. W. and Rt. Rev. Brother believed in the doctrine that it was better 'to wear out than to rust out'; and whether in the service of the Church or in the service of Masonry, his Master always found a faithful worker. His noble spirit has now gone to God who gave it; that bright light is now extinguished, but only to shine with a purer and holier flame in the realms on high, in the presence of the Father and His angels."

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### CHARLES H. TITUS.

The subject of this brief biographical notice was born in what was then the Province of Maine, at Monmouth, Kennebec County, April 11, 1819. He was a farmer's son and did a boy's work on the farm, going to the district school during each winter season, until, at the age of sixteen years, he entered Monmouth Academy. He began to teach school shortly after this time, and continued teaching for a number of years, in order to sup-





ply himself with means to complete his education. His father died when the son was only twelve years of age. The latter declined to receive any portion of the inheritance left to the heirs, in favor of his mother and two sisters. His forward reliance upon his own energies for his support, after leaving the Academy he became a student in the Western Seminary at Readfield, Maine, taking lessons at the same time in Hebrew and Biblical Greek. In 1839 he entered the Bangor Theological Seminary, where he devoted himself for a year to special studies preparatory to the work of the Christian ministry. In April, 1840, his health became impaired, and being advised to try a change of climate, he removed to Greencastle, Indiana, and became a teacher in the Andover University, located at that place. Giving instruction in the various departments, he at the same time attended to the duties of the higher classes, graduating from the university at the close of the year 1842. On the day following his graduation he was united to Miss Martha Dunn, also a graduate of the university. He took charge of a select school, and was engaged in every prospect of a useful and profitable ministry. But in a year or two his health again failed, the situation becoming such that he and his wife returned to Maine.

In August, 1844, he was admitted to the Maine Conference of the Methodist Episcopal Church, and was ordained to the office of Deacon by Bishop Hedding and appointed to the charge of a church at Frankfort, Maine. In July, 1849, he was transferred to Providence Conference, his first pastorate in the new field of labor being at New Bedford, Mass. In accordance with the Methodist system of itineracy, he held pastorates in Taunton, Edgartown, East Weymouth, Taunton, Warren, Newport and Phenix, being assigned to Taunton and Warren a second time, and closing the period of his active ministry at the last named place. For a term of four years he also held the office of Presiding Elder within the lines of the Providence Conference. During these years he did a noble work in the cause of religion and for the church and faith which were so dear to him. As a preacher he was possessed of more than ordinary ability, and the congregations to which he ministered were alike instructed and edified by his preaching. His earnestness of soul, his broad sympathies and genial disposition, helped



ply himself with means to complete his desired studies. His father died when the son was only eighteen years old, and the latter declined to receive any portion of the limited estate left to the heirs, in favor of his mother and two sisters, and thenceforward relied upon his own energies for his support. After leaving the Academy he became a student in the Wesleyan Seminary at Readfield, Maine, taking lessons at the same time in Hebrew and Biblical Greek. In 1839 he entered the Bangor Theological Seminary, where he devoted himself for a year to special studies preparatory to the work of the Christian ministry. In April, 1840, his health became impaired, and being advised to try a change of climate, he removed to Greencastle, Indiana, and became a teacher in the Asbury University, located at that place. Giving instruction in one of the lower departments, he at the same time became a member of one of the higher classes, graduating from the Institution in the latter part of the year 1842. On the day of his graduation he was married to Miss Martha Dunn, also of Maine, and the young couple took charge of a select school at Madison, Indiana, having every prospect of a useful and prosperous career. After a year or two his health again failed, the school was abandoned and he and his wife returned to Maine.

In August, 1844, he was admitted to the Maine Conference of the Methodist Episcopal Church, and was ordained to the office of Deacon by Bishop Hedding and appointed to the charge of a church at Frankfort, Maine. In July, 1846, he was transferred to Providence Conference, his first pastorate in the new field of labor being at New Bedford, Mass. In accordance with the Methodist system of itineracy, he held pastorates in Woonsocket, Edgartown, East Weymouth, Taunton, Warren, Newport and Phenix, being assigned to Taunton and Warren a second time, and closing the period of his active ministry at the last named place. For a term of four years he also held the office of Presiding Elder within the lines of the Providence Conference. During these years he did a noble work in the cause of religion and for the church and faith which were so dear to him. As a preacher he was possessed of more than ordinary ability, and the congregations to which he ministered were alike instructed and edified by his preaching. His earnestness of soul, his broad sympathies and genial disposition, helped

him to obtain a large influence, and it is not too much to say that he was respected and loved in all the communities where he resided.

He always entertained a kindly feeling toward Freemasonry and often expressed his intention of seeking admission within its lines. He was so situated, however, that he forebore to act upon this intention until he had reached his fortieth year. Then, in 1858, he received the three degrees of symbolic Masonry in King David Lodge, at Taunton, Mass. In 1859 he received the Capitular degrees in Adoniram Chapter, New Bedford, Mass., acquiring membership in that body January 5, 1859. On the 28th of February, of the same year, he was admitted a member of St. John's Commandery, Providence, that organization having conferred upon him the orders of knighthood. This was rapid advancement, but it was an exceptional case, the candidate having been well prepared in his heart and mind for the taking of these several steps. At a later period he received the Council Degrees and those of the Scottish Rite, attaining to the 33° in 1865.

His Masonic life has well been spoken of as "an almost unbroken series of Masonic offices and honors." He was called to fill one position after another in both Subordinate and Grand Bodies, and always he was found equal to the position, and faithful to the duty imposed.

He served as Prelate of St. John's Commandery, No. 1, Providence, during the year following his admission to that body, and was elected Commander in 1860, and re-elected in 1861 and 1862. He was elected Grand Commander of the Grand Commandery of Massachusetts and Rhode Island, in 1865 and re-elected in 1866. His administration of this important office was characterized by a zealous purpose and much ability. After the death of Grand Secretary Chas. W. Moore, in 1871, Bro. Titus was called to that place of Masonic service, and continued to hold the office until the time of his death, October 29, 1878.

Bro. Titus resided in Rhode Island during a considerable portion of his adult life. He was identified with Masonic interests in this jurisdiction. His mortal remains, in accordance with his request, were laid to rest in the cemetery at Warren, "on the sunny side of the Narragansett," near the brothers and friends he loved so well. The burial was under direction of the Grand

Lodge of Massachusetts; the Grand Commandery of Massachusetts and Rhode Island, and the Grand Lodge of Rhode Island, were represented at the funeral service.

Thus disappeared a bright star from the Masonic firmament. A noble soul passed home to its reward. His words and works were always to his praise. He had a noble heart and a generous spirit; he lived worthily, and his memory is blessed.

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### CYRUS B. MANCHESTER.

CAPT. CYRUS BUTLER MANCHESTER was born in Providence, R. I., January 1, 1802. He died at his summer home in Cottage City, Martha's Vineyard, Mass., July 26, 1886. His parents were Isaac and Mary (Williams) Manchester. At the age of fifteen years the subject of this sketch entered upon the life of a sailor, which presented itself to him as a most attractive calling. He followed his chosen vocation with so much success that he soon attained the rank of Captain. He commanded at different times several large ships engaged in the foreign carrying trade. Among these ships were the Decatur, the American, and the Rhode Island. During his career as a mariner, twenty-three years, he twice sailed around the globe.

In 1839 Captain Manchester retired from the sea, and engaged in business at Providence. For a long time he was engaged with Mr. Anthony B. Arnold in the equipment, passenger and exchange business. While thus occupied he frequently acted as agent of the underwriters or owners in trying to save wrecked vessels, or in disposing of the same with their cargoes. He showed much of energy and ability in the prosecution of this order of service. He was especially interested in horticulture and was an influential member of the Rhode Island Society for the Encouragement of Domestic Industry. For several years he was one of the Vice-Presidents of the Society.

In public affairs Captain Manchester always took deep interest. He represented the ward in which he lived, in both branches of the city government—as a member of the common council from 1850 to 1854, and as alderman from 1855 to 1858. In 1873 he was appointed Chairman of a Commission for building the

Point street school-house, Providence, one of the finest structures of the kind in the country. He was one of the commissioners of the city of Providence, in the matter of improving the Brook street district, rendering a service as commissioner or superintendent which lasted for a number of years.

He was initiated into Freemasonry in 1825, becoming a member of Mount Vernon Lodge, No. 4, Providence, December 22, 1825. He was Wor. Master of the Lodge in 1844 and 1845, and again in 1848. He received the degrees of Capitular Masonry in Providence Royal Arch Chapter in 1840. After holding various offices he was elected High Priest, November 14, 1850, and served two years. In the Grand Chapter he held important offices and was Grand High Priest of the jurisdiction of Rhode Island during the years 1854-55. He received the Orders of Knighthood in St. John's Commandery, No. 1, Providence, and was admitted to membership March 12, 1842. He held office in this organization and always manifested a special interest in its proceedings. He received the degrees of Royal and Select Master in Providence Council. He was a member of Rhode Island Consistory. He was a charter member of Solomon's Lodge of Perfection organized at Stonington, Conn., in 1849, and afterwards removed to Providence. In these several departments of Masonic privilege and obligation Capt. Manchester gained the esteem of his brethren by the worthy character he expressed and the faithful services he rendered. He was a Mason; made such in his heart as well as by passing through the prescribed ceremonies. Spared to a vigorous old age he was permitted to see a wonderful growth of Freemasonry in all its branches, and to note its increased ministries of light and blessing.

Bro. Manchester was married on September 17, 1827, to Abby Cook Mathewson, daughter of Captain Henry and Phœbe Mathewson. The eldest of their three children, Phœbe Elizabeth, became the wife of Nicholas Van Slyck, favorably known and deservedly honored by the Craft of Rhode Island, and of other jurisdictions. The other two children died in early youth. Captain Manchester was exceedingly fond of his home and his friends. His was a generous, noble heart that beat in quick and strong sympathy with other hearts. He had a strong, resolute character, and ever walked straight on in the way that seemed to him right and just.



## WILLIAM C. BARKER.

William Cornell Barker, of Providence, was one of the most influential Craftsmen in Rhode Island, and was favorably known outside of the jurisdiction in which he resided. He was born near the close of the eighteenth century, and died at his home in Providence, September 27, 1859. His business was that of a merchant tailor. He was an upright citizen, a kind neighbor, a sincere friend in whom implicit trust might be placed, and a strong supporter of the Masonic Institution both in its day of adversity and its time of prosperity.

He was initiated in St. John's Lodge, No. 1, Providence, June 22, 1821, and was elected Wor. Master of the Lodge, December 28, 1829. He served two years as Master. He was frequently called to fill other offices in the Lodge, both before and after he had been honored with the highest place, being ever ready to exert himself to the utmost in promoting the interests of his home Lodge.

He received the degrees of Capitular Masonry in Providence Royal Arch Chapter, in January, 1826, and was almost at once called to active service in that department of the Craft organization. He was the High Priest of Providence Chapter in 1838-39; and was Grand High Priest of the Grand Chapter of Rhode Island during the years 1840-41. He received the Orders of Knighthood in St. John's Commandery, No. 1, Providence, being admitted to membership in that body, Feb. 6, 1826. He was elected Prelate in 1828 and again in 1829; Generalissimo in 1830 and Eminent Commander in 1831. After this date he served a number of years as Prelate, and in 1851 he was again called to fill the office of Commander. In 1857 he was once more elected to the same office. At the annual election of the Commandery, Dec. 6, 1858, Sir Knight Barker was for the fourth time elected to the highest office, and death came to him while holding this place of Eminent Commander.

In the Grand Lodge of Rhode Island, Bro. Barker filled important stations. He was Senior Grand Warden in 1831, and Deputy Grand Master in 1832-33. In 1853 he was elected Grand Secretary. He held that office continuously until the time of

his decease, discharging its duties with intelligence and fidelity.

Bro. Barker died in 1859, when he had reached his sixty-third year. Besides holding, at that time, the offices already named, he was Secretary of St. John's Lodge, Providence, which office he had held for seventeen years; Secretary of Providence Royal Arch Chapter and of the Grand Chapter, and Recorder of Providence Council of Royal and Select Masters. In the announcement of his death to the Grand Lodge and to brethren of the jurisdiction, Grand Master Jervis J. Smith said: "No member of the Fraternity in Rhode Island held so many offices, and no one could have passed away whose loss will be more generally mourned."

The fact should be mentioned in this connection that Bro. Barker never wavered in his support of Masonic principles and of the organization, during those days of trial when the tide of opposition to Freemasonry was at its height. His evidence before the Committee of Investigation appointed by the General Assembly in 1832 was straight forward, evincing an intelligent comprehension of the system of Freemasonry, together with the practical working of the institution. In response to a question pertaining to the secrets of the organization, he said:

"The secret mysteries of Masonry are certain forms and ceremonies whereby a Mason may know a brother Mason from the rest of mankind; and they are useful to none but Masons, and are of such nature that they cannot possibly benefit any person unless lawfully obtained, while they cannot possibly injure the rest of mankind. There is nothing in them but what is perfectly consistent with morality and religion, and is calculated, if properly understood, to make better men and better citizens."

Further on in his testimony, in answer to the charge that "Masonic charities are a mere pretense," he made a careful showing of large sums paid out by St. John's Lodge, Providence, and Providence Royal Arch Chapter, for the relief of indigent brethren, or Mason's families left in need. He also emphasized the declaration made by other Masonic witnesses that the highest penalty which could be inflicted upon an unworthy member was expulsion from the Lodge.

Bro. Barker was much respected in the community, and his words before the Committee and elsewhere must have carried weight. He was privileged to live long enough to see the clouds

of Anti-Masonry break and disappear, and to take an active part in the revival that began about the year 1840.

It is a grateful task to present this notice of a brother eminent for the sterling qualities which most adorn human nature, and worthy to be remembered both for his Masonic virtues and his Christian character. For more than a quarter of a century he was a diligent worker among Rhode Island Craftsmen, a wise and energetic leader, a true Master Builder. The reports to Grand Lodge, made by him as Grand Secretary, attest his Masonic ability and good sense. These, with other tokens, furnish abundant evidence that he was justly esteemed and honored by his brethren.

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### JOHN ELDRED.

JOHN ELDRED was born in Newport, R. I., August 8, 1818. He died at his home in that city August 9, 1886. In his early years he was clerk in several establishments, and gave proof of business aptitude and energy. Afterwards he held an important clerical position with the Coddington Manufacturing Company, of Newport. After their mill was burned he engaged in the flour and grain business, which he followed for a number of years.

He was an active and public spirited citizen, genial and generous in his nature, and in touch with the movements and progress of the busy world about him. He was extremely popular in a wide circle of acquaintances and friends.

He was made a Mason in St. John's Lodge, No. 1, Newport, in June, 1845. The year following he served the Lodge as Secretary; and he was called to fill that office at different periods for a number of years. He was elected Senior Warden of the Lodge in 1848 and served one year. He was elected Wor. Master the next following year, and served in that office one year. He attended the sessions of the Grand Lodge with a good degree of regularity and often took an active part in the proceedings. He had good knowledge of the ritual and work of the several degrees of Symbolic Masonry and was frequently called upon to instruct Lodge officers and others. He was elected

Junior Grand Warden of the Grand Lodge at the annual session in 1857 and served two years in that office.

He received the degrees of Capitular Masonry in Newport Chapter, No. 2, in May, 1848. In 1850 he was High Priest of the Chapter and held the office until 1866.

In the Grand Chapter of the jurisdiction he was recognized very soon as a Companion capable of rendering efficient service. His influence in the Grand Chapter was clearly apparent for a number of years. He was called to fill important offices, and in 1857 was elected Grand High Priest. He was re-elected in 1858. He received the Orders of Knighthood in 1851; affiliated with Washington Commandery, of Newport, in 1855; and for many years he was counted among the foremost leaders of Templary in Newport. In 1858 he was elected Eminent Commander, and he continued to hold this important office for fourteen years—until September 18, 1872, when he declined a re-election. In that year he was appointed Grand Warden of the Grand Commandery of Massachusetts and Rhode Island. He had taken the degrees of Cryptic Masonry and of the Scottish Rite. In the last named organization he held several important offices.

For more than a quarter of a century Bro. Eldred held office in Masonic bodies, Subordinate and Grand, and in every position gave proof of his acquaintance with the prescribed ritual and ceremony. He was heartily interested in the work and gave careful attention to all details in its rendering.

His eulogist in the Grand Lodge of Rhode Island, in paying tribute to his memory and worth, used these words :

“Bro. Eldred was a Mason in its fullest sense—he loved it for its power to do good—he studied it as a science—was well read in its laws, written and unwritten—knew its traditions, usages and customs, and was well versed in the edicts and general regulations of all Grand Bodies. Possessing a very retentive memory, his opinion was often asked on a disputed point. He could also draw the nice distinction between the use of a power and the exercise of a prerogative.”

The present writer has a pleasant remembrance of the subject of this sketch and gladly bears witness to his energy and to his outspoken expression of opinion. He had a positiveness of character and speech that was not always agreeable; but it was the stamp of an honest heart. And with it all there went



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the manifestations of a liberal and catholic soul. His eulogist said most truly and happily : " Our brother had many virtues ; let us remember and imitate these. He had also his failings—let us forget these failings. Let his memory be made more fresh—more verdant—by clothing it with the broad mantle of Masonic charity."

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### TRACY P. CHEEVER.

A place is fittingly made in Rhode Island Masonic annals for the name placed at the head of this paper ; for, although the brother here commemorated was a resident of Massachusetts and identified with Masonic interests in that jurisdiction, he was yet a member of the Grand Lodge of Rhode Island—the only honorary member of that Grand Body. He had rendered many important services to the Grand Lodge of this State, by addresses given and otherwise. His oration at Newport, R. I., on June 24, 1874, was a masterly effort. " Evolution of the Principle of Masonry," was the subject treated by him on that occasion ; and so treated that all present were instructed and charmed by the glowing periods of the able orator. At the next annual session of the Grand Lodge, May 17, 1875, on motion of Bro. Thomas A. Doyle, the subject of this sketch was duly elected to membership in the Grand Lodge of Rhode Island.

Tracy P. Cheever was born in Marblehead, Mass., March 28, 1824. He was prepared for college at the Salem High School, and he graduated from Brown University in 1843, when he was but nineteen years of age. In 1846 he was admitted to the legal profession in Boston. He attained a good reputation as a lawyer. He was city solicitor of Chelsea (the city where he resided for the greater part of his adult life) during a number of years, and was often called to fill important places in the conduct of public affairs. He served in both branches of the city council of Chelsea, and in the lower and upper houses of the Massachusetts Legislature. He evinced his patriotic feelings by enlisting, in 1862, as a private in the Union army ; he was soon, however, advanced to the position of captain, and he served in this rank until after the battle of Antietam, when, in

consequence of a wound there received and of impaired health, he was obliged to resign. Resuming the practice of law he applied himself diligently to its cares and engagements. He was never in good health again, however, and, therefore, had to restrict himself in attendance upon the courts and the active duties to which a lawyer is called. Thus all the more meditative and studious grew his life. He read Homer and Virgil and Horace as his recreation. He also read many works bearing upon Masonry and referring to its history and philosophy, using his pen, also, quite frequently, to express his thoughts upon these and kindred subjects. His "Digest of Masonic Law" was a thorough elucidation of the law of Masonry as applied to the jurisdiction of Massachusetts. He prepared many reports for the several Grand Bodies with which he was connected—reports which evince his acquaintance with both the philosophy and the jurisprudence of Masonry.

In 1878 he was called to fill the office of Recording Grand Secretary of the Grand Lodge of Massachusetts, an office which he held and graced to the great satisfaction of his Brethren, and to the credit of the Craft, meeting his death at the post of duty while attending upon the Grand Lodge at the dedication of a Masonic Hall in North Easton, Mass. He died on the 23d of November, 1881, and his funeral was solemnized on the Saturday following, being the 26th of the same month. On that occasion the Grand Lodge made record of its appreciation of Brother Cheever in the following words: "He was an upright man, a devoted husband and father, a genial companion, a loving friend, a learned lawyer, a patriotic citizen and soldier, an eminent and sincere Mason, deeply versed in the history of Masonry, and well skilled in its jurisprudence."

The present writer can attest to the truthfulness of such approving words. An acquaintance of many years with the subject of this sketch, giving frequent opportunities of meeting and conversation, makes evident the fact that he was a pillar of wisdom and strength in our Fraternity. He was indeed an accomplished Mason. And he had a largeness of heart which was continually revealing itself in ways attractive and beneficent. His works praise him; his memory is precious.

## GARDNER T. SWARTS.

The brother here named died at his home in Providence, March 19, 1875, in the sixty-seventh year of his age. He was a well known and popular citizen in the city where he had resided so long. He had the characteristics of a strong and aggressive nature. He was active, industrious, prudent, and he attained a good degree of business success. He was a self-made man, not having had the advantages of schools and culture to any considerable extent. His natural good sense and persistent force of character supplied the lack of many helps that would have been desirable in the shaping of his life.

He was initiated into Freemasonry in Saint John's Lodge, Providence, November 16, 1854, and, after taking the degrees of Fellow Craft and Master Mason, was admitted to membership in that body December 20, 1854. He was elected Treasurer of St. John's Lodge, December 27, 1855, and held the office twelve consecutive years—until December 27, 1867. He was elected Treasurer of the Grand Lodge of Rhode Island, May 28, 1860, and served in that office to the satisfaction of his brethren for the continuous period of fifteen years—a longer time than the office has been held by any other man.

Bro. Swarts received the degrees of Capitular Masonry in Providence Royal Arch Chapter, No. 1, in the year 1855, and was soon called to hold office in that body. He served as Treasurer and in other important positions, and was High Priest in 1859. In the Grand Chapter he held the office of Grand King for one year, and the office of Grand Treasurer for fifteen years. He was Grand Treasurer of the Grand Chapter at the time of his death. In 1855 he received the degrees of Cryptic Masonry in Providence Council. In October of the same year, 1855, he received the Orders of Knighthood in St. John's Commandery, No. 1, Providence, and was thenceforth an active and interested member of that organization. He held various offices in St. John's Commandery—among others that of Captain General.

Bro. Swarts was called to endure a long and painful illness which terminated with his death, March 19, 1875. His funeral, which took place March 25th, was under the charge of the

Grand Lodge of Rhode Island. All the Masonic bodies of which he was a member were present at the service. The Grand Lodge of Odd Fellows in Rhode Island, of which organization the deceased had been Grand Master, was also represented in the attendance.

At the annual session of the Grand Lodge of Rhode Island, May 17, 1875, the following Resolutions, presented by Past Grand Master Thomas A. Doyle, were unanimously adopted :

*Resolved*, That in the decease of R. W. Gardner Taber Swarts, the Craft in this jurisdiction have lost a genial Brother, one who loved the institution of Masonry, and who took great satisfaction in its work and progress.

*Resolved*, That this M. W. Grand Lodge mourns the loss of our R. W. Brother, as one who was always prompt in his attendance upon the Communications of the Grand Lodge, and faithful in the discharge of any duty imposed upon him.

*Resolved*, That this Grand Lodge hereby places upon its record its appreciation of the fidelity with which Gardner Taber Swarts for fifteen years discharged the responsible duty of Grand Treasurer, and hereby tenders to the family of the deceased its deep sympathy in their bereavement.

*Resolved*, That a copy of the resolutions be suitably engrossed and transmitted to the family of our deceased Brother."

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### GEORGE W. CHEVERS.

REV. GEORGE W. CHEVERS, a clergyman of the Episcopal Church, was settled in Crompton, R. I., from 1850 to 1856, and in Portsmouth, R. I., from 1857 to 1867. Hewas made a Mason in Manchester Lodge, No. 12, in the town of Coventry, acquiring membership in that body January 21, 1853. He took an active interest in the affairs of the Lodge and sought to promote its welfare. For several years he rendered service to Manchester Lodge by holding the office of Chaplain and faithfully discharging the duties belonging to that position. In his profession, and as a citizen, he merited the respect and esteem which were generally accorded to him.

Shortly after his removal to Portsmouth he became a promoter of the movement which resulted in the establishment of Eureka Lodge, No. 22, at that place. Bro. Chevers was one of the

petitioners for the Lodge and his name appears in the list of charter members. He was selected as the first Wor. Master, and was duly installed as such at the constituting of the new Lodge, June 24, 1861. The ceremonies of Constitution and Installation took place in St. Paul's Church, of which Bro. Chevers was Rector, and were conducted in the presence of a large company of ladies and gentlemen. Grand Master Ariel Ballou presided on that occasion and gave direction to the ceremonies; Rev. Chas. H. Titus officiated as Grand Chaplain.

Bro. Chevers continued to hold the office of Master of Eureka Lodge for several years, during which he was diligent and faithful in discharging his Masonic duties. He was a frequent attendant upon the sessions of the Grand Lodge and often rendered service as Grand Chaplain. As Grand Chaplain of the Grand Lodge he officiated at the Centennial Anniversary of St. John's Lodge, Providence, June 24, 1857, and the prayer which he offered in connection with the services held in the First Baptist Church on that occasion, was included in the printed proceedings of the celebration. Rev. Bro. Chevers died in 1867.

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#### WILLIAM B. BLANDING.

WILLIAM BULLOCK BLANDING, son of Col. William and Mary R. (Bullock) Blanding, was born in Providence, R. I., August 2, 1826. His ancestors on his father's side came from England in the seventeenth century and settled at Rehoboth, Mass. On his mother's side he could also trace his ancestry several generations back to a prominent English family.

The subject of this sketch attended the public schools of Providence and acquired a good English education. At the age of eighteen years he entered the drug store of Edward T. Clarke, Providence, and soon attained a proprietary interest in the business, becoming the sole owner in 1849. In 1873 he enlarged his business, taking in a wholesale department which was established in commodious quarters on Weybosset street. His business career was successful, justifying the energy and ability shown by him in the management of important interests. He

was one of the movers in the organization of the State Board of Pharmacy, in 1870, and was a member of the Board until the time of his death. He was for several years president of the Rhode Island Pharmaceutical Association. He was connected for many years with the United Train of Artillery, holding a lieutenant's commission in the same.

He was often called to represent the ward in which he resided, in the Common Council, and he also represented the city, in the General Assembly. As a business man, and as a public spirited yet conservative citizen, he held the well deserved confidence of the community.

He was initiated into Freemasonry in Mt. Vernon Lodge, No. 4, Providence, August 31, 1854. He was raised as a Master Mason in the same Lodge and signed its By-Laws, October 5, 1854. He was a charter member of What Cheer Lodge, No. 21, Providence, constituted in February, 1858, and was the first Wor. Master of the newly formed Lodge. He served two years in that office. In 1866 he was appointed Deputy Grand Master of the Grand Lodge of Rhode Island. In 1855 he received the degrees conferred by Providence Royal Arch Chapter, and Providence Council, respectively. He received the Orders of Knighthood in St. John's Commandery, Providence, during the same year, acquiring membership in that body, June 15, 1855. He dimitted to unite in the formation of Calvary Commandery, No. 13, and was Em. Commander of that body in 1865-66. In 1867 he was elected Grand Generalissimo of the Grand Commandery of Massachusetts and Rhode Island, and filled that position for two years.

In the Scottish Rite, Bro. Blanding was especially interested. He was advanced to the Thirty-third degree, May 6, 1863, and made an honorary member of the Supreme Council of the Northern Jurisdiction.

On May 27, 1892, Bro. Blanding was released by death from the pains and limitations of a long and trying sickness. At the semi-annual session of Grand Lodge, in 1892, a tribute to his memory was presented by R. W. Bro. Cyrus Van Slyck. The following paragraphs are taken from the paper thus presented, and approved by the Grand Lodge :

"The character of our late brother was marked by dignity, integrity, generosity and frankness, combined with shrewdness, and with all a simplicity which



rendered him impatient of pretense and shams, and more than other one thing made him the loyal friend and delightful companion of those admitted to close intimacy with him. This combination of qualities is, perhaps, most conspicuously shown by the history of his connection with Freemasonry.

His love for the institution of Freemasonry and, particularly for his Lodge and Commandery, continued throughout his life, and while he never sought to be conspicuous, whenever called upon, he always cheerfully aided with advice, influence and pecuniary support the materialization of all plans for the advancement of those bodies."

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### HENRY C. FIELD.

This brother was born in Pawtucket, R. I., November 8, 1832. His father, William Field, of whom a biographical sketch appears on other pages of this volume, was a most devoted member of the Fraternity and deservedly honored by the Craft whose interests were so dear to him. The son, concerning whom this notice is written, inherits much of his father's Masonic ability and zeal.

Henry C. Field was educated in the public schools of Pawtucket and Providence. His residence was in Pawtucket until September, 1845, when his father moved to Providence. The youth profited by books and schools and acquired an excellent English education. He fitted himself for the position of accountant and book-keeper, in which vocation he has been engaged since attaining his majority.

He was made a Mason in Union Lodge, No. 10, Pawtucket, in May, 1859, from which body he dimitted the same year to unite with What Cheer Lodge, No. 21, Providence. He held various offices in What Cheer Lodge and was Wor. Master of the organization in 1865. He dimitted from What Cheer in 1868 and united in the formation of Corinthian Lodge, No. 27, Providence. He was the first Wor. Master of that body, constituted October 27, 1868. He filled the office of Master under Dispensation and the first year under Charter.

Bro. Field received the degrees of Capitular Masonry in Pawtucket Chapter, in 1859, and soon after his exaltation dimitted and united with Providence Royal Arch Chapter. In this last



named organization he held several offices. He was High Priest of the Chapter for three years. He received the degrees of Royal and Select Master in Providence Council.

He was created a Knight Templar in Calvary Commandery, No. 13, Providence, March 24, 1863, and on that date was admitted to membership. In 1872-73, he held the office of Em. Commander. For seventeen years afterwards he held the office of Prelate of Calvary Commandery, and in this important office rendered a service gratefully appreciated by his associates in that body. He received the Scottish Rite degrees in 1863. He held various offices in the bodies representing these degrees and contributed efficient aid in the presentation of the ceremonies and lessons of the Rite. For three years he held the office of Commander-in-Chief of the Rhode Island Consistory. He received the thirty-third degree in 1891; he now ranks as an Honorary Member of the Supreme Council, Northern Jurisdiction.

In both the Grand Chapter and the Grand Lodge of the jurisdiction of Rhode Island, the subject of this sketch has been prominent and useful. In the first named Grand Body he was Deputy Grand High Priest during the years 1870 and 1871. In 1872 he was elected Grand High Priest and served one year. In the Grand Lodge he has held the office of Grand Lecturer and as such has rendered much of intelligent helpfulness in disseminating the correct work of the several degrees of Symbolic Masonry.

The active and respected Craftsman whose Masonic career, in part, is here sketched, is an accomplished ritualist, and justly holds high rank in this respect. It is alike pleasing and instructive to witness his exemplification of the work in any of the degrees or Orders, or to listen to his presentation of Masonic lessons and lectures. Fortunate is our organization when it can engage the services of intelligent brethren in the expression of the great truths that underlie the Masonic system, and in the administration of its affairs.

## JAMES H. ARMINGTON.

The brother whose name is placed at the head of this page was born in Providence, R. I., August 10, 1827. He attended the public schools of Providence, and graduated from the High School in that city in 1844. He pursued the study of mathematics, mechanical drawing and engineering, under private instruction, and became proficient in these branches. He thus qualified himself for the positions of engineering service which from time to time he has been called to fill.

Always interested in public affairs, he has frequently served the communities wherein he has resided, by taking positions of financial and official responsibility. He served as a member of the Common Council in Providence for several years. Since residing in East Providence he has been elected a member of the Council of that town.

For a number of years, ending in 1873, the brother of whom this notice is written, was the superintendent of the Providence Gas Company. He resigned in 1873 to accept a similar position in Brooklyn, N. Y. On the occasion of his retirement he was presented by the employees of the Providence Gas Company with a tea service of sterling silver, which indicated the high appreciation in which he was held by those with whom he had been long and pleasantly associated.

After several years of active and successful engagement in his new position at Brooklyn, the health of Bro. Armington became seriously impaired, compelling his retirement. He returned to Rhode Island—to his pleasant home at Riverside, East Providence, where he has since resided.

His Masonic record is as follows: He was made a Mason in St. John's Lodge, No. 1, Providence, in 1858, being admitted to membership in that body on October 13th of the same year. He was Wor. Master of the Lodge for two years—1862-63. In the Grand Lodge of Rhode Island he was frequently called to fill official positions. He rendered service to his brethren of the Grand Lodge, and to the Craft of the jurisdiction by discharging the duties appertaining to the offices of Grand Mar-

shal, District Deputy Grand Master and Deputy Grand Master, which offices he held, respectively, at different times. He held the office of Deputy Grand Master, in 1873, at the time of his removal to Brooklyn, N. Y.

He received the degrees of Capitular Masonry in Providence Royal Arch Chapter, and was actively interested in that body, and in the Grand Chapter of Rhode Island, for a number of years. He held the office of Grand King in the last named organization. He received the degrees of Cryptic Masonry in Providence Council and held the office of Thrice Ill. Master of that body. He held the office of Deputy Grand Master of the Grand Council of Rhode Island in 1864-65. In 1866 he was elected Grand Master of the Grand Council and held that office until 1869. He has attained the 32° in the Scottish Rite.

Bro. Armington has made frequent proof of his attachment to Freemasonry. He has rendered many important services to the Institution, and has contributed liberally of his time and resources in support of the interests and enterprises of his own Lodge and of the Fraternity. At the time of the present writing he holds the office of Venerable President of the Masonic Veterans of Rhode Island, an organization in the establishment of which he was an active promoter. In closing this sketch it seems no violation of the proprieties belonging to the preparation of a biographical sketch of one still living, to say of Bro. Armington that he is honored and respected by all classes of his fellow citizens.

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#### STILLMAN WHITE.

STILLMAN WHITE, an honored and popular Craftsman, an active and successful man of business, and a public-spirited citizen, was born in Canton, Mass., February 5, 1832. He acquired the essentials of a good English education by attending the schools of his native town. When sixteen years of age he removed to Providence, where he has since resided. After his removal to that city he applied himself diligently to some special branches of study, attended evening schools, and thus greatly



and devoted his mental faculties to the study of the law, and entered into business for himself, in 1837, in the city of New York, which he has managed with ability and success ever since. In the past thirty-two years. In this business, and in all his other material engagements, he has shown a firmness and perseverance that have told in his favor. His life is upright and straightforward, and his public reputation is of the highest and best.

As a citizen he has always been interested in the public good, and ready to help forward matters believed to be for the general good. Never a violent partisan, and holding independent views, he has yet received considerable political prominence, and has been called to perform various public duties. For thirteen years he has been a member of the Board of Aldermen in the City of New York, and for two years as a member of the General Assembly of the State of New York, and once in that Body.

His Masonic career began in 1831, when he was initiated as an Entered Apprentice in Mt. Vernon Lodge, No. 1, on May 3, 1835. On the 10th of September, 1835, he was admitted a member, having been duly recommended by the Lodge. After his initiation he served as a member of the Lodge, and was elected Wor. Master of the Lodge on the 10th of October, 1835. He was the moving spirit in the establishment of Adolphus Lodge, No. 33, Providence, and was the first Wor. Master of the newly formed Lodge. The Lodge, unique in some of its features, is a monument to the thought and affections of Bro. White, and he has been very successful in his efforts to advance its interests.

Soon after taking the first three degrees he advanced to the degrees of Capitular Masonry. He became a member of the Province of Royal Arch Chapter, No. 1, Providence, in which his influence for good was quickly felt and has always been maintained. He has been called to fill important offices in the Province, in the Arch Chapter and in the Grand Chapter of Royal Arch Masonry. In the last named Body he has served as Grand Treasurer and King. He received the degrees of Crypt Masonry, and was once Council and was honored with the position of Grand Master of the members of the Council-Trial.



augmented his mental training and acquisitions. In 1856 he entered into business for himself, establishing a brass foundry which he has managed with a good degree of success for the past thirty-two years. In this business, as in the carrying on of other material engagements, he has evinced energy, industry and perseverance that have told in the results secured. Intelligent, upright and straightforward in all his dealings, his business reputation is of the highest and best order.

As a citizen he has always been interested in public affairs, and ready to help forward matters believed by him to be for the general good. Never a violent partisan, and rather inclined to independent views, he has yet received considerable political preferment, and has been called to the exercise of various public duties. For thirteen years he represented the First Ward of Providence in the City Council—eleven years in the lower branch, and two years as Alderman. He served four years in the General Assembly of Rhode Island, and exercised much influence in that Body.

His Masonic career began with his receiving the degree of Entered Apprentice in Mt. Vernon Lodge, No. 4, Providence, May 3, 1860. On the seventeenth of that month, in the same year, he was admitted a member, having been duly Passed and Raised by the Lodge. After holding various offices in the Lodge he was elected Wor. Master and held that office for two years, 1864-65. He was the moving spirit in the establishment of Adelphoi Lodge, No. 33, Providence, in 1876, and was the first Wor. Master of the newly formed organization. The Lodge, unique in some of its features, is closely allied to the thought and affections of Bro. White, and he is unwearied in his efforts to advance its interests.

Soon after taking the first three degrees he advanced to the degrees of Capitular Masonry. He became a member of Providence Royal Arch Chapter, No. 1, Providence, in which his influence for good was quickly felt and has always been maintained. He has been called to fill important offices in Providence Royal Arch Chapter and in the Grand Chapter of Rhode Island. In the last named Body he has served as Grand Treasurer and Grand King. He received the degrees of Cryptic Masonry in Providence Council and was honored with the highest office in the gift of the members of the Council—Thrice Illustrious



Master. In the Grand Council, after having filled less important stations, he was elected Grand Master in 1872, and re-elected the year next following.

He was Knighted in St. John's Commandery, No. 1, Providence, acquiring membership June 1, 1863. Almost at once he became heartily and actively interested in the Commandery, and from that date until now his zeal for Templary and his devotion to St. John's Commandery have shown no signs of abatement. He was elected Captain General of the Commandery in December, 1864, and served in that office during the following year. At the annual conclave, in December, 1865, he was elected Eminent Commander and served one year.

In the Grand Lodge of Rhode Island his Masonic abilities and zeal have been recognized from time to time. He held the office of Deputy Grand Master during the years 1884-85-86. He was Deputy Grand Master during Centennial year, 1891, and succeeded to the Grand Mastership the following year.

In the Scottish Rite Bro. White has also attained distinction. In the year 1884 he was admitted an honorary member of the Supreme Council of the Northern Jurisdiction, being advanced to the 33°. He belongs to and is prominent in other Orders and Fraternities, and in all of these associations he has made good proof of his upright and generous nature, and the benign purposes which have had power in shaping his character and life. His attachment to the Masonic Institution is very strong, and his acquaintance with its ritual and jurisprudence entitles him to a place among its teachers and leaders. He is exceedingly popular in the Fraternity.

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### SAMUEL G. STINESS.

SAMUEL GEORGE STINESS was born in East Douglass, Mass., September 4, 1829. He was the second son of Philip Bessom Stiness, of Marblehead, Mass., and Mary (Marsh) Stiness, of Slatersville, R. I., the remaining children, including two sisters who died in childhood, being Philip Bessom Stiness, of the Providence Sash and Blind Company of Providence; John H.

Stiness, Associate Justice of the Supreme Court ; and Albert G. Stiness, who died in 1886. The subject of this sketch was educated in the public schools of Providence, whither his father had removed and established himself, being one of the original founders of the American Screw Company. In 1846 the subject of this sketch was apprenticed to Mathewson and Allen, jewelers of Providence, and continued in that business until May, 1862, when recovering from a severe illness he was requested by Quartermaster General L. B. Frieze, to assist Lieut. Henry Pierce to recruit 37 men to complete the 10th R. I. Battery, and report at Tennally Town, D. C., where he was to be commissioned as 2d Lieut. Not having fully recovered from a severe illness he was sent to the Seminary Hospital, at Georgetown, D. C., and after several weeks of severe illness he finally recovered and returned home in July, 1862. He entered the employ of the Providence Gas Company in October, 1864, and remained with that company until July, 1869, when he was called by the Pawtucket Gas Company to take the place of Agent and General Manager.

Bro. Stiness comes on both sides of his family from a long line of sea captains and ship owners prominent in the East India trade for many generations. He married Sarah Hutchison, daughter of the late James Hutchison, of Providence, and their union has been blessed by three sons ; James Albert Stiness, who died in 1879, Edward Clinton Stiness, a member of the Rhode Island Bar, and George Armington Stiness, in the employ of the Pawtucket Gas Company.

The Masonic career of Bro. Stiness may be summarized as follows : He was made a Mason in What Cheer Lodge, No. 21, Providence, Sept. 2, 1864, acquiring membership in that body Sept. 9 of the same year. He dimitted to join with other zealous brethren in the formation of Corinthian Lodge, No. 27, Providence, for the establishment of which a Dispensation was granted February 8, 1868, and a Charter on May 18th of the same year. He was Secretary of the new Lodge while under Dispensation. He was elected Senior Warden in October, 1872, and Wor. Master in October, 1873. He held the last named office for two years.

He received the degrees of Capitular Masonry in Providence Royal Arch Chapter in October, 1864, and the degrees of Cryptic

Masonry in Providence Council of Royal and Select Masters in March, 1866. He held various offices in Providence Royal Arch Chapter, No. 1, and was elected High Priest November 8, 1877. In the Grand Chapter of Rhode Island Companion Stiness was frequently called to the discharge of important services. He was elected Grand High Priest March 14, 1882, and served in this office for two years. He received the orders of knighthood in Calvary Commandery, No. 13, Providence, in 1865. He signed the By-Laws of that Lodge June 13, 1895. He was elected Eminent Commander in December, 1877, and served one year. He held the office of Grand Lecturer in the Grand Commandery of Massachusetts and Rhode Island in 1885 and 1886.

In the Grand Lodge of Rhode Island Bro. Stiness has been deservedly prominent. He has frequently served on important Committees and filled responsible offices. He was Deputy Grand Master during the years 1887 and 1888. In fulfilling the duties of these various offices, and in all his Masonic relations, he has manifested ability, zeal, and courtesy, thus securing the esteem and commendation of his brethren. He is still actively identified with Masonic and Templar interests.

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#### GEORGE H. BURNHAM.

The subject of this sketch traces his ancestry to John Burnham who came to this country in his youth, from Norwich, Norfolk County, England. This was in the year 1635. On reaching lawful age he was admitted a freeman in Massachusetts Bay Colony, and became influential in the affairs of the Association. He rendered good service in the Pequot war and showed that patriotic spirit which has characterized his descendants in a marked degree, for the family has been represented in every war fought in this country since the early colonial period.

Bro. George H. Burnham was born in Pelham, N. H., in the year 1832. Like so many other young men of the "Granite State," he wended his way to Boston at an early age, where he engaged in telegraphy for several years. He afterwards entered

the service of the New England Roofing Company, and while thus employed he removed to Providence, R. I., where he has since resided. Soon after removing to Providence civil war broke out and he was quick to respond to his country's call. He enlisted as a private in Company B, First Regiment of the Rhode Island Detached Militia, and later was second lieutenant in the Ninth Rhode Island Volunteers. He was afterwards commissioned second lieutenant in the Fourteenth Rhode Island Heavy Artillery. This last commission, however, he did not accept, but entered again upon the pursuits of peace, taking a position in the office of Messrs. Doyle and Joslin, auctioneers and commission dealers in real estate and stocks. While with this firm he gave proof of his business capabilities and especially of that untiring energy which is so noticeable an attribute of his character. He was active and efficient in the prosecution of whatever interests he took in hand.

In 1870 the firm of Doyle and Joslin was dissolved, and Bro. Burnham succeeded to the business which he has since carried on in his own name. He has gained much knowledge respecting real estate in Providence and the vicinity, and his advice is often sought by institutions and by individual investors. His information and experience cause him to be often called to take positions of financial importance and responsibility.

He has always shown an interest in public affairs and for many years he has been an active force in municipal matters. He was elected to the Common Council of Providence for five successive years; he was afterwards elected for seven successive years to the Board of Aldermen, making twelve years of efficient service in these departments. He has served on many important committees in both branches of the City Council. For two years he was one of the representatives of the city in the State Legislature, serving on the Committee of Finance, and exercising a good degree of influence in all matters of important legislation.

His military inclinations, and his abilities likewise, have led him to become identified with several organizations. He is a member of the United Train of Artillery of Providence, and held the rank of Major in that ancient and approved organization.

His readiness to do his part in discharging the duties of rela-

ted life is witnessed by his taking positions in a number of associations with which he is connected. He has been a Director of the Roger Williams Saving Fund and Loan Association for a number of years, and also Chairman of its Committee on Securities. He is one of the Trustees of the Church of the Mediator, Providence, and Clerk of the Corporation thus designated.

Bro. Burnham was made a Mason in St. John's Lodge, No. 1, Providence, September, 1861. He served as Secretary in 1865-6; as Wor. Master in 1870-1; and was elected Treasurer in 1873, serving in the last named office for a number of years. He became a Royal Arch Mason in 1865, receiving the degrees in Providence R. A. Chapter. He was elected Grand Secretary of the Grand Chapter in 1868, and held the office by successive re-elections for seven years. By special vote he was made a permanent member of the Grand Body. For a number of years, as Chairman of the Committee on Foreign Correspondence, he presented Annual Reports, which showed the broad range of his thoughts, his large equipment of Masonic knowledge, and his ability to treat various important subjects related to Freemasonry in such a way as to command wide-spread notice.

He was Knighted in St. John's Commandery, No. 1, Providence, in November, 1867, and was elected Recorder of the body at the annual conclave held in December of the same year. He was elected Eminent Commander of the body in December, 1876, and served one year. He had been appointed four years previously, to the office of Grand Captain of the Guards in the Grand Commandery of Massachusetts and Rhode Island, and from that time forward, with the exception of a single year, he continued to hold office in the Grand Commandery until, in 1885, he was elected Grand Commander. He served in the highest office one year. His administration was alike energetic and prudent, and gave abundant proof of his fitness for leadership. Since his retirement from the office of Grand Commander he has served on important committees and as Trustee of the Grand Fund.

Bro. Burnham received the degrees of Cryptic Masonry in Providence Council with which he is still affiliated, and the degrees of the Scottish Rite in the Providence Bodies representing the same. He maintains a hearty interest in this depart-

ment of advanced Freemasonry. It may be said of him, indeed, that his zeal for Freemasonry in all the lines of its expression shows no signs of abatement. He is ardent and helpful in starting new enterprises which have promise of good, as he is faithful in standing steadfastly by organizations and measures which have already engaged his attention. Thus he became identified with the building of Freemasons Hall, Providence, and contributed of his characteristic energy and faith in setting forward the movement to a successful issue. He has been a Director in the Freemasons' Hall Company from the first. He gave aid in the formation of the Masonic Veterans Association of Rhode Island, and was called to render official services in its interests. Evidently he holds a place of deserved esteem in the community and in the Masonic Fraternity. His brethren and friends appreciate his force of character, and commend him for that whole hearted energy with which he applies himself to the enterprises that enlist his attention and command his approval. They gratefully realize his important services to Freemasonry.

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#### MOSES FIFIELD.

MOSES FIFIELD, M. D., of Centredale, (Warwick) R. I., has been a member of the Masonic Fraternity since June 21, 1859, on which date he was initiated an Entered Apprentice by Manchester Lodge, No. 12, Coventry, R. I. On July 8, 1859, he was raised as a Master Mason and acquired membership in the Lodge. He took an active and zealous interest in the work of the Lodge, and was elected its Wor. Master October 15, 1860. He served four years in this office and made excellent proof of his Masonic abilities and acquisitions. Entering the Grand Lodge just after his election as Master of Manchester Lodge, he gave time and attention to the proceedings of the governing body, and rendered good service on important committees, where he was placed in due recognition of his sound judgment and Masonic knowledge. In 1865 he was elected Junior Grand Warden and was re-elected the year next following. In 1867



he held the office of Deputy Grand Master, being associated thus closely with Thomas A. Doyle, then Grand Master.

Dr. Fifield received the degrees of Capitular Masonry in Landmark Chapter, No. 10, soon after becoming a Master Mason. He received the orders of knighthood in Calvary Commandery, No. 13, Providence. His membership in that body dates from May 20, 1862. In these departments of Masonic and Templar expression he has been less active than within the lines of the Blue Lodge ; nevertheless he has frequently made testimony of his practical regard for the welfare of Chapter and Commandery, in whose prosperity he has always rejoiced.

As a physician the subject of this sketch has become widely and favorably known in the village where he resides, and in other towns and villages of Rhode Island. He has deservedly gained the good opinion of the community in which he still continues to practice his profession. It is no fulsome praise to describe him as a large-minded and true-hearted man, a worthy citizen, and an intelligent and influential member of the Masonic Fraternity.

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#### WILLIAM GILPIN.

The records of several Masonic organizations have been examined by the present writer, with a view of ascertaining some facts and dates bearing upon, or related to, the Masonic career of the esteemed brother whose name is placed at the head of this sketch. Of his personal and professional life only the briefest mention is made, as this course meets the expressed desire of Bro. Gilpin. He is a well known and reputable member of the legal profession, an "old resident" of Newport, R. I., and is now, as for many years he has been, an active and devoted member of the Masonic Fraternity and of the Order of Knights Templars.

He was initiated in St. John's Lodge, No. 1, Newport, R. I., March 30, 1857, and was raised to the degree of Master Mason April 6, 1857. After serving in the offices of Junior Warden and Senior Warden, respectively, he was elected Master of the



Lodge, December 31, 1862, and served in this last named office three years. In the Grand Lodge of Rhode Island he soon became recognized as an intelligent and helpful member. He served on important committees, and, at the annual communication of Grand Lodge, held in Providence, May 20, 1867, he was elected Junior Grand Warden, and served in that office for five years next following. In 1868 he was appointed Chairman of a Committee to prepare a code of rules for conducting Masonic Trials in the jurisdiction of Rhode Island. The Committee reported a plan of procedure, which may be regarded as the foundation of the present system of proceedings in cases of trial and discipline. In this connection mention may be made of the fact that Bro. Gilpin has delivered several Masonic addresses in response to the request of Grand Masters or others in authority. He gave the Address at the constitution of Eureka Lodge, No. 22, Portsmouth, and received the thanks of Grand Lodge for the same. He has prepared memorial papers in accordance with like requests. His eulogy on John Eldred was a tender and graceful tribute to the deceased.

Bro. Gilpin received the Capitular degrees in Newport Chapter, No. 2, shortly after being raised as a Master Mason. He held the office of Grand King in the Grand Chapter of Rhode Island from 1866 to 1869 inclusive. He has rendered frequent and important services in this department of ancient Freemasonry.

The orders of knighthood were conferred upon him by Washington Commandery, No. 4, not long after he became a Companion Royal Arch Mason. He has frequently been chosen to fill important offices in this body. As Prelate and as Eminent Commander he has shown special qualities of fitness that have commended him to the Sir Knights of Washington Commandery.

The brother of whom this meagre notice is given has filled a large measure of Masonic usefulness in his day and generation. Nearly two score years have passed away since he entered the Masonic communion; but he is still ranked among active Craftsmen, and his presence looked for and welcomed in the meetings of the various Masonic organizations in which he holds membership.

## ARA HILDREDTH.

The name of Ara Hildredth appears not infrequently on the records of the Grand Lodge of Rhode Island, covering the last thirty years and more. He has been an active and helpful member of that body, as of the Masonic organizations in the jurisdiction, and has always given an unwavering support to the institution.

He was initiated in St. John's Lodge, No. 1, Newport, March 14, 1846, and three days later received the two other degrees of Symbolic Masonry and acquired membership in the Lodge. He was elected Wor. Master, December 19, 1859, and served two years. Shortly after his retirement from the Master's chair he was elected Secretary of his Lodge, which office he has continued to hold until the time of this writing—making an extended period of service which most certainly is worthy of notice. In the Grand Lodge of Rhode Island Bro. Hildredth's faithfulness and knowledge of Masonic principles and forms of procedure have been often recognized. He was elected Junior Grand Warden in 1861 and served in that office for four years.

He received the degrees of Capitular Masonry in Newport Chapter, No. 2, not very long after becoming a Master Mason. He has rendered a long and faithful service to the Chapter as its Secretary and by the performance of other official duties. He is a permanent member of the Grand Chapter of Rhode Island, having been elected Grand Scribe in 1861. He is also a permanent member of the Grand Council of Royal and Select Masters of Rhode Island, having served, in 1873 and 1874, as Grand Principal Conductor of the Work. His membership, as a Cryptic Mason, is with DeBlois Council, No. 5, Newport, of which body he has been Recorder for many years.

Bro. Hildredth is a member of Washington Commandery, No. 4, Newport, and of the Scottish Rite as represented by Van Rensselaer Lodge of Perfection, Newport, and the Rhode Island Consistory. In all these grades of Templar and Masonic expression he has manifested a steadfast interest, which has been appreciated by his Masonic brethren. It is not too much to say of this earnest Craftsman, whose Masonic experience now

covers almost a half century, that he has been "faithful in season and out of season," always doing his best to promote the interests of Freemasonry.

The writer is unable to furnish personal items that would be of interest as related to the early life and later career of Bro. Hildredth. He is one of the old residents of Newport, and in following his avocation as a pump and block maker has become well and favorably known. He has gained the respect of the community as a worthy citizen and a devoted member of the Masonic Fraternity.

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#### NELSON W. ALDRICH.

NELSON WILMARTH ALDRICH was born at Foster, R. I., Nov. 6, 1841. He is the son of Anan E. and Abby (Burgess) Aldrich. During several years of his youth he resided at Killingly, Conn., and attended the public schools in that town. Subsequently he attended the Academy at East Greenwich, R. I. Circumstances prevented his pursuing a regular course of collegiate education; but he profited by systematic reading and diligent study, thus preparing himself in some good degree for the broad range of responsibility and public duty, which so soon was to open before him.

He left the Academy at East Greenwich in 1857, to take a situation as book-keeper with Messrs. Waldron & Wightman, of Providence, who were carrying on a large business as wholesale grocers. In 1865 he was admitted a partner, the firm name being changed to Waldron, Wightman & Co.; which partnership still continues. In connection with this firm, as in other lines of business enterprise, the subject of this sketch made expression of energy and abilities which caused his aid to be sought in several important undertakings. He was elected a director of Roger Williams Bank, Providence, May 6, 1872, and was chosen President of the First National Bank, in the same city, on April 23, 1877. He was one of the chief movers in the establishment of the Mechanics Saving Bank, Providence, incorporated in 1878. In the year last named he was chosen President

of the Providence Board of Trade, having rendered previous service as a member of the Executive Committee.

He had scarcely reached his majority when he became actively interested in public affairs. He identified himself with the Republican party and sought in every honorable way to advance its interests. In 1869 he was elected a member of the Common Council of Providence, and served in such office for a period of six years. He was President of the Common Council from June, 1871, to January, 1873. He rendered important services to the city as Commissioner on the Cove lands, and in the faithful discharge of numerous other official duties. He was elected to the General Assembly of Rhode Island in 1875, and re-elected the following year. During his second term of service he was chosen Speaker of the House. In 1878 he was elected a Representative to the Forty-sixth Congress, in which body he soon obtained a place of more than average influence and usefulness. In 1880 he was re-elected by the largest vote ever cast for a Representative in his district. The year following he was elected to the Senate of the United States, being chosen to take the place left vacant by the death of Gen. Burnside. In the Senate, as in the House of Representatives, the subject of this paper has proved himself to be worthy of the confidence reposed in him, and has grown in the esteem of his associates and his constituents. He is watchful of the interests placed in his charge, and devoted to whatever concerns the welfare of his native State. He is active and efficient in the party to which he belongs, but holds to broad and liberal views in matters of statesmanship and political action. He is not a frequent speaker upon subjects of Congressional debate, but when he does speak he is always listened to with attention.

Bro. Aldrich has been a member of the Masonic Fraternity since the year 1866, and has shown in many ways his high regard for the organization. He is a member of What Cheer Lodge, No. 21, Providence; he was elected Master of that Lodge November 28, 1879, and served one year. He was elected Grand Treasurer of the Grand Lodge in May, 1878, and served two years. He received the Capitular degrees in Providence Royal Arch Chapter within a few months of his being made a Mason. He received the orders of knighthood in Calvary Commandery, No. 13, and was admitted to membership in that body



1. *Chlorophyll a* and *Chlorophyll b* were determined by the method of Lichtenthaler and Whistler (1973).

$$T^* = \left( \begin{array}{cc} 1 & 0 \\ 0 & 1 \end{array} \right) \quad \text{and} \quad T = \left( \begin{array}{cc} 1 & 0 \\ 0 & 1 \end{array} \right) \quad \text{and} \quad T = \left( \begin{array}{cc} 1 & 0 \\ 0 & 1 \end{array} \right) \quad \text{and} \quad T = \left( \begin{array}{cc} 1 & 0 \\ 0 & 1 \end{array} \right)$$
[illegible]

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May 7, 1867. He was Commander of Calvary Commandery in 1870-71. In 1873 he was elected Senior Grand Warden in the Grand Commandery of Massachusetts and Rhode Island, from which place he advanced step by step until, at the annual conclave, held in October, 1880, he was elected Grand Commander. He served one year and declined a re-election. In this connection it may be said that the subject of this sketch, by the demands of business interests, and the requirements of his public offices, has frequently been obliged to decline the honors of Masonic preferment, which his brethren, belonging to various departments of the organization, would gladly have conferred upon him. His interest in the Masonic institution, however, and his devotion to its principles, have been well maintained.

On October 9, 1866, he married Abby P. Greene, ward of Duty Greene, of Providence. Several children have blessed their married life.

It is not the purpose of the editor of this volume to set forth any estimate of the character and services of the brethren now living whose names are included in these biographical notices. In the case of the esteemed brother of whom this sketch is presented it may suffice to say that he holds deservedly high rank as a courteous gentleman, a worthy citizen, a true Mason, and an influential member of the Senate of the United States.

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#### GEORGE M. CARPENTER.

GEORGE MOULTON CARPENTER was born at Portsmouth, R. I., April 22, 1844. He is the son of George Moulton Carpenter and Sarah Lewis, second daughter of John Foster Walcott, formerly of Pawtucket. He is descended in the paternal line from William Carpenter, who, with his son William and the son's wife Abigail, and four children, namely, David, John, William and Joseph, and an apprentice boy or servant, named Thomas Ban-shott, left Wherewell (or Horwell) in England, and arrived in New England on the ship Bevis from Southampton, in the year 1638. The family early settled in Rehoboth in Massachusetts. His maternal great-grandfather was John Walcott, who was ad-

mitted a member of St. John's Lodge, Providence, in 1798. By marriage he is descended also from the families of Redaway, Read, Barstow, Moulton, Bliss, Bullock and Weeden. His father was for many years a minister of the Methodist Episcopal Church.

He was educated in the public schools of New Bedford and Providence, and was graduated Bachelor of Arts at Brown University in 1864, being at the same time elected a member of the Phi Beta Kappa fraternity. He was employed as a reporter in the courts and for newspapers, for a year, studied law in Providence, and in 1867 was admitted to practice at the Rhode Island bar, and pursued the practice of the profession in Providence for fifteen years. In 1880 he was appointed one of the Commissioners to revise the Public Laws of Rhode Island. In 1882 he was elected an Associate Justice of the Supreme Court of Rhode Island and resigned that office January 1, 1885, and on January 2, 1885, took the oath as United States District Judge for the District of Rhode Island. In 1891 he was appointed one of the Commissioners to collect and print the early records of the town of Providence.

He is First Vice-President of the Rhode Island Historical Society, President of the A. E. Club, Commander *ad vitam* of the Worshipful Society of K. D., Vice-President of the Providence Art Institute, President of the Providence Bar Club and President of the Providence Homœopathic Dispensary.

He was raised to the degree of a Master Mason in St. John's Lodge, Providence, June 18, 1873, exalted to the degree of the Holy Royal Arch in Providence Chapter, April 2, 1874, received the degrees in Providence Council of Royal and Select Masters in June and December, 1874, was created a Knight of the Temple in St. John's Commandery, Providence, May 18, 1874, received the Scottish Rite degrees in October and November, 1874, and January, 1875, was crowned an Inspector General at Boston, September 19, 1882, and was crowned an active member of the Supreme Council for the Northern Jurisdiction, at Chicago, September 15, 1886.

Beside several subordinate offices, he has served as Master of St. John's Lodge, Providence, Deputy Grand Master of the Grand Lodge of Rhode Island, Grand High Priest of the Grand Chapter of Rhode Island and Master of Solomon's Grand Lodge



of Perfection, Providence, and the other great and permanent hand of the universe.

In these and other matters, his views, which have been eminently useful, have become well known to the Fraternity both at home and abroad. His opinions respecting matters of Masonic history, etc., etc., are received with deserved consideration. His abilities, and his acquisitions of theoretical learning, are recognized by his Masonic brethren, as well as by the community, and thus he enjoys an extended ministry of usefulness. He is now in the full maturity of his powers and most active in the discharge of the important trusts placed in his hands—a strong man, honored and respected by all classes of his fellow citizens.

#### JOHN F.

JOHN PAGE SANBORN was born in New Bedford, Mass., Oct. 14, 1814. He received a good education at the Hampshire Institute, where he fitted for Dartmouth College, Hanover, N. H., in 1834, and graduated therefrom in 1839. He entered a profession of teaching, and taught successfully, first as principal of the High School in Toledo, Ohio, where he fulfilled a three years' engagement, and afterwards as principal of the Franklin School, at Topsham, Maine. In 1871 he resigned the last named position and removed to Newport, R. I., accepting the place of editor of the *Daily News*, published in that city. In 1872 he became the editor and proprietor of the *Newport Mercury*, which has since been issued under his supervision.

In public affairs, as related to both local and general interests, the subject of this sketch has been active and influential for a number of years. He was elected a member of the General Assembly in 1879, and by successive re-elections he continued to hold office in that body during the years 1880-1881. He was Speaker of the House during the years 1881 and 1882. He was elected to the State Senate in 1885 and re-elected in the next following. During all the years of his abiding connection with the legislature he was prominently identified with the progress



of Perfection, Providence. He is one of the Trustees of the Permanent Fund of the Supreme Council.

In these and other stations of responsibility Bro. Carpenter has been eminently useful. Thus he has become favorably known to the Fraternity both at home and abroad, and his opinions respecting matters of Masonic history, jurisprudence, etc., are received with deserved consideration. His character, his abilities, and his acquisitions of thought and learning, are recognized by his Masonic brethren, as well as by the community, and thus he exercises an extended ministry of usefulness. He is now in the full maturity of his powers and most active in the discharge of the important trusts placed in his hands—a strong man, honored and respected by all classes of his fellow citizens.

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### JOHN P. SANBORN.

JOHN PAGE SANBORN was born in Fremont, N. H., September, 9, 1844. He received a good academical training in the New Hampshire Institute, where he fitted for College. He entered Dartmouth College, Hanover, N. H., in the fall of 1865 and graduated therefrom in 1869. He entered upon the profession of teaching, and taught successfully, first as principal of the High School in Toledo, Ohio, where he fulfilled a two years engagement, and afterwards as principal of the Franklin School, at Topsham, Maine. In 1871 he resigned the last named position, and removed to Newport, R. I., accepting the place of editor of the *Daily News*, published in that city. In 1872 he became the editor and proprietor of the *Newport Mercury*, which has since been issued under his supervision.

In public affairs, as related to both local and general interests, the subject of this sketch has been active and influential for a number of years. He was elected a member of the General Assembly in 1879, and by successive re-elections he continued to hold office in that body during the years 1880-81-82. He was Speaker of the House during the years 1881 and 1882. He was elected to the State Senate in 1885 and re-elected the year next following. During all the years of his holding membership in the legislature he was prominently identified with the proceed-

ings of that body. He was delegate to the National Republican Convention in 1880, and was appointed Commissioner of the Northern Pacific Railroad in 1882. For seven years he held office as member of the Board of Education in Newport.

The subject of this brief biographical mention was made a Mason in St. John's Lodge, No. 1, Newport, March 2, 1874. He became one of the Charter members of St. Paul's Lodge, No. 14, and was the first Senior Warden of that revived Lodge. He was elected Wor. Master, January 25, 1878. In 1883 he was elected Senior Grand Warden of the Grand Lodge of Rhode Island, and served three years. He was exalted to the degree of a Royal Arch Mason, in Newport Chapter, September 29, 1874, and almost at once was elected to an office in that organization. He was High Priest in 1876-77, taking his place in the Grand Chapter of Rhode Island in the first named of these years and being elected to the office of Em. Grand King. He was Grand High Priest in the years 1880-81.

He was made a Knight Templar in Washington Commandery, No. 4, Newport, January 19, 1876; and his characteristic zeal and ability gave him speedy promotion to the head of that organization. He held the position of Eminent Commander during two years—1880-81. In 1884 he was appointed to the office of Grand Warder of the Grand Commandery of Massachusetts and Rhode Island; in 1885 he was elected to the position of Junior Grand Warden, and he was advanced step by step, until, in 1890, he was chosen Grand Commander. His administration of Templar affairs was every way vigorous and painstaking. He visited all parts of the jurisdiction, rendered valuable service in the way of suggestion and counsel to Commanderies and officers, and contributed a wholesome, inspiring influence to the membership of the Order, by earnest words spoken, and the attention he gave to all the details of the important trust devolved upon him.

Bro. Sanborn was married April 7, 1870, to Miss Isabella M. Higbee, of New Hampton, N. H. They have three children.

The brother herein referred to is in the prime of life, having before him the prospect of many years of active service in Freemasonry and for the public good. It may well be said of him that he is a strong and capable worker along many lines of useful activity.



## ROBERT S. FRANKLIN.

This brother was born at Newport, R. I., August 4, 1836. He is the son of Robert Maynard Franklin and Ruth Melvill (Barker) Franklin. He was educated in the public schools of his native city. He afterwards received a desired business training and gained knowledge of the baking business in which he engaged with his brother, the firm name being R. & W. Franklin.

The subject of this sketch, by reason of his business abilities and his aptitude for public affairs, has frequently been called upon to fill important financial positions as also to represent and serve his fellow citizens in official stations. He is at the time of this writing a Director of the Aquidneck National Bank, a Vice-President of the Island Savings Bank, a member of the Board of Directors of the Newport Water Works, and of the Newport Nursery Co. He is also the President of the Bristol Gas Light Co., of Bristol, R. I.

He was elected a member of the Common Council of the city of Newport, in 1871, from the Third ward, and was re-elected annually, without opposition, for ten years. During six of these years he served as President of the body. In 1882 he was elected Mayor and served in this highest city office for four years. He has been called to other responsible positions in city affairs, and has fulfilled the duties of a member of the School Committee, and also of the Board of Health, for a number of years. In all these departments of service he has shown an earnest purpose to promote the public interests.

He served two years in the State Senate of Rhode Island. He was a member of the State Board of Valuation.

He was initiated into Freemasonry by St. John's Lodge, No. 1, Newport, February 10, 1868; he was raised as a Master Mason and acquired membership in that Lodge on February 24th of the same year. He was elected Wor. Master of the Lodge in 1875, having previously served as Junior Warden and as Senior Warden. He was again called to occupy the Master's chair in 1887, and served two years.

Bro. Franklin received the degrees of Capitular Freemasonry in Newport Chapter, taking the Royal Arch degree December

8, 1868. He was High Priest of the Chapter for three years—from 1872 to 1874, inclusive. He received the Cryptic degrees in DeBlois Council, Newport, and was its T.: Ill.: Master in 1888. He was Knighted in Washington Commandery, No. 4, Newport, Dec. 30, 1868, and Jan. 6, 1869; and was Em. Commander of that body in 1878, 1882, and 1883, having previously held several subordinate offices. After his first holding of the office of Em. Commander, he served as Prelate of the Commandery. He received the degrees of the Scottish Rite in July, 1869, and has been at the head of two of the bodies representing that Rite.

He has been active and prominent in all the Grand Bodies, and has held important official positions. In the Grand Lodge of Rhode Island he has served as Junior Grand Warden and as District Deputy Grand Master. In the Grand Chapter of Rhode Island he has held the offices of Grand King, Deputy Grand High Priest, and Grand High Priest. He served in the last named and highest office during the years 1889 and 1890.

It is pleasant to present this sketch of an active and popular Craftsman, already identified in important and useful ways with the movements of the Fraternity, along the varying lines of its expression, and to whom the future seems inviting in ways of augmented honor and services.

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### ELISHA H. RHODES.

ELISHA HUNT RHODES, eldest son of Captain Elisha H. and Eliza A. Rhodes, and a lineal descendant in the ninth generation from Roger Williams, was born in Pawtuxet, town of Cranston, R. I., March 21, 1842. He was educated in the village schools of Pawtuxet, Fountain street Grammar School, Providence, and Potter & Hammond's Commercial College, of the same city. His father, Capt. Elisha H. Rhodes, was a sea captain, and was lost at sea, on Lenyard's Bay, Abaco, Dec. 10, 1858, when the subject of this sketch was sixteen years old.

The youth left school about that time and went to work in the office of Frederick Miller, of Providence, where he remained



until the breaking out of the war in 1861. He was called into active service in Co. D. of the Second Rhode Island Volunteer Infantry, and served throughout the war to July 28, 1865. He participated in every campaign of the Army of the Potomac, from Bull Run to Appomattox, a period of thirty-two weeks and thirty days. He was made Corporal on September 21, 1861. Promotions came to him as follows: Sergeant, March 1, 1862; Second Lieutenant, July 4, 1862; First Lieutenant, March 2, 1863; Adjutant, November 2, 1863; Captain, May 5, 1864. He assumed command of his regiment, June 5, 1864, and retained it until the close of the war.

He was commissioned Brigadier-General, Second Rhode Island Volunteers, for gallant conduct at the battle of Antietam, September 19, 1862; Lieutenant-Colonel, for gallant conduct at the battle of Fredericksburg, Va., April 2, 1863; and Colonel, for gallant conduct during the war, July 18, 1865.

On his return to his native State he resumed his civil and military affairs and rendered valuable service to his country therewith. On June 25, 1879 he was elected Major-General of the Brigade of Rhode Island Militia, and was re-elected for the Centennial year, 1891.

Gen. Rhodes is a charter member of Prescott Post, No. 1, of the Grand Army of the Republic, Department of Rhode Island, having joined in the establishment of the Post, April 12, 1867. He was the first Commander of Prescott Post, holding such position during the years 1867-68. He was Assistant Adjutant-General, Department of R. I., G. A. R., in 1871. He was Commander of the Department during the years 1872-73. He was Commander, Vice Commander-in-Chief, Grand Army of the Republic, in 1877. He held the office of Vice-President of the Army of the Potomac Society in 1877. He was the prime mover in organizing the Soldiers' and Sailors' Historical Society of Rhode Island, and was the first President of the Society. He continued to hold the office for seven years. He has held the position of President of the Second R. I. Volunteers and Battery A, Veteran Association.

He has been actively identified with other military and civil societies, and by such connection has exercised a long measure of wholesome influence. He has also been a worker and leader



until the breaking out of the Civil War, in 1861. On June 5th of that year, being then nineteen years old, he enlisted as a private in Co. D, of the Second Rhode Island Volunteers. He served throughout the war until July 28, 1865. He participated in every campaign of the Army of the Potomac from Bull Run to Appomattox, a period of four years and fifty-two days. He was made Corporal on the day of his enlistment. Promotions came to him as follows: Sergeant Major, March 1, 1862; Second Lieutenant, July 24, 1862; First Lieutenant, March 2, 1863; Adjutant, November 7, 1863; Captain, May 5, 1864. He assumed command of the Regiment, June 5, 1864, and retained it until the close of the war.

He was commissioned Brevet Major, U. S. Volunteers, for gallant conduct at the battle of Winchester, September 19, 1864; Lieut. Colonel, for gallant conduct at the battle of Petersburg, Va., April 2, 1865; and Colonel, for gallant conduct during the war, July 18, 1865.

On his return to his native State he became identified with its military affairs and rendered valuable services in connection therewith. On June 25, 1879, he was elected Brigadier General, Brigade of Rhode Island Militia, and was still in command at Centennial year, 1891.

Gen. Rhodes is a charter member of Prescott Post, No. 1, Grand Army of the Republic, Department of Rhode Island, having joined in the establishment of the Post, April 12, 1867. He was the first Commander of Prescott Post, holding such position during the years 1867-68. He was Assistant Adjutant-General, Department of R. I., G. A. R., in 1871. He was Commander of the Department during the years 1872-73. He was Senior Vice Commander-in-Chief, Grand Army of the Republic, in 1877. He held the office of Vice-President of the Army of the Potomac Society in 1877. He was the prime mover in organizing the Soldiers' and Sailors' Historical Society of Rhode Island, and was the first President of the Society. He continued to hold the office for seven years. He has held the position of President of the Second R. I. Volunteers and Battery A, Veteran Association.

He has been actively identified with other military and civil societies, and by such connection has exercised a large measure of wholesome influence. He has also been a working and hon-

ored member of several benevolent and fraternal organizations. He has been at the head of Golden Rule Lodge, Knights of Honor, and of What Cheer Assembly, Royal Good Fellows, Providence. Having the fraternal and social feeling in more than ordinary degree he has appreciated the beneficent character of these various alliances and societies and has gladly united with others of like sentiment in supporting such organizations.

He has shown a hearty interest in public affairs, and has rendered efficient aid to the public school interests of Providence. He served as a member of the School Board of that city for a number of years. He has held responsible offices under appointment of the National, the State, and the City Governments. He was appointed Collector of Internal Revenue, District of Rhode Island, July, 1875, and continued to hold that office for ten years, until June, 1885. In the last named year he was elected Assessor of Taxes in the City of Providence, an office which he has since held by repeated elections.

He was married June 12, 1866, to Caroline P. Hunt, daughter of Joshua P. Hunt, of Providence. Their union has been blessed by two children.

The subject of this sketch was made a Mason in Harmony Lodge, No. 9, Pawtuxet, March 29, 1864. He served the Lodge in various official positions—was Junior Warden in 1884, Senior Warden in 1885, and Wor. Master in 1886. He was District Deputy Grand Master in 1887-88, Senior Grand Warden of the Grand Lodge of Rhode Island in 1889-90-91. Since Centennial year he has been advanced to the highest office, that of Grand Master, which he holds at the time this volume is passing through the press. He received the degrees of Capitular Masonry in Providence Royal Arch Chapter in March and April, 1891. He is also a member of the Masonic Veterans' Association of Rhode Island.

The Brother of whom this biographical mention is made joined the Pawtuxet Baptist Church when he was but thirteen years of age. In 1867 he united with the Central Baptist Church in Providence, with which he has since been connected in an active and most helpful manner. He is a Deacon of the church and Superintendent of the Sunday-school. Outside of his home church he has rendered efficient service in denominational enterprises and seeking to advance the interests of Christian institutions.



Bro. Rhodes possesses the sterling qualities that mark the upright man, the worthy citizen, and the true Craftsman. He has creditably filled a great number of important positions, Masonic and otherwise, and has deservedly gained the esteem and friendship of his associates, and of the public. He holds a warm place in the hearts of the Masonic Fraternity of Rhode Island.

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### HENRY C. ARMSTRONG.

HENRY CLAY ARMSTRONG was born in Chepachet, R. I., March 22, 1847. He is the son of Job and Harriet C. (Reynolds) Armstrong. When he was five years old his parents moved to Providence. Three years later a more distant removal was taken—to Grand Rapids, Mich. The lad attended the public schools in Grand Rapids and made rapid progress in the several departments to which he was admitted during the five years he lived in that city.

Besides prosecuting his studies at school he used his spare hours in carrying newspapers and in discharging the duties of clerk in a popular news depot and periodical store. He was courteous, willing, and obliging, and quickly made friends with the patrons he served. Everybody in the city knew him and regarded him with favor. The present writer has seen a testimonial presented to the boy at the time he was about to leave Grand Rapids, being then thirteen years old. The document praises Master Henry C. Armstrong for his excellent conduct, expresses regret at his leaving the city, and commends him to the confidence of all who may require such services as he could render. It is signed by the Mayor of the city (in 1860) the Board of Aldermen and other officials, clergymen, merchants, etc., and clearly indicates the fact that the youth had earned a good reputation by the way and manner he had borne himself before the public.

When he came back to Providence he entered the Prospect Street School where he held foremost rank both for conduct and scholarship. He was drawn toward a business course of

life, and very soon after leaving the Grammar School he entered into the employ of the "Providence Tool Company Armory" as clerk and book-keeper. In 1865 he made an engagement with the Kendall Manufacturing Company, Providence, rendering a varying service as book-keeper, commercial traveller, and salesman. He has remained with this prominent concern until the time of this writing, and is now associated in the management of the important business.

The energy, tact, and aptitude for affairs shown by the subject of this sketch were seen during the years he was a member of the City Council of Providence. For two years, 1886-87, he represented the old Third ward in the Common Council, and during the last named year he served as Chairman of the Committee on Education. He was elected Alderman from the First ward in 1888, and re-elected the following year. He rendered good service in the upper branch and was deservedly popular among his constituents, but at the expiration of his second term declined to be again a candidate.

Bro. Armstrong is a member of Corinthian Lodge, No. 27, Providence; he was initiated August 31, 1875, passed to the second degree September 23, 1875, and raised October 12th of the same year. He was elected Wor. Master October 27, 1884, and served one year. He received the degrees of Capitular Masonry in Providence Chapter, No. 1, being exalted as a Royal Arch Mason in that body May 17, 1876. He obtained the degrees of Cryptic Masonry in Providence Council in 1885.

He received the orders of knighthood in Calvary Commandery, No. 13, Providence, and acquired membership in that organization June 27, 1876. He has taken the degrees of the Scottish Rite to the 32°, and holds membership in the Providence bodies of the Ancient and Accepted Rite allegiant to the Northern Jurisdiction.

In several of these organizations he has held office and rendered services on committees or otherwise. He is a member of the Committee on Finance of the Grand Lodge. In Centennial Year, 1891, he served on the Committee of Arrangements, giving careful attention to many matters of detail placed under his supervision. He was also placed on the committee charged with the publication of the Centennial Memorial volume, and has given valuable assistance in the needed work of preparation

for the issue of that volume. His energy and kindly spirit, his Masonic zeal and manly worth are well appreciated by his numerous friends and by the Fraternity.

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### HORATIO ROGERS.

GENERAL HORATIO ROGERS, Associate Justice of the Supreme Court of Rhode Island, son of Horatio and Susan (Curtis) Rogers, was born in Providence, May 18, 1836. His grandfather and two of his great-uncles were officers in the American army of the Revolution. His father was a cotton manufacturer. Horatio, Jr., was educated in the public schools of Providence, and in Brown University of that city. He graduated with the degree of A. B. in the class of 1855. He studied law in the office of Hon. Thomas A. Jenckes and in the Harvard Law School, at Cambridge, Mass., and was admitted to the bar in 1858. He married, January 29, 1861, Lucia, daughter of Resolved Waterman, of Providence. He had taken an active part in the presidential campaign of 1860, and when, on the year following, the attack on Fort Sumter was made, and the first call for soldiers to defend the Union was issued, he was anxious to enlist in his country's service. He carried his patriotic purpose into effect, and entered the army, August 27, 1861, as First Lieutenant in Company D, of the Third Rhode Island Regiment, Heavy Artillery. On October 9th of the same year he was promoted to a Captaincy and assigned to Company H. He accompanied his regiment, which formed a part of Gen. T. W. Sherman's expedition, to Port Royal, S. C., in the fall of 1861, and took part in the assault which resulted in the capture by the Union forces of Forts Walker and Beauregard at Hilton Head and Bay Point. The Third Regiment held the captured forts.

In January, 1862, Capt. Rogers was stationed at Bay Point and on the islands around Beaufort. In March of the same year he was ordered with a part of the Third Regiment to Tybee Island, Georgia, to aid in the reduction of Fort Pulaski. In the attack, April 10 and 11, 1862, he had command of Battery McClellan, which was nearest the fort, and rendered most important service in its reduction.

Captain Rogers and his company participated in the campaign on James Island, S. C., in the following June, and for the brave part he took in the action of June 16, 1862, was promoted to the rank of Major. He participated in several movements and engagements while attached to the Department of the South. He also acted efficiently as Judge Advocate on several courts-martial ordered by the commanding officer.

On January 7, 1863, he received a commission, dated December 27, 1862, as Colonel of the Second Rhode Island Regiment, then stationed at Falmouth, Va. He shared, with his gallant regiment, in the various actions of the Army of the Potomac during 1863, and for his meritorious conduct in numerous engagements, received the praise of Generals under whom he served, and a vote of thanks from the General Assembly of Rhode Island. His health failed in January, 1864, and he was obliged to resign his commission and return home. For gallant conduct he was afterwards brevetted Brigadier-General of United States Volunteers.

He resumed his law practice and applied himself, with as much diligence as the condition of his health would allow, to his profession. At the election in 1864 he was chosen Attorney General, and served in this important office for several years. In 1868 he was elected a member of the General Assembly and served one year. He was again elected in 1874 and 1875. He was deservedly influential during the several terms of his membership in the House of Representatives. In 1866 he was elected to the Common Council of Providence, again in 1867, and also in 1873 and 1874. During a portion of the latter time of service he held the position of President.

In the spring of 1867 his wife died. In the autumn of 1869 he married Emily P. Smith, daughter of Gov. James Y. Smith. His second marriage led to his entering into partnership with his father-in-law, Gov. Smith, and his brother-in-law, Mr. C. A. Nichols, in the business of manufacturing cotton goods. This connection lasted for several years, during which the subject of this sketch gave but comparatively slight attention to the law. The death of Governor Smith, with the changed conditions in the conducting of the manufacturing business of the firm, led General Rogers to resume his profession in which he had already acquired a just prominence. In 1888 he was again elected At-

torney General of the State. He held the office for one year. On May 27, 1891, he was elected Associate Justice of the Supreme Court of Rhode Island.

He was made a Mason in St. John's Lodge, No. 1, Providence, October 20, 1858. He acquired membership in that Lodge November 17, 1858. He was elected Secretary of the Lodge December 27, 1859, and served two years. On May 30, 1864, he was elected Grand Secretary of the Grand Lodge of Rhode Island. He served one year and declined a re-election.

Bro. Rogers has taken advanced steps in Freemasonry and in the associated Orders and Rites. He received the orders of knighthood in Calvary Commandery, No. 13, Providence, during the year 1878. He acquired membership in that body on Dec. 3d of that year. After faithfully discharging the duties of several less important offices he was elected Em. Commander, and served in that official station for one year—1888-89. It may be said of this brother, now withdrawn, because of his Judicial office, and numerous duties, from active participation in Masonic affairs, that he is exceedingly well informed respecting matters of history, ritual, and jurisprudence, related to the several departments of the institution. His regard for the Masonic Fraternity and the Order of Knights Templars has been frequently shown, as also his attachment to the principles which constitute the strength of both organizations. He is a man of scholarly tastes and acquisitions. He has written a number of papers on subjects of a patriotic, historical, or literary character, which have been received with marked favor. He has delivered orations on numerous public occasions, Masonic and otherwise, and these addresses have been alike thoughtful in their expression and eloquent in their delivery. As President of the Rhode Island Historical Society he has not only discharged the functions of a responsible office, but has contributed in various ways to the enlarged usefulness of that excellent organization.

## EDWIN BAKER.

EDWIN BAKER, son of Henry and Susan (Murray) Baker, was born at Newmarket, N. H., Nov. 21, 1837. He traces his descent from English ancestors, as follows: Francis Baker came to Boston, Mass., in the ship "Planter," in the year 1635. The home which he left was at St. Stebbons, Hertford County, England. Francis Baker married Isabel Twining and settled in the vicinity of Boston. His descendants, for the most part, during several generations, found homes within the limits of Massachusetts Colony. Edwin Baker is the ninth in the line of descent from his English ancestor, who came to this country in 1635.

Henry Baker, father of Edwin, was born in Maine, Sept. 10, 1804, and moved to Newmarket, N. H., about the time he attained his majority. He was superintendent of a manufacturing establishment at Newmarket, N. H., and at a later period, in 1836, he engaged in trade. His wife was the daughter of Timothy and Elizabeth (Chapman) Murray.

In March, 1842, Henry Baker and family, Edwin being then a boy of five years, came to Providence. A colony of some twenty persons, neighbors and friends, removed to Providence at that time. Among them was Dr. Chas. W. Fabyan, afterwards a well known and highly esteemed physician in Providence. Henry Baker, on first taking up his residence in Providence, engaged in trade; but having some musical gifts and inclinations he opened piano rooms, and began business as a dealer and maker of musical instruments. This beginning was May 1, 1852. The business was carried on at the same place by Henry Baker, the firm name being, since Jan. 1, 1859, Henry Baker & Son, until the death of the senior partner, March 14, 1888. The business is still continued by the subject of this sketch, under the same firm name, and is now the oldest continuous business firm on the street.

In his new residence at Providence, Edwin received the benefits of the excellent public schools of that city. He passed creditably through all the grades, and graduated from the Providence High School in June, 1853. He decided to learn his father's trade, and also to obtain a good musical education. By



instruction received in Boston and elsewhere, and by diligent attention, he fitted himself as a "Professional Piano and Organ Tuner and Repairer." When thus qualified he became associated in business with his father as already stated.

Possessed of musical skill and training he was soon called to fill various important positions in church choirs, musical associations, etc. Since 1857 he has been an active or contributing member of all the prominent orchestral and choral associations formed in Providence. He has filled all the positions in church choirs from chorus singer to Director and Organist. He organized and trained the first boy choir at St. Andrew's Church, Providence. He presided at the organ in Grace Church at intervals for a number of years, and afterwards held the position of Director of Music at the Beneficent Congregational Church, both in Providence. His church relations are with the last named religious organization. He has served as deacon in the church, and as treasurer of the parish or society organization.

He was married November 14, 1866, to Maria Josephine Jastram. They have one child, Edith Jastram Baker.

Bro. Baker was made a Mason in What Cheer Lodge, No. 21, Providence, January 25, 1861; he was raised as a Master Mason in the same Lodge, and admitted to its membership, February 8, 1861. He was exalted to the degree of Royal Arch in Providence Chapter, No. 1, November 6, 1862. He received the degrees of Royal and Select Master in Providence Council, March 13, 1863. He received the Orders of Knighthood in Calvary Commandery, No. 13, having the Order of the Temple conferred upon him and being admitted to membership, Feb. 10, 1863. A few years later he received the degrees of the Ancient and Accepted Rite in the bodies established at Providence and allegiant to the Northern Jurisdiction.

In What Cheer Lodge he was called to serve first as Organist and then in various ascending lines of official station, until, on November 30, 1868, he was elected Wor. Master. He served in that office one year. He has been Organist and Musical Director of the Lodge for upwards of twenty years. He has been Secretary of the Lodge since 1876. In Providence Chapter he has held but few offices. In the Grand Chapter he has held the office of Grand Organist for twenty-six years. For two years he held the office of Thrice Illustrious Master in Providence



Council, having previously filled many subordinate stations. In 1881 he was elected Grand Master of the Grand Council and served two years. He has served his Commandery efficiently as organist, and has, at different times held the offices of secretary, treasurer, and Junior Warden. In the Scottish Rite bodies he has rendered much service. He was Master of Providence Rose Croix Chapter before its consolidation with the Rhode Island Chapter, and of the last named Body after such consolidation. He was Lieutenant Commander of the Rhode Island Consistory for three years.

Bro. Baker entered the Grand Lodge of Rhode Island in 1866, being at that time Junior Warden of What Cheer Lodge. He was the first musical director appointed in Grand Lodge; while holding this office he gave intelligent and zealous direction to providing acceptable music on occasions when the Grand Lodge appeared in public to enact some desired ceremony. He had charge of the music on the memorable occasion when the corner-stone of the monument, erected in Providence under authority of the General Assembly of Rhode Island, to the memory of the Soldiers and Sailors of the State who fell in the Civil War, was laid—June 24, 1870; also at the laying of the corner-stone of the City Hall, Providence, and on numerous other occasions when the Grand Lodge and other Masonic bodies were convened to engage in public services. Bro. Baker was instrumental in organizing the Orpheus Club, in November, 1860, and was unanimously elected its president for twenty years, until, in 1880, it was merged in Orpheus Lodge, No. 36, Providence, of which he is a charter member, though still retaining his membership in What Cheer Lodge, No. 21. It is to the Orpheus Club, as first designated, and afterwards Orpheus Lodge, that the Grand Lodge of Rhode Island is indebted for the furnishing of excellent music at various times, and to Bro. Baker, especially, is much of grateful appreciation due for his able direction on such occasions.

Bro. Baker was elected Grand Secretary, May 20, 1872, since which date he has served continuously and faithfully in that important office. The demands of the office have been greatly increased since his first election and much more of time and attention are now required for the fulfilment of its various duties. Grand Secretary Baker is an able and genial officer, well versed

in the history and rules of Freemasonry, especially of Grand Lodge procedure in Rhode Island, hence he is well qualified to advise with committees and Grand Officers in matters relating to their respective lines of work. As Grand Secretary of the Grand Lodge of Rhode Island he has become widely and favorably known among Masons both in this country and abroad. He is the accredited Representative of the Grand Lodge of England, having been commissioned as such to succeed Past Grand Master Van Slyck, deceased.

Grand Secretary Baker is held in just esteem for his many excellent qualities, and especially for his obliging attention to all with whom he is brought in contact. He is a devoted member of the Fraternity, inheriting, as may be said, a birthright love for Freemasonry, his father having been a faithful adherent to the Craft in Anti-Masonic times, and as Senior Warden of Rising Star Lodge, No. 47, Newmarket, N. H., in 1827, retaining the charter of that Lodge during the years of darkness and trial until the revival came. The son, of whom this sketch is written, holds a foremost position among loyal and prominent Rhode Island Craftsmen.

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#### HENRY W. RUGG.

HENRY WARREN RUGG, eldest son of Warren and Hannah (Smith) Rugg, was born in Framingham, Mass., Sept. 3, 1833. He received his early education in the public schools of his native town, and afterwards profited by an academical course in Mount Hollis Seminary, Holliston, Mass. At a later period he pursued advanced studies under private instruction. In the nineteenth year of his age he entered upon the vocation of a school teacher in Milford, Mass. He taught successfully in public and private schools for several years. While teaching in Worcester, Mass., he applied himself, under the direction of Rev. J. G. Adams, of that city, to the study of theology with a view of fitting himself for the Christian ministry. In 1854 he was ordained as a Universalist clergyman and called to the pastorate of a parish in South Dennis, Mass. He spent several years in that village, teaching school as well as preaching, and also serving as a member of the school committee of the town of

Dennis. In 1856 he took charge of the Sea View Seminary in Hyannis, Mass., which position he left the year following to accept pastoral charge of a church in East Cambridge, Mass., where he remained nearly four years, removing thence to Bath, Maine, where he was settled over a large and prosperous church. He was obliged, by reason of ill health, to resign this charge in 1864 and to seek a milder climate. He was offered and accepted a position in the Post Office Department at Washington, and was soon promoted to the responsible office of Chief Clerk of the Finance Bureau, which place he resigned in August, 1866, to accept the pastorate of the Second Universalist Church in Providence, R. I.

Under his charge the parish increased in numbers and resources, erected a new house of worship, and under its changed name, the Church of the Mediator, became influential and useful. After eleven years of successful service the pastor resigned and removed to Halifax, N. S., to take charge of the Church of the Redeemer in that city. The Church of the Mediator was unwilling, however, to acquiesce in his withdrawal, and in a few months sent to him an earnest request to return to Providence and resume his former charge. He consented to do so, and, after a little less than a year's absence, he returned to Providence and took up again the work of the pastorate which he has since held.

He has been active and prominent in promoting the enterprises of the denomination with which he is connected. In 1869 he served as one of a committee which formulated the present system of church polity, accepted by the General Convention at their session in Gloucester in 1870. In the following year he was elected a trustee of the General Convention, which office he has continued to hold by repeated elections until the present time. He has also served as President of the General Convention. For several years he held the office of President of the Rhode Island Universalist Convention, and since 1878 he has held the office of Secretary of that body. He has served as trustee and director of the Universalist Publishing House, Boston. He is a trustee of Tufts College. This Institution, in 1888, conferred upon him the degree of Doctor of Divinity.

The subject of this sketch has given much time and attention to the interests of public school education in Providence.

He has held office as member of the school committee for upwards of twenty years. He was President of the Board for a number of years and until he resigned the position. He has been at different times chairman of the most important committees of the Board. At the time of this writing he is chairman of the committee on High Schools. He is a member of numerous associations of a historical, educational, and benevolent character.

He has produced several pamphlets and books, viz : "The Lives of the Presidents ;" "New England's Contributions to American Greatness ;" "Christ and His Church ;" "Our Word and Work for Missions ;" "Memorial Tribute to John B. Whitaker, M.D.," etc. He has also found time for occasional contributions to the secular and religious press.

He was made a Mason in Fraternal Lodge, Barnstable, Sept. 12, 1854, soon after attaining his majority. Soon after his becoming a member of Fraternal Lodge, a new Lodge was organized at West Dennis, Mass., with which body, by reason of his residence, he became connected and was elected its first Wor. Master. He served in this office in 1855-56. Subsequently, having changed his residence to East Cambridge, Mass., he became affiliated with Putnam Lodge, from which he dimitted in 1861, that he might join Solar Lodge, No. 4, Bath, Maine, to which city he had removed as before stated. He was installed Wor. Master of Solar Lodge, December 28, 1862, and served two years. He retained his membership in Solar Lodge for several years after his removal to Providence ; he took a dimit from that body in 1871 and joined St. John's Lodge, No. 1, Providence, in which body he now holds membership.

Almost immediately on taking up his residence in Providence he was called upon to render Masonic services, under the auspices of the Grand Lodge of Rhode Island, by Grand Master Thomas A. Doyle. In 1868 he was appointed Grand Chaplain, which office he has continued to hold, with the exception of a single year, until the present time. He has been chairman of the Committee on Foreign Correspondence since 1872.

He received the degrees of Capitular Masonry in Orient Chapter, Hyannis, Mass., established in 1857, and became one of the charter members. He was appointed Chaplain in Providence Royal Arch Chapter in 1869, and Grand Chaplain of the

Grand Chapter of Rhode Island in the same year. In 1876 he was elected to honorary membership in the Grand Chapter and appointed Grand Lecturer. In 1885 he was elected Grand Scribe, and served one year. In 1886 he was elected Grand High Priest, and served one year, declining a re-election.

In 1869 he received the degrees of Cryptic Masonry in Providence Council of Royal and Select Masters. He has held office in the Grand Council of Rhode Island, and has been chairman of the Committee on Foreign Correspondence from the first appointment of such a committee. He received the Orders of Knighthood in Maine Encampment, No. 1, Gardiner, Me., in the latter part of 1863, and became one of the charter members of Dunlap Commandery, No. 5, organized at Bath, May 3, 1864. He was elected the first Prelate of Dunlap Commandery and held the office until his removal from Bath. He was admitted to membership in St. John's Commandery of Providence, September 6, 1869, and on the 6th of December following was elected Prelate, which office he held for two years. He was elected E. Commander of St. John's Commandery, December 4, 1871, and held this office one year. He was elected Deputy Grand Commander of the Grand Commandery of Massachusetts and Rhode Island in October, 1873, and served two years. He was elected Grand Commander of the same Body at the Annual Conclave held in October, 1875, in which position he served two years, being re-elected in 1876 by a unanimous vote. He has since served as Grand Prelate; also as member and chairman of the Committee on Foreign Correspondence. He holds the last named position at the time of this writing. He also holds office in the Grand Encampment of the United States. He received in December, 1863, the degrees of the Ancient and Accepted Scottish Rite, and acquired membership in the Maine Sovereign Consistory of Portland, Maine, under the Northern Jurisdiction.

The subject of this sketch has delivered numerous Masonic addresses in Rhode Island, and in other parts of New England, on the occasions of laying of corner-stones by the Fraternity, dedication of Masonic halls, etc., the observance of St. John's Day and other Festivals. Many of these addresses have been published in pamphlet form or otherwise. Since October, 1875, he has been the editor of the "Freemasons' Repository."

PART III.

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HISTORICAL SKETCHES

OF

MASONIC LODGES IN RHODE ISLAND.





## MASONIC LODGES IN RHODE ISLAND.

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**I**N this department some account is given of the rise and progress of all the Lodges allegiant to the Grand Lodge of Rhode Island. It is intended by these sketches to show the manner in which these various Lodges came into being, how and by whom they were organized, together with whatever is special or distinctive appertaining to their early history. Brief as these historic surveys may be, they will yet indicate the growth and development of the various Lodges in the jurisdiction, and furnish information both of local and general interest, the value of which, in such a form, can hardly be overestimated. To augment this value mention is made of notable events and occurrences connected with the history of the individual Lodge, while there are references, also, to brethren who have been specially active in promoting its interests. The names of the officers as reported in Centennial year appear at the close of each historical sketch.

The editor is indebted to many brethren for aid in preparing this department. In several instances Lodge secretaries or historians have furnished sketches well adapted for use. In some cases the material offered has been so abundant as to require condensation, while more frequently there has been

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a need to extend the narrative by reference to original manuscripts or printed records. The editor has a grateful appreciation of the help he has received from intelligent brethren in the preparation of these Lodge Histories, and regrets his inability to make an individual acknowledgment in all cases.

The Sketches are but fragmentary at the best. They only serve to suggest a more important unwritten history. As already intimated, the value which attaches to the descriptive papers printed on the following pages is not altogether local, is not limited to brethren residing in the neighborhood of the respective Lodge; but it is of general interest, and it tends to the common welfare of the Craft, at least throughout our home jurisdiction, that such a presentation should be made, and thereby an opportunity given for the comparison of the Freemasonry of the past with that of the present.



## MASONIC LODGES IN RHODE ISLAND.

### ST. JOHN'S LODGE, No. 1, NEWPORT.

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THE organic life of Freemasonry in Rhode Island began with the establishment of this Lodge. Because of this fact numerous references to the first Lodge in Newport appeared in Part First of the present History. The following account, condensed from material furnished by Bro. Ara Hildreth, Secretary of the Lodge, is supplemental and more in detail.

The history of this Lodge, as already stated, dates from December 27, 1749, under which date the following entry is made in the Records of the Grand Lodge of Massachusetts.

"At the petition of Senator Brown, residing at Newport, R. I., our Rt. Wor. Bro. Thomas Oxnard, Esq., Grand Master, granted a constitution for a Lodge to be held there, and appointed our Rt. Wor. Bro. Caleb Phillips, to be their first Master."

Further entries in the Records of the Grand Lodge of Massachusetts show that the newly formed Lodge at Newport, was represented in meetings of the Grand Body.

In 1753 the following warrant was granted by the Provincial Grand Master :

*T. Oxnard (L. S.) Provincial G. M.*

To all and every our Right Worshipful and loving Brethren, Free and Accepted Masons, now residing or that may hereafter reside in Newport on Rhode Island. The Right Worshipful Thomas Oxnard, Esq., Provincial Grand Master of the Ancient and Honorable Society of Free and Accepted Masons, sendeth greeting :

Whereas, a petition signed by George Gardner and divers other Free and Accepted Masons in Newport, aforesaid, hath been presented to us, showing that their late Master, the Right Worshipful Mr. Caleb Phillips, has used the said Lodge unbecoming a Mason, by withholding from the Lodge our Deputation, to him granted, as Master thereof, as also the Records of said Lodge, which being the foundation on which their Lodge is established, the withholding thereof has left them in the utmost confusion and uncertainty, and whereas, the prayer of said petition is, that we would be pleased to nominate and appoint another Master for said Lodge, that Masonry may again revive and flourish in those parts.

Now, therefore, know ye, that we have nominated, ordained and appointed, and by these presents do nominate, ordain and appoint our Right Worshipful and well beloved Bro. Robert Jenkins to be Master of said Lodge in Newport, and do hereby empower him to congregate the Brethren together and form them into a regular Lodge. He taking special care in choosing two wardens and other officers necessary for the due regulation thereof for one year. At the end thereof the Lodge shall have power to choose and appoint their Master and other officers, and so on annually, the Master and Wardens for the time being taking special care that all and every member admitted into said Lodge from time to time have been or shall be made regular Masons, and that they do cause all and every the regulations, contained in the printed book of Constitutions, except so far as they have altered by the Grand Lodge, at their Quarterly Meetings in London, to be kept and observed and also all such other rules and instructions as shall from time to time be transmitted to them by us or our Deputies, or by the Grand Master or his Deputy, for the time being, and that they do send annually an account in writing to us or our Deputy, or to the Grand Master or his Deputy, for the time being, the names of the members of the said Lodge and their place of abodes with the days and place of meeting, with any other things that they may think proper to communicate, for the benefit of the Lodge, and lastly, that they do annually keep, or cause to be kept, the Feast of St. John the Evangelist, and dine together on that day or near that day as shall be judged most convenient.

Given under our hand and seal at Boston, this fourteenth day of  
May Anno Domini 1753 and of Masonry 5753.

By the Grand Master's command.

HUGH McDANIEL, D. G. M.

HENRY LEDDEL, JR.,

(behalf of Benjamin Hallowell) S. G. W.

JOHN BOX, J. G. W.

JOHN LEVERETT, G. S.

It is a matter of interesting history to note that on November 4, 1756, it was voted "to hold a Lodge at Providence, on Thursday evening next, for the convenience of a number of gentlemen in that town who have signified their ardent desire of being admitted into the Fraternity of Free and Accepted Masons."

Such a meeting of the Lodge was duly held in Providence, and the following named candidates were initiated into Freemasonry, namely : Paul Tew, James Green, John Gerrish, John Randal, Joseph Russell, George Jackson, Benjamin Bowen, Ebenezer Thomson and Moses Deshon.

A further or formal charter was granted to this Lodge, March 20, 1759, the text of which appears on pages 34 and 35 of this History.

Just previous to and during the War of the Revolution, this Lodge suffered a prolonged declension. Many members of the Craft in Newport joined King David's Lodge, established in 1780, under the authority of Moses M. Hays, as stated on page 44 of this History. Ten years later the two Lodges, King David's and St. John's, came together in a union by which the name of St. John's, Lodge, No. 1, was preserved and made applicable for the revived and united body. Thence followed the formation of the Grand Lodge of Rhode Island. The St. John's Lodge of Newport, and the St. John's Lodge of Providence, participated in the establishment of that governing organization.

In the year 1800 the matter of building a Masonic Hall upon a lot which had been bought by the Lodge in 1759, for the purpose of building a hall, was again considered ; and on September 5th of the year 1800, a committee was appointed to procure plans for a Masonic Hall. The corner-stone of the proposed building was laid April 12, 1802, by Past Grand Master Christopher Champlin. The hall was dedicated Feb. 22, 1803, by Grand Master Moses Seixas, assisted by officers and members of the Lodge. Finding itself burdened by a heavy debt in consequence of this building enterprise, the Lodge petitioned the General Assembly for permission to establish a lottery to raise a sufficient sum to liquidate said indebtedness, and the act was passed at the February session, 1803.

For a number of years following this date a good degree of prosperity attended the Lodge, and a considerable addition was made to its membership. Under date of September 20, 1818, a record appears showing that a committee was appointed to devise a plan for a free school, to be held in Masonic Hall, to educate the children of brethren belonging to the Fraternity.

In 1817, following the election of Dr. Benjamin W. Case as Wor. Master, some serious difficulties arose in regard to Masonic

usage and authority. The Grand Lodge, acting upon a memorial presented to that body, declared the election void, and ordered a new election. This action was resisted by Dr. Case and his followers, who, on the 4th of July, 1818, adopted a declaration intended to separate them and St. John's Lodge in Newport, from the Grand Lodge of Rhode Island. Such an intention was distinctly affirmed in this declaration. It said, "St. John's Lodge is free and independent from the Grand Lodge of the State of Rhode Island." The promoter of this schism, in seeking to maintain the affirmed independence of St. John's Lodge, took with him the Charter, Records, and Jewels of the body. He continued to hold occasional meetings with the brethren who rallied about him until June 9, 1834, when his record ceases. The other members of St. John's Lodge, who did not share in the feeling of opposition to the authority of the Grand Lodge, and who did not support the declaration put forth, continued to occupy the hall, and reaffirmed their allegiance to the Grand Lodge within the jurisdiction. Under the direction of Grand Master John Carlile, a new board of officers was elected, Bro. John L. Boss being chosen Master. These were duly installed under recognized lawful authority. These law abiding brethren expressed their feeling and judgment by passing the following vote :

*Voted:* That the Declaration of Independence, so called, and passed by an assemblage of Masons convened in this hall, by which they attempted to withdraw this Lodge from the jurisdiction of the Grand Lodge, is hereby renounced and disapproved as a stigma on our ancient institution, and that we disclaim all sanction or aid in the same."

Much bitterness of feeling followed this conflict of authority, and lasted for a number of years. Several lawsuits grew out of the action taken on the one hand in breaking away from the authority of the Grand Lodge, and on the other in attempting to enforce its governing power. Matters in dispute were carried before the Supreme Court, and finally, in 1830, a judgment was rendered, substantially in favor of the law abiding brethren and the Grand Lodge. During Anti-Masonic times the Lodge continued to meet at regular intervals, and elected its officers annually. No work was done, however, in the Lodge during that troubled period. Work was resumed November 18, 1844,



when two candidates were made Masons. Since that date St. John's Lodge, No. 1, of Newport, has enjoyed a fair degree of prosperity, and has been exceedingly useful according to its designed mission.

It may be mentioned that about the year 1860, the Lodge succeeded in obtaining its Records, Charter, Jewels, and other articles, which had been carried away at the time of the disturbance previously noted.

In the year 1887 St. John's Lodge applied to the General Assembly of the State for an act of incorporation, which was granted, and the real estate was reconveyed to the Lodge thus recognized. The building was enlarged to nearly double the size of the original building, and now furnishes ample and very convenient accommodations to the different departments of the Fraternity in Newport.

The history of this old Lodge, first established in this State, shows much of intelligence and of Masonic zeal on the part of those who have been members of the body. In such membership are included men who have been prominent in all the professions, and in almost every line of business and occupation. St. John's Lodge in Newport has furnished several Grand Masters of the Craft in this jurisdiction, and others who have been prominent in the advancement of the interests of Freemasonry in the State. The Lodge as now constituted, shows no signs of weakness but exhibits resources greater than ever before, which give promise of augmented usefulness. The whole number of members reported in the annual returns of the Centennial year to Grand Lodge, was 265, and since that return there has been a considerable increase. The following named brethren held office in the Lodge in 1891 :

HENRY R. CONCKLIN.....W. M.	EDMUND S. BURDICK.....J. D.
JAMES H. COMSTOCK.....S. W.	WILLIAM B. SCOTT.....S. S.
DUNCAN MCLEAN.....J. W.	HARRY WILSON.....J. S.
ARA HILDRETH.....Sec'y.	JOSEPH A. HOAR.....Sent.
JAMES G. TOPHAM.....Treas.	WILLIAM B. DE BLOIS.....Mar.
WILLIAM H. CRANDALL.....Chap.	WILLIAM CARRY.....M. D.
GEORGE H. CARR.....S. D.	J. GOTTLIEB SPINGLER.....Tyler.

## ST. JOHN'S LODGE, No. 1, PROVIDENCE.



NUMEROUS references to this Lodge, as well as to the First Lodge in Newport, appear in the main portion of the present volume. Indeed, a quite connected account may be traced on some of the foregoing pages, of the rise and progress of this ancient Lodge.

It is proper, however, as in the case of St. John's Lodge, No. 1, of Newport, to give herewith, under its own special designation, a more particular account of the organization. The paper here presented comprises the main portions of a sketch furnished by W.: Bro. George H. Burnham.

As already stated, St. John's Lodge in Providence was organized February 17, 1757, the Charter for such organization bearing date January 18, 1757. Bro. John Burgess was the first Wor. Master ; Bro. Edward Scott, Senior Warden ; Bro. Samuel Angell, Junior Warden ; and Bro. John Gerrish, Secretary. Among the first initiates was Joseph Brown, one of the patriot merchants of Providence, the second Wor. Master of the Lodge. He served from 1762 till 1778. John Brown and Moses Brown were also among the early initiates. Moses Brown, secretary of the Lodge for 11 years, is commemorated by a biographical sketch, which appears on other pages of this volume. During the early years the Lodge was accustomed to hold its meetings in some tavern or private dwelling-house. The "White Horse Tavern," which stood on North Main street, at the corner of Arsenal lane, as is supposed, was its first place of meeting. The next place of meeting was at the "Widow Kilton's," on the site of which stands the brick block, on the corner of North Main and Haymarket streets. Later it met at the "Two Crowns," supposed to have been the house afterwards known as "Sabin's Tavern," which stood at the corner of South Main and Planet streets, and in which the Patriots had their rendezvous the night they burned the Gaspee. After-



wards the Lodge met at the house of Bro. Noah Mason. From 1769 till 1778, the Lodge was dormant. On July 15 of the last named year, it was revived under the authority of the Commission from John Rowe, Grand Master of Masons in Massachusetts, issued to Jabez Bowen, who was thus authorized to act as Master and reorganize the Lodge. Under his able leadership a new era of prosperity dawned. Meetings were held in the Council Chamber of the State House, which is that room now occupied by the Secretary of State. Candidates of ability and excellent character applied to be admitted to its membership; among these was Abraham Whipple, commander of the expedition which captured and burned the Gaspee. The brothers, Joseph and John Brown, also took part in the affair with several others, members of the Lodge, whose names have already appeared in a previous notice of that memorable occasion. It could hardly have been by chance that these men, prominent members of St. John's Lodge in Providence, were thus associated.

St. John's Lodge in Providence united with its sister Lodge in Newport in organizing the Grand Lodge of Rhode Island in June, 1791. In 1793, St. John's Lodge was incorporated, and granted perpetual succession by the General Assembly. The Charter, engrossed on parchment and bearing the autograph signatures of the State officials for that year, is carefully preserved in the archives of the Lodge. During the same year preliminary steps were taken for the erection of a hall for the use of the Lodge. The sum of \$1,000 was appropriated for this purpose, and subscriptions were received for the same object. One year later the hall was completed and ready for use. It was dedicated by Jabez Bowen, then Grand Master. At the time of this dedication of the new hall, the membership of the Lodge was 176. This first Masonic Hall in Providence was not built upon the ground, but was a story added to the old Market Building, now occupied by the Board of Trade. There it was that the Masonic bodies met for 56 years, when the city of Providence purchased the property, and other accommodations were secured for the Fraternity.

During the year 1800, Thomas Smith Webb became a member of this Lodge, in which, afterwards, his influence was most pronounced, as it was throughout the jurisdiction and over the whole

country. He may well be called the grand chieftain of the second revival of Freemasonry in this section, as Bowen was of the first. One of Webb's ablest associates in Masonic work was William Wilkinson ; and there were other members of the highest reputation in the community. Among these, mention may be made of Cyrus Butler, whose munificent gift to the Butler Hospital caused his name to be given to that institution ; also Ebenezer Knight Dexter, who gave a princely fortune for the benefit of the poor of his native town. These were members of St. John's Lodge, and so the roll might be extended, for it comprised men prominent in public and private life, from pre-revolutionary times to the present day. During the years from 1828 to about 1840, when the storm of bigotry and persecution assailed the Fraternity, the membership of St. John's Lodge, for the most part, stood firm and loyal to the institution. That there were weak and seceding ones, goes without saying ; but they were few in number, and contemptible in spirit. The Lodge kept up its meetings, attended to its duties, elected its officers annually, and practiced its charities ; and but for the absence of applications for membership, it would not be observed by the Records, which were faithfully kept through all this dark period, that matters were not taking their usual course.

Moses Richardson, of honored memory, at the time when the Anti-Masonic storm was raging most severely, carried away the Charter of the Lodge and secreted it amongst his private papers, where it was kept for seven or eight years, and then returned to the keeping of the Lodge.

After the season of persecution had waned, the faithful members seemed more attached than ever to the society for which they had suffered ; they gave hearty welcome to the young men who now asked for admission to the Lodge ; and so the ranks were again recruited, slowly at first, but surely. The next important event in the history of St. John's Lodge in Providence, is the celebration of its Centennial, which took place June 24, 1857. It was an occasion of great interest and enthusiasm. The celebration was accompanied by a Masonic procession, including the Most Wor. Grand Lodge of Massachusetts, escorted by DeMolay Commandery of Knights Templars ; also the Grand Lodge of Rhode Island, the three Commanderies of Knights Templars then in existence in this State, nearly all of the

Lodges and Royal Arch Chapters of the jurisdiction, with Lodges and Chapters from Massachusetts and Connecticut. The literary exercises were held in the First Baptist Meeting-house, and consisted of an historical address, by the Rev. George M. Randal, Past Grand Master of Masons in Massachusetts, afterwards Bishop of Colorado ; a poem by Bro. Charles C. Van Zandt, afterwards Governor of Rhode Island ; and an original hymn, written for the occasion by William M. Rodman, then Mayor of the city of Providence. The celebration closed with a banquet in Railroad Hall, many distinguished guests being present. The Centennial Anniversary thus observed, attracted great attention to the Craft, and a new interest therein began to appear. It may be said that from that day the renaissance of Masonry in this jurisdiction began. Steps were immediately taken to establish What Cheer Lodge, No. 21, and also Calvary Commandery of Knights Templars, No. 13, both in Providence. The influence of the new bodies was soon felt, and there was a forward movement of enterprise and prosperity all along the line.

In 1882 St. John's Lodge celebrated its 125th Anniversary with elaborate ceremony. An altar was dedicated, the stone of which bears the inscription: "To the Glory of God; in the 125th year of St. John's Lodge, No. 1, in the town of Providence." A medal was struck in gold, bearing on the obverse the two Sts. John, surrounded by the legend, "St. John's Lodge, No. 1, Providence, 1757"; and on the reverse the Arms of the Lodge, with the inscription, "125th Anniversary, 1882." Copies of this medal were also struck in silver and in bronze, and they have been adopted as the badge of the Lodge. The Records of St. John's Lodge are regarded as of great value and importance. Several years ago the Lodge expended a large sum of money in copying the Records from the beginning; and the originals are now kept in safety vaults, so that so far as human skill and care can prevent, they may not be destroyed. At the present time the Records are kept in duplicate, and the history of the Lodge is believed to be safe. Since the establishment of this Lodge forty-seven of its members have held the office of Master. Jabez Bowen held this office 13 years; John Carlile 12 years. The charities of the Lodge have always been dispensed with a liberal hand. On September 28, 1828, the Lodge made a gift of \$1,000 towards the endowment of the

Butler Hospital for the Insane ; and including its donations to the hospital, its disbursements for charitable purposes up to the time of the Centennial, amounted to about thirteen thousand dollars. The same liberality of benevolence now prevails. The Wor. Master is clothed with full authority to attend to cases requiring assistance, and the names of such are not brought before the Lodge ; and no member seeks to know them. In conformity with an ancient custom the brethren of this Lodge dine together annually with invited guests, upon St. John the Evangelist's Day. This occasion is notable both from the nature of the exercises and the character of the gathering ; for the mother Lodge of this part of the jurisdiction welcomes to her tables representatives of the Craft from other Lodges, and even from distant localities. The Lodge has a charity fund of about six thousand dollars, the income of which is used solely for benevolent purposes.

St. John's Lodge in Providence was active in promoting the formation of the Freemasons' Hall Company, and was a large subscriber to the stock of that corporation, in which it is to-day the largest stockholder save one. That enterprise, besides being successful from a business point of view, has been of great advantage to the Craft, in that it presents to the community a visible sign of the permanence and respectability of the institution of Freemasonry, and shews that it has a right to a large place in the estimation of all good and thoughtful people.

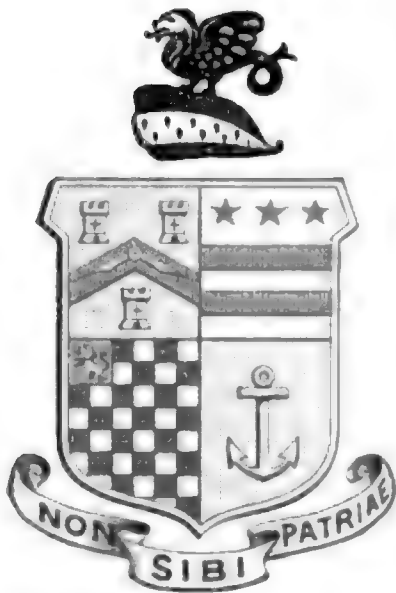
The membership of the Lodge in Centennial year, 1891, was 249, and there has been some increase of membership between that time and the date of the present writing. Its roll of membership from the beginning until now comprises many names illustrious in Rhode Island history. The Lodge takes a justifiable pride in its antiquity and the character of its membership, and it realizes that such a history, and such an inheritance, impose a larger duty and an increased responsibility. The officers of the Lodge for the year at which this record closes, were as follows :

CHARLES H. C. CARTER.....W. M.	CHARLES C. BROWN.. ....S. S.
FRED. C. BUSHEE.....S. W.	WALTER I. THURSTON.....J. S.
ADELBERT R. WHALEY.....J. W.	CHARLES P. SHERMAN.....Mar.
W. GEORGE H. BURNHAM....Treas.	CHARLES A. STONE.....Sent.
WALTER BLODGET.....Sec'y.	W. CHARLES L. KENYON.....M. D.
WALTER W. BURNHAM.....S. D.	RICHARD CHADWICK.....Tyler.
WALTER A. PRESEREY.....J. D.	





## WASHINGTON LODGE, No. 3, WARREN.



THE first form of action in regard to the establishment of a Masonic Lodge at Warren, R. I., was taken June 22, 1796. On that date a number of brethren, "thinking it their duty to encourage the Masonic art," met at the house of Benjamin Cole, in that historic building afterwards known as Cole's Hotel, and voted to petition the Grand Lodge of Rhode Island for a Charter under the name of Washington Lodge. Seven brethren were present on that occasion,

namely :

Charles Wheaton, Ebenezer Cole, Nathaniel Phillips, Joseph Adams, William Carr, Alfred Carter, and Jesse Baker, Jr., all of whom were members of St. John's Lodge of Newport. Bro. Joseph Adams was appointed a committee to present the petition to the Grand Lodge.

The petition was duly presented to the Grand Lodge of Rhode Island, June 24, 1796. It was received by the Grand Lodge, according to the report of the committee, "with every mark of fraternal friendship," and a charter was promised whenever it should be desired. On June 27, 1796, the brethren interested were again convened, and being informed of the favorable response given to their petition, they exchanged mutual promises to support the Order, and after partaking of refreshments "retired in peace and harmony." Later in the year other meetings were held, but the organizing of the proposed Lodge was postponed because a number of the brethren were away at sea. A committee was appointed, however, to procure jewels, candlesticks, and other articles of Lodge equipment. It was not until February 20, 1798, that Grand Master Jabez Bowen was re-

requested to issue the promised charter. On this date a committee consisting of Charles Wheaton, Sylvester Child, and Nathaniel Phillips, was appointed to draft By-Laws. On March 19, 1798, the brethren met at the house of Benjamin Cole and received their charter. The names included in the charter are the same as the names of the petitioners present at the first meeting. The charter gave to the brethren the title and designation of "Washington Lodge, No. 1," and further provided as follows: "We do hereby declare the precedence of the said Lodge in the Grand Lodge and elsewhere, to be the third from us." In explanation of this apparent discrepancy, it may be stated that the Grand Lodge of Rhode Island was formed in 1791 by St. John's Lodge at Newport and St. John's Lodge at Providence, each claiming rank as No. 1. It was to Washington Lodge that the first charter was issued, hence it might have assumed to be called No. 1, though it was to be ranked as the third in this connection. It may be mentioned that the original charter has been preserved until the time of the present writing, and is still in the custody of Washington Lodge.

At the meeting for organization, the following officers were elected: Charles Wheaton, Wor. Master; Joseph Adams, Senior Warden; William Carr, Junior Warden; Nathaniel Phillips, Secretary; Ebenezer Cole, Treas. In the Record the prefix "R. W." appears before each name. The Code of By-Laws adopted on the date named contains some peculiar provisions. It was provided in one article that a fine of \$1.00 should be imposed in case any brother was guilty of entering the Lodge in a state of intoxication, \$2.00 for a second offence, and for a third offence he was to be expelled from the Lodge," and if a member his name was "to be expunged from the Records." Another article made it the duty of the Tyler to "fetch the liquors" used by the Lodge, and return the vessels containing the same. By vote of the Lodge, December 30, 1845, this provision was stricken from the By-Laws. The temperance sentiment, enacted in this action, and in the original provision imposing fines for intoxication, was in accord with the advance of the general ideas respecting temperance in the times to which reference is made. From the time of receiving the charter, until June 24, 1798, 14 candidates were initiated. Among these, on June 7, 1798, was Seth Peck, who afterwards became Grand Master of Masons. Evidently

the Lodge was in good hands at the outset, and quickly started forth on a prosperous career. At its first annual meeting the same officers who had previously served, were elected, with Edward Gardner, Senior Deacon, and Nathaniel Lyon, Tyler. At a meeting held February 28, 1799, the Lodge agreed with Bro. Phillips, for the use of a Lodge room, at \$12.00 per year, and further arranged to loan him \$100.00 at 6 per cent. interest. It is not altogether certain where the first Lodge room was located. Bro. Phillips, to whom this reference applies, had several houses, and it is not clear which one of them was used as a meeting place by the Fraternity. Bro. William M. Ackley, who has carefully examined the Lodge Records, and favored the editor with material for the present historical sketch, thinks it was a house formerly standing on the east side of Main street, a little south of Cole's Hotel—the site now occupied by the stable of Charles F. Brown. During the year 1799, the Lodge purchased a lot on Baker street, and made arrangements for building a hall. The raising of the new building was doubtless an important affair, as three special stewards were appointed for the occasion. The first meeting of the Lodge in the new building, was held October 1, 1799, at which time arrangements were made for the "Installation of the Lodge," to occur on October 3. The services were held under the auspices of the Grand Lodge on the date named, the public exercises taking place in the Baptist Meeting-house. An oration was given by the Grand Chaplain, the Rev. Abraham L. Clarke. The sum of ten dollars was paid the orator by the Lodge. At this time Washington Lodge had 55 members. At the annual meeting, held December 27, 1799, an order from the Grand Master, Peleg Clarke, was read, directing the members to wear upon the left arm, for ninety days, a scarf or ribbon in token of respect and love for Bro. George Washington. The brethren of the Lodge also did honor to Washington, by marching in procession to the Baptist Church on February 22, 1800, to listen to a memorial discourse by Rev. Luther Baker.

Washington Lodge began the nineteenth century in excellent condition, having in its list of members many of the foremost citizens of Warren and vicinity. Its meetings were well attended, and its benefactions generous, according to its means. It was a custom then, as in more modern times, to exercise a gracious hospitality.

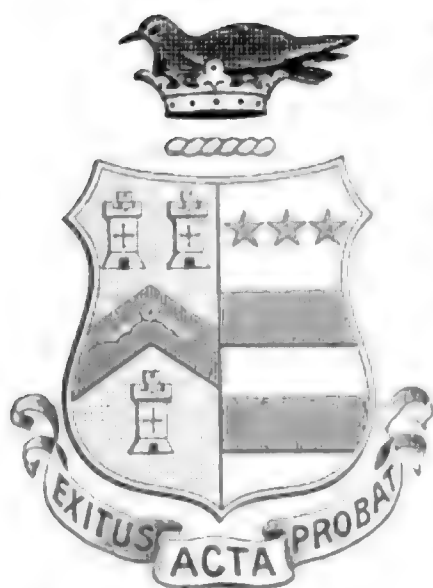
At the annual meeting of the Lodge, held December 25, 1806, a change was made in the office of Wor. Master; Charles Wheaton, who had served nine terms, was succeeded by Seth Peck, who was elected to the same position for 12 successive years, besides serving at other times in the like capacity. In the year 1812, the By-Laws were changed, so that each member was required to pay a tax of \$1.00 per year. In case this amount of dues was not paid when required, the delinquent brother was deprived of his vote in the Lodge, and a neglect to pay for two years, caused him to be considered no longer a member. This rule was kept in operation for eight years; its enforcement, however, caused much dissatisfaction, and on January 27, 1820, the Lodge voted to repeal the law, and to refund to brethren the sums they had obtained under its decree.

During the Anti-Masonic excitement, Washington Lodge suffered a great decrease in its membership and material prosperity. On April 1, 1834, the Lodge voted to return its charter to the General Assembly, and a committee was appointed to draft a suitable paper to accompany such return. It does not appear, however, that this civil charter was actually returned, and tradition says that Bro. Seth Peck held it in his possession during the dark days of the Anti-Masonic excitement. If this be so it shows the Masonic determination of Grand Master Peck, among whose papers, after his death, the charter was found. Notwithstanding the adverse conditions between 1830 and 1842, the annual meetings of the Lodge were regularly held, a few of the faithful brethren gathering each year to elect officers and talk over the situation. The same officers served during this whole period. They were, John Salisbury, Wor. Master; Stephen Johnson, Senior Warden; Benjamin T. Cranston, Junior Warden; William Carr, Treasurer; George Wheaton, Secretary; James Smith, Senior Deacon; William Carr, Junior Deacon; Henry W. Child, Tyler. A period of revived interest and reorganization came in 1843, when Seth Peck, who had first served as Master in 1806, was again called to fill that office. There seemed almost at once to come a new era of activity and prosperity. The Lodge room was devoted again to its legitimate uses; meetings were held with frequency; the charter was restored by action of the Grand Lodge, taken March 25, 1844. The Washington Lodge, chastened by the experiences of the

past, entered upon a new and brighter path of advancement. Seth Peck continued to serve as Master for three years after the reorganization. He was then elected Grand Master of Masons, and after holding this high office for two years he once more served his own Lodge, as its Wor. Master. Five brethren who filled the office of Grand Master have been members of Washington Lodge, No. 3, namely: Seth Peck, Rt. Rev. George M. Randall, D. D., Bishop of Colorado, Sylvester Child, Jr., Charles R. Cutler, and William N. Ackley. Four of these brethren were Grand Masters in the jurisdiction of Rhode Island. Bishop Randall was Grand Master in Massachusetts, though he remained a member of this Lodge until the time of his death. Washington Lodge has sent out a goodly number of brethren, who have been deservedly prominent in different departments of Masonic life and expression, and its membership generally has been of such a character as to give the organization the good name it now enjoys both at home and abroad. The full number of members reported in Centennial year, 1891, was 96. The following named brethren were officers of the Lodge for that year:

JESSE M. MUNRO .....	W. M.	MARTIN L. BOSWORTH.....	J. D.
BENJAMIN M. BOSWORTH....	S. W.	HERBERT A. SEYMOUR.....	S. S.
FRED. F. COLLAMORE.....	J. W.	OLIVER R. COOK.....	J. S.
W. HENRY F. CHAMPLIN....	Treas.	JOSEPH W. MARTIN.....	Mar.
ARNOLD E. COVEL.....	Chap.	JOHN HAILE .....	M. D.
CLARENCE H. SEYMOUR.....	S. D.	HORACE LUTHER.....	Tyler.

## MOUNT VERNON LODGE No. 4, PROVIDENCE.



THIS Lodge was organized by brethren belonging to St. John's Lodge, No. 1, of Providence, these brethren having reached the conclusion in their own minds, that the establishment of another Lodge in Providence would advance the interests of Freemasonry. The first meeting held in starting the movement was on January 28, 1799. The record of this meeting is as follows: "At a meeting of a number of the brethren of St. John's Lodge, No.

1, Providence, on Monday evening, January 28, 1799, for the purpose of better obtaining useful and instructive knowledge in the Masonic art and mysteries, by withdrawing themselves into a separate Lodge. The following brethren were named for officers of the proposed organization: Amos Maine Atwell, Wor. Master; Samuel Thurber, Senior Warden; Stephen Abbott, Junior Warden; Thomas Sessions, Treas.; Aaron Seamans, Sec.; Michael Anthony, Senior Deacon; William Billings, Junior Deacon; Howell Williams, Tyler. The treasurer and Bro. M. Anthony were appointed a committee to petition the Grand Master for a Dispensation. It was voted that "Mt. Vernon" be mentioned in the petition as the desired name for the new Lodge. It was also agreed that the annual election in the Lodge should take place annually on the 22d of February.

Other preliminary meetings were held at which matters pertaining to the proposed organization were considered, and definite arrangements made. The use of the council chamber was secured as a place of meeting for the new Lodge. The desired Dispensation having been obtained from the Grand Master, the first election of officers was held, February 22, 1799, when the





brethren previously named were duly elected. At this meeting Isaac Bullard, the first candidate for initiation, was proposed, and Bro. Israel Amsbury, who had received the first two degrees elsewhere, was proposed for the third degree. A Charter was granted by the Grand Lodge, June 24, 1799, and a Civil Charter, or Act of Incorporation, was given to the new body by the General Assembly in February, 1800.

For many years the regular meetings were open, and most of the business was transacted on the Entered Apprentice Degree. Fellow Craft's, and Master Mason's Lodges were open, as a rule, only for work in these Degrees. The Records were kept in two separate books, the Entered Apprentice Record in one, the Fellow Craft's and Master Mason's in the other. This practice continued until June 10, 1802, when the Lodge voted that the proceedings should be recorded in one book.

Evidently the social side of Freemasonry received much attention, and in the early days entertainments and suppers were frequently held. It was also customary at that time to hold meetings during the winter season for instruction in the Work and Lectures, and on regular Lodge nights when there were no candidates to be received, a portion of the evening would sometimes be passed in social intercourse, interspersed with songs, recitations, etc. Refreshments were served at every regular meeting, a tax of twenty-five cents being collected for every member partaking of the same.

The standard of morality set up by the members of this Lodge, was high and well maintained. Personal quarrels occurring among the members, were adjusted by the Master and Wardens when possible, but in case they failed to bring about a reconciliation, the matter was taken before the Lodge. If no settlement could be effected there, the one considered most at fault, and refusing a settlement of the difficulty, was either suspended, or requested to withdraw from the Lodge. Members found guilty of intoxication or other misdemeanors, were summarily dealt with, and in most cases expelled.

The change between some of the customs of ancient times and the present, is suggested by the following entry in the Records: "December 26, 1803. Voted, That the Lodge purchase of Bro. Michael Anthony a Ticket in the New York Lottery, for the encouragement of Literature—Ticket No. 2710."

Mount Vernon Lodge held its meetings in the council chamber of the Court House from its organization until January 4, 1803, when it moved into the third story of the Washington Insurance Company's new building on Washington road, which had been leased, fitted up, and named "Mount Vernon Hall." Here it remained until June 10, 1824, when it moved into Masons' Hall, on Market Square, having purchased one-quarter interest in said hall, of the other Masonic bodies. In the fall of 1853, the Fraternity moved into the upper part of What Cheer Building, Mount Vernon Lodge holding its first meeting there November 10, 1853. In September, 1885, this Lodge, with the other Masonic bodies in Providence, took up its abode in the new Freemasons' Hall, which it is hoped will long continue to be its permanent home.

During the first seven years of the history of this Lodge, the names of 96 brethren were added to its roll of membership; which was considered a great increase for an infant organization in a community numbering less than 8,000 people, and placed by the side of a flourishing Lodge whose existence had lasted nearly half a century.

Mount Vernon Lodge suffered greatly by the movement against Freemasonry, which took form about 1830, and the violence of which was not spent until ten or more years had passed away. At a meeting of the Lodge held April 28, 1834, it was resolved to surrender the Charter of Incorporation to the General Assembly at its coming May session; to convey the property and funds of the Lodge by deed of trust to Hiram Hill, James Salsbury, and Barzillai Cranston, as trustees. At a meeting held April 28, 1834, "it was resolved to surrender the Charter." Members of the Lodge, for the most part, stood firmly by the Grand Lodge during this dark and trying period of Anti-Masonic excitement. The Lodge continued without a Civil Charter, its funds being in the hands of trustees until 1873, when a new Charter was procured from the General Assembly, and the funds transferred back from trustees to the Lodge.

At the breaking out of the Civil War, in 1861, the patriotism of the members of Mount Vernon Lodge was made manifest by the enlistment of a considerable number of them in the Union service. Bro. John H. Sweet is first mentioned in the Records as having enlisted. Bro. John S. Slocum enlisted at

an early date, going out as Colonel of the Second Regiment of Rhode Island Volunteers. His record as a soldier was brilliant though very brief ; he was killed at the first battle of Bull Run, in Virginia, July 21, 1861. Among the founders and early members of Mount Vernon Lodge were many prominent citizens and Masons. Several of these honored brethren are referred to on other pages of this volume. Amos Maine Atwell, and Joseph F. Cook were two of the leaders in the early time. The first named brother died in May, 1815, and was buried with Masonic honors by the Grand Lodge of Rhode Island, he being at that time Deputy Grand Master. He was the first Master of Mount Vernon Lodge, and served in that office for eight years. Rev. Dr. Stephen Gano, for many years the pastor of the First Baptist Church in Providence, a man of great ability and greatly esteemed, received the degrees of Freemasonry in this Lodge in the year 1801. Bro. Joseph F. Cooke presided over the Grand Lodge during some of the darkest days of the Anti-Masonic excitement. He did his duty manfully, and is remembered for his steadfastness of thought, purpose, and life. Jason Williams and Christian M. Nestell, are deserving of special remembrance as faithful and consistent Masons. In the Record of Mount Vernon Lodge, under date of April 12, 1866, the following entry appears : "At the request of Most Wor. Thomas A. Doyle, the three city Lodges, namely, St. John's, Mount Vernon and What Cheer, were specially convened in Masons Hall, for the purpose of presenting to Bro. Christian M. Nestell, a Past Master's Jewel, with an appendage of the different Orders, as a token of appreciation, by the Masons of this city, of the services rendered by him to the institution, his firm and unalterable attachment to the Order, and his unwearied efforts for the preservation and promulgation of the ancient Work and Lectures of Freemasonry."

Mount Vernon Lodge has been favored in its membership with many others of the same stamp as these brethren, and such members have exercised a powerful influence for good in shaping the career of the Lodge. They builded nobly and well, and their work stands the test of time. The Lodge has parted from time to time, with some of its best members who have gone out to establish other Lodges in the city ; but now, after nearly one hundred years of usefulness, it has still material resources, and

numerical strength, which put upon it great responsibilities, and open before it an ever augmented field of usefulness.

Nearly one thousand persons have joined Mount Vernon Lodge during the ninety-two years of its history as included in this paper. The numerical growth of Mount Vernon Lodge during the early period of its history, was quite remarkable. One hundred and fourteen members were added during the first ten years; three hundred and five during the first thirty years. From October, 1828, to December, 1840, no work was done. The membership of this Lodge as returned for Centennial year was 276. The officers of the Lodge for that year were as follows:

GEORGE F. KEENE.....W. M.	TIMOTHY P. DODGE... . . . . J. D.
OZRO C. HEATH.....S. W.	ALPHEUS B. SLATER, Jr.....S. S.
HORACE S. RICHARDSON.....J. W.	ALBERT A. SAMMIS.....J. S.
W. WILLIAM H. PERRY.....Treas.	JOHN B. BENSON.....Mar.
W. MARCUS M. BURDICK....Sec'y.	ERNEST M. BIXBY .....Sent.
REV. W. A. MANCHESTER....Chap.	W. CHARLES L. KENYON.....M. D.
JOHN KELSO.....S. D.	RICHARD CHADWICK.....Tyler.

NOTE.—The greater part of the foregoing sketch was furnished by W. Bro. Marcus M. Burdick, secretary of Mount Vernon Lodge.







## WASHINGTON LODGE, No. 5, WICKFORD.



THE following sketch is a condensation of an extended and carefully prepared history furnished by Bros. Albert F. Ellsworth, Edwin A. Noyes, and Geo. W. Gardiner, Jr., a Committee of Washington Lodge, No. 5, appointed to prepare the same.

The Lodge now designated as above was first called "Washington Lodge, No. 2." The inception of the movement of this Lodge, was taken at the residence of Rouse Babcock, at Westerly, in the County of Washington, R. I. The following named brethren were present: John Aldrich, Daniel Lee, Asael Ensworth, Francis Brown, Job Wilcox, Allan Campbell, Philip Taylor, William Robinson, David Brown, Jonathan Palmer, Jr., Josiah Sanford, and James Noyes. Daniel Lee was Chairman and Rouse Babcock, Secretary. It was voted to petition the Grand Lodge of Rhode Island for a Charter for a Masonic Lodge to be holden in Washington County, and to be known as "Washington Lodge, No. 2." It was also voted that Bro. John Aldrich be appointed Wor. Master, Daniel Lee, Senior Warden, and Asael Ensworth, Junior Warden.

The second meeting of the promoters of the new movement, was held March 8, 1798, at the residence of Bro. Francis Brown, in Richmond. The Grand Lodge of Rhode Island at the annual session, held June 27, 1798, passed the following vote: "That the petitioners from the County of Washington who have applied to this Lodge for a Dispensation for forming a Lodge in that county, the officers there named on application, and visiting either of the Lodges at Newport, Providence or Warren, and from them producing a certificate of being regular Masons, that then the Grand Master be directed to grant a Dispensa-

tion." The conditions being complied with, a warrant was issued by Jabez Bowen, Grand Master, July 4, 1798.

Acting under the authority thus conferred, the members of "Washington Lodge, No. 2, convened July 26, 1798, at the residence of Bro. Francis Brown, Richmond, and the following named brethren assumed their respective stations for the first time: Bro. John Aldrich, Wor. Master; Daniel Lee, Senior Warden; Asael Ensworth, Junior Warden; Cyrus French, Treasurer; Rouse Babcock, Jr., Secretary; James Noyes, Senior Deacon; Obadiah Johnson, Junior Deacon; Job Williams, Tyler."

The first petitioners for the degree of Freemasonry in this Lodge were: Joseph Stanton, 3d, Ezekiah Babcock, Jr., Sanford Noyes, and John Hazard, Jr. These were duly Initiated, Passed, and Raised, August 27, 1798.

During the first year of this history, twenty candidates received the degrees in this Lodge, and were admitted to membership therein. At this early period meetings were held at the residences of different members, sometimes in Westerly, and sometimes in Hopkinton, South Kingstown, or elsewhere.

The Lodge was constituted at the State House in South Kingstown, September 23, 1799. On that occasion the Grand Lodge was represented by its Grand Master, Moses Seixas, and by others of the Grand Officers. There were about one hundred Masons in the procession which marched to the State House, where Rev. Bro. Abraham Clarke, of Providence, delivered an oration pertinent to the occasion. Following this came the installation of the officers of Washington Lodge. At the conclusion of the installation services the procession was reformed and marched to Mr. Baker's, where an excellent dinner was served, followed by "toasts and speeches."

From this time forward Washington Lodge continued to hold its meetings with a good degree of regularity. These meetings were held in different parts of the jurisdiction, the Grand Lodge having consented that its subordinate might meet in any place in the county of Washington.

On January 22, 1801, the Lodge met for the first time in Wickford, at the residence of Bro. Leonard Ensworth. An important case of discipline was considered at this meeting, and a committee appointed to effect a reconciliation, if possible, between two brothers who had become alienated. This commit-

tee succeeded in its mission, and the differences were amicably adjusted to the satisfaction of all interested. As showing the carefulness of brethren at that time, it may be mentioned that at a meeting of the Lodge held June 8, 1803, a committee was appointed to examine the Records and destroy all useless papers. By the action thus enacted the Records for that period are very brief, and there is an entire omission from them of a number of the meetings. Other papers are lacking which then, probably, were considered useless, but would, at the present time be valuable as a matter of history.

In 1807 efforts were made to effect the permanent establishment of the Lodge in South Kingstown, and on September 15, of that year, it was voted that the permanent meeting-place of that Lodge should be at Little Rest, now known as Kingston Hill, in South Kingstown. For several years after this date meetings were held, but unfrequently—sometimes at Wickford and sometimes at Kingston Hill. In May, 1813, Nathan F. Dixon was admitted a member of the Lodge, and on June 22, 1813, he was elected Wor. Master. At this meeting Thomas Smith Webb, Amos M. Atwell, and other distinguished Craftsmen were present.

A new Code of By-Laws was adopted February 11, 1825. It was provided by the new By-Laws that the regular meetings of the Lodge should be holden in Wickford, on the Thursday next preceding the full moon, at six o'clock, P. M. It was also provided that the Lodge should continue its session "no later than nine o'clock, except in cases of special emergency."

Just previous to this period the condition of Washington Lodge was most discouraging, and the loss of its Charter was anticipated. The Grand Lodge of Rhode Island instructed its Grand Officers about this time, to visit that Lodge, and if, in their opinion, "they think it expedient, to revive their Charter, to install officers and to locate said Lodge at such place, as in their wisdom they may think proper."

Grand Master John Carlile designated Bro. Henry Martin and others to visit the Lodge and instruct the brethren in the matter of conferring the Degrees. These representatives of the Grand Lodge attended to their duty March 25, 1825, on which occasion the Entered Apprentice Degree was conferred upon six candidates, one of them being Dr. George H. Church. A

week later, services of public installation were held, Grand Master John Carlile and other Grand Officers being present. A procession was formed and marched to the Baptist Meeting-house, where Bro. Lemuel Burge delivered a Masonic address, after which the officers elect were duly installed by Grand Master Carlile, assisted by the officers of the Grand Lodge. The Lodge at this time was reinstated in all its former privileges. On this date Joshua B. Rathbun, afterwards Grand Master of Masons in Rhode Island, received the degree of Fellow Craft.

During this year steps were taken to obtain from the General Assembly a Charter of Incorporation. Such a charter was granted at the October Session, 1825. At the same session of the General Assembly an act was passed authorizing Washington Lodge, No. 5, to raise by lottery a sum not exceeding \$4,000, to be appropriated towards the building of a Masonic Hall in the village of Wickford. The officers of the Lodge were designated in the act as managers of said lottery. The drawing of the lottery resulted in the obtaining of some funds, intended to be applied for the procuring of a suitable hall for the Lodge. A Building Committee was appointed to purchase a lot on which to build the desired hall. Some conflict of authority seems to have occurred between the Building Committee and the managers of the lottery, the result being that the Building Committee resigned or were discharged, and the whole direction of affairs was placed in the hands of the managers. The corner stone of the hall was laid under the sanction of the Grand Lodge, July 27, 1826. Grand Master Richard Anthony was present and conducted the ceremony. Bro. Josiah Clark was Wor. Master of Washington Lodge at the time of laying the corner stone. The Rev. George Taft, Grand Chaplain, delivered a Masonic address on the occasion.

The building enterprise went forward somewhat slowly, but at last the new hall was ready for occupancy. It was dedicated by appropriate services held October 31, of the following year. On that occasion Bro. Ezbon Sanford was installed Wor. Master with a full board of officers. Trustees were elected to care for the new Lodge building, including the portion of it set apart for school purposes. Much trouble grew out of this building enterprise and the lottery connected therewith. The Lodge did its best, however, to adjust the differences in an equitable

manner and to the satisfaction of all concerned. It was somewhat embarrassed by the ownership of the building, part of which it was desirable to rent. To make the arrangement of such rental often involved much difficulty and caused considerable difference of opinion among members. Some of the brethren desired that the lower rooms should be occupied only by a school or a religious society, while others were disposed to favor the renting of it for business purposes.

Washington Lodge at this time seemed poorly prepared to withstand the opposition which almost everywhere met the institution. Many of its members lost heart, and were ready to give up the organization. At a meeting held October 12, 1833, the following action was taken: "Considering the embarrassed state of this Lodge, it is voted and resolved that it is expedient to sell all the real estate of which it is now possessed, as well as such of its personal property as may be an encumbrance to it. It is also voted that Bros. Joshua D. Rathbun, Lemuel Burge and George T. Nichols, be a committee of the corporation with power irrevocable to sell and dispose of all the real estate thereof." The same committee was also authorized to sell all the personal property of the Lodge as to them might seem best. The last meeting of the Lodge, as shown by the Record, was held October 23, 1833, at which time a committee was appointed to let the hall for any purpose they should think proper.

The revival of Freemasonry in Rhode Island dates from about the year 1840, shortly after which time steps were taken for the reorganizing of Washington Lodge, No. 5. The transaction concerning the closing up of the affairs of said Lodge, as heretofore referred to, seemed to make its revival a matter of some difficulty. The committee appointed by the Grand Lodge, at its quarterly session, held in December, 1845, made report that the funds and other property of said Lodge, had been disposed of by three brethren formerly members of Washington Lodge. On receiving this report in Grand Lodge, it was voted that the Grand Secretary be instructed to summon the Brothers, respectively, to appear before a committee in Masons Hall, Providence, March 9, 1846, in order that due investigation might be made concerning the matter. Bro. James Hutchison was chairman of the committee, and Charles D. Greene, clerk. Only one of the brethren of Washington Lodge



appeared before the committee. He testified that the sale of the Lodge property was duly made, and the money divided among the three brethren who were given authority in the matter. In his judgment the Grand Lodge would be unable to obtain any repayment of the sums now in the hands of these individuals. He claimed for himself to have certain claims against the Lodge, amounting to nearly the sum which he had received as his part of the results of the sale. Following the report of the committee to Grand Lodge, a sentence of expulsion was passed upon the members of the Lodge who had disposed of the property and retained or divided the proceeds.

The organic life of Washington Lodge seemed to have entirely ceased at this time, and no movement for the revival of the Lodge was made for several years. In 1866, however, upon petition of John B. Peirce, Edmund R. Greene, Robert H. Wilson, William M. Sherman, and several others, a Dispensation was granted by Grand Master Thomas A. Doyle, empowering these brethren to form and open a Lodge at Wickford, in the town of North Kingstown, said Lodge to be called "Washington Lodge." Bro. John B. Peirce was appointed Wor. Master of the Lodge thus authorized. The first meeting under the Dispensation was held in Brown's Building, Wickford, November 16, 1866. Nine applications for membership were received. The first annual meeting of the Lodge, while under dispensation, was held May 25, 1867. The reorganized Washington Lodge was constituted November 22, 1867, by Grand Master Thomas A. Doyle and other Grand Officers, in Chapin's Hall, Wickford, in the presence of a large assembly of ladies and gentlemen. An elegant silver service was presented to Wor. Master John B. Peirce, on that occasion, in token of his steadfast efforts made for the reorganizing of the Lodge. Bro. A. Crawford Green also presented to the Lodge a portrait of Gen. George Washington. The Lodge was active and progressive from this time forward, and many desirable candidates were admitted.

Washington Lodge has enjoyed many instructive occasions of a public, or semi-public character since the time of its revival. Among these mention may be made of the public installation of its officers, held in Vaughan Hall, Wickford, on Thursday evening, October 7, 1875. Included in the interesting exercises of that occasion, was an address by Rev. Bro. George

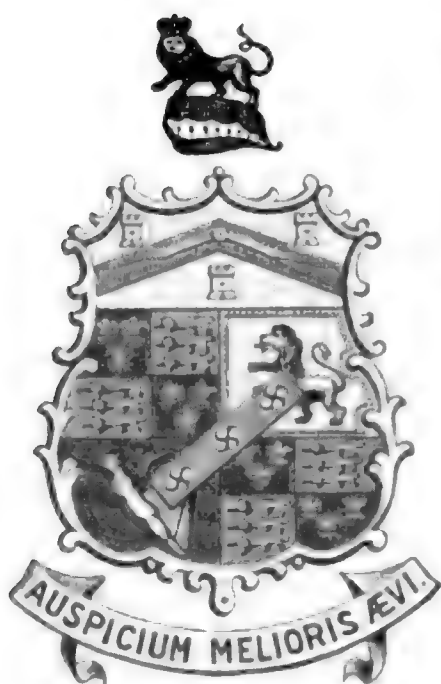
J. Magill, Rector of St. Paul's church. The subject of his address was the Genius of Freemasonry. He pointed out the character and object of Freemasonry, and its position in relation to the outside world. The address was afterwards printed, and given a wide circulation.

In 1885, Washington Lodge moved into a new hall which had been built by the Odd Fellows, where they have since remained as tenants of the Lodge of Odd Fellows. Until about ten years ago Washington Lodge had depended upon its fees, received from the initiation of candidates, for financial support. About that time a system of annual dues was adopted, the rate being fixed at \$2.00 per year. The system has worked well, although it was soon followed by a reduction of the fees from \$40. to \$30. Within recent years the Lodge has suffered by the death of some of its most worthy and prominent members. Among these special mention should be made of Bro. John B. Peirce, who at the time of his death was Town Clerk of North Kingstown, which office he had held for many years. He had often been called to fill positions of honor and trust in the community. He was an active and influential member of the Fraternity. His funeral was solemnized March 30, 1885, the exercises being under the charge of the Grand Lodge, M. W. Bro. Lyman Klapp, Grand Master, presiding. St. John's Commandery, No. 1, Providence, of which Bro. Peirce was a member, was also represented at the funeral. The burial service in St. Paul's church, including the Templar service, and the Committal service at the grave, was conducted by the Grand Master and other officers of the Grand Lodge. Although Washington Lodge has been made sorrowful again and again, by the taking away of prominent members, it still retains in its communion many earnest, intelligent, and devoted Craftsmen. The whole number of members reported in Centennial year, 1891, was 77. The officers of the Lodge for that year were the following :

BYRON L. ARNOLD.....W. M.	JOSEPH E. BRIERLY.....J. D.
BENJAMIN BRAY. ....S. W.	GEORGE W. GARDNER, JR....S. S.
JOHN F. ROSE.....J. W.	WILLIAM W. SHERMAN.....J. S.
ERASTUS C. DAWLEY.....Treas.	NICHOLAS BAKER.....Mar.
R. W. A. F. ELLSWORTH .Sec'y.	W. J. JARED M. MINER.....Sent.
W. J. JOSEPH HAYWOOD.....Chap.	JAMES H. HENDRICK.....M. D.
W. FRANK H. WILSON.....S. D.	JOSEPH H. LORD.....Tyler.



## ST. ALBAN'S LODGE, No. 6, BRISTOL.



A movement for the establishment of a Masonic Lodge in Bristol took form June 18, 1800, when a petition for a Dispensation empowering them to assemble and hold a regular Lodge, was addressed to the Grand Master of Masons in Rhode Island. The petition was in the usual form, and signed by the following named brethren : Nathaniel Waldron, Abner Mosher, Joseph Rawson, Aran Usher, Nathaniel Smith, Jr., Hersy Bradford, George Crossman, Edward Spaulding, Giles Luther, Marshal Keith, George DeWolf, James Thomson, Jeremiah

Diman, Samuel Smith, 2d, Daniel Bradford, Jr. The petition was granted, and a Dispensation, bearing date June 25, 1800, was issued. The first meeting of the Lodge was held at the "Court House Chamber," on the 27th day of the following August, at which time officers were elected. From this date an unbroken Record of the meetings of St. Alban's Lodge is in existence. At the second meeting, held September, 1800, a Code of By-Laws was adopted, containing the following provisions : "Every member or visiting Bro. who shall be present at or after the opening of the Lodge, except the secretary and such others as the presiding Master may excuse, shall pay his part of expenses, share and share alike; and should any Bro. quit the Lodge before it is closed, he shall pay his quota to the Secretary; and should he neglect to do so, it shall be demanded of him the next night of his visit, as soon as the Lodge is opened." This indicates that in St. Alban's Lodge a system of dues was recognized at the very beginning of its organic life.

The Lodge was constituted October 21, 1802, by services held



WILLIAM J. BRADFORD.



under the direction of Grand Master Moses Seixas. The Record of that service is as follows: "The Grand Lodge of the State, and the different Lodges subordinate thereto, met at the State House, in Bristol, at 10 o'clock A. M., and formed a procession from thence to the Congregational Meeting House, where a well adapted discourse was delivered by Rev. Bro. Samuel Watson, of Barrington, after which St. Alban's Lodge was consecrated, and the officers thereof installed in ample form, and presented with their Charter, signed by the officers of the Grand Lodge."

This Charter, signed by Moses Seixas, Grand Master; Ephraim Bowen, Jr., Deputy Grand Master; Thomas Smith Webb, Jr., Grand Warden; and Thomas Handy, Grand Secretary, still hangs upon the wall of St. Alban's Lodge room, and is in a fair state of preservation. The Lodge early took steps for securing a place of meeting, to be erected and owned by the Lodge. Finally, however, a proposition was made for the erection of a building by the town and Lodge jointly, each bearing one-half of the expenses. By the town Record it appears that on May 17, 1804, the town of Bristol voted as follows: "The Masonic Society are to hold and occupy the upper story, and the lower story is to be used and occupied by the town, for keeping a free school; and the said Masonic Society is to have the privilege of erecting a convenient stairway, at one end of the part appropriated for the school, and to have such privilege as long as they remain such a society." On October, 1804, the corner stone of the Masonic Hall was duly laid, an oration suitable to the occasion being delivered by Rev. Alexander V. Griswold, afterwards Bishop of the Eastern Diocese of the Protestant Episcopal Church. The new hall was dedicated June 24, 1805. It still continues to be the home of St. Alban's Lodge. All who were instrumental in providing this Masonic home for themselves and for those who came after them, have passed away, yet the work of their hands still remains after a period of 85 years, to testify to their love for our institution. On December 25, 1824, the Rev. Lorenzo Dow, that eccentric divine, was made a Mason in St. Alban's Lodge, and on the following day, being Sunday, he received the Second and Third Degrees. Masonic tradition declares that the Lodge was called in the afternoon, at the conclusion of the services at the church where Bro. Dow was preach-

ing, and that certain members of his congregation, learning of his purpose, expostulated with him in regard thereto, some of them even going so far as to accompany him on the way to the Lodge endeavoring to dissuade him from his purpose. To all of their entreaties, however, he turned a deaf ear, until, on arriving at the entrance of the Lodge, he paused, surveyed his followers for a moment, and then, with the words, "Whither I go, ye cannot come," disappeared from their sight. The Records of St. Alban's Lodge show that the meeting on this occasion was closed with an exhortation and a prayer by Bro. Dow. As early as December 27, 1827, the Lodge decided that it would not sanction the use of ardent spirits on its festival occasions. The following is the vote then passed: "That we as a body of Free and Accepted Masons, will dispense with the use of spirituous liquors on these occasions." From that time to the present the use of liquor in any form, is a thing unknown at any Masonic meeting. During the Anti-Masonic excitement, about the year 1828 to 1844, no work was done in St. Alban's Lodge, although the meetings were maintained with suitable regularity. In 1848, however, the Lodge appears to have taken a new lease of life, fifteen candidates being initiated during the year; and from that time to the present its progress has been sure. Since the organization of the Lodge in 1800, 493 names have been placed upon its roll of membership, of whom 111 were members in good standing when the official report was made in 1891. Thirty-two brethren have filled the office of Wor. Master of St. Alban's Lodge, the first in the list being Nathaniel Waldron, and the last being William J. Bradford, Master, in 1891. Several of the brethren thus honored have attained high official positions, both in the Grand Lodge and the Grand Chapter. Fifteen of the number are still living, fourteen of them members of the Lodge. The treasurer of the Lodge in Centennial year was Bro. John H. Pitman, who was initiated March 2, 1849, Passed March 2, of the same year, and Raised March 7, 1849. He was elected treasurer of the Lodge, December 18, 1850, and for more than 40 years has held the same office by successive elections. This record is certainly exceptional, and probably there can be found scarcely another Lodge equally as fortunate as St. Alban's has been in this respect. In 1872 the Lodge appointed a committee to endeavor

to raise money by subscription for a Charity Fund. This committee labored earnestly, and the brethren responded liberally to their call. Something more than \$500 was secured, which formed a nucleus of what is now known as the "Special Charity Fund." In December, 1875, a union fair was held in connection with the United Brothers Lodge of I. O. O. F., in Bristol, St. Alban's share of the proceeds, \$1,012.25, being paid to this fund, which amounts, at the present time, to about \$4,000. The income of this fund can be used for no other purpose than the relief of distressed members of this Lodge, their widows and orphans; and any amount of income unexpended at each annual communication is added to the principal. This fund is in the custody of three trustees, who attend to its investment, and make a report annually to the Lodge.

Among the notable occasions in which St. Alban's Lodge has participated, reference may properly be made to its acting as escort to the Grand Lodge of Rhode Island, September 25, 1883, at which time the corner stone of the Burnside Memorial was laid. This occasion will long be remembered as one of unusual interest. The President of the United States, Bro. Chester A. Arthur, was present as the guest of the Masonic Fraternity, and made a graceful and pertinent address. The Governor of the State, Bro. Augustus O. Bourn, Bro. Nelson W. Aldrich, U. S. Senator, and many other distinguished brethren and citizens were in attendance. An oration was delivered by Hon. Le Baron B. Colt, U. S. District Judge. Benediction was pronounced by Rt. Rev. Thomas M. Clark, Bishop of Rhode Island. The Masonic exercises at the placing of the corner stone, were under the direction of Grand Master Lyman Klapp.

Until within a comparatively recent period, annual dues were not required from the members of St. Alban's Lodge. In 1877, however, owing to a lack of work, together with repairs made upon the Lodge room, an assessment was levied upon the members of the Lodge to meet the expenses. This was repeated for several years, but not proving altogether satisfactory, a Code of By-Laws was adopted in which was incorporated a system of dues, \$2.00 per year, with the provision that this amount might be increased or diminished by a majority vote at any annual election. Under the operation of this system several

brethren have been dropped from the roll, but upon the whole the plan appears to have produced the desired result, and to have given general satisfaction. St. Alban's Lodge, No. 6, has, at least, a fairly good record, and its past history, in many respects, affords an inspiring example for the present time.

R. W. Bro. Chas. H. Whedon, Secretary and Historian of the Lodge, to whom credit is due for this sketch, closes his review with the following suggestive words:

"The past is gone — the present is ours — may they together prove, in the language of the motto of him whose name we bear,

‘An omen of better times.’"

The membership of the Lodge in Centennial year, as already stated, was 111. The officers were as follows:

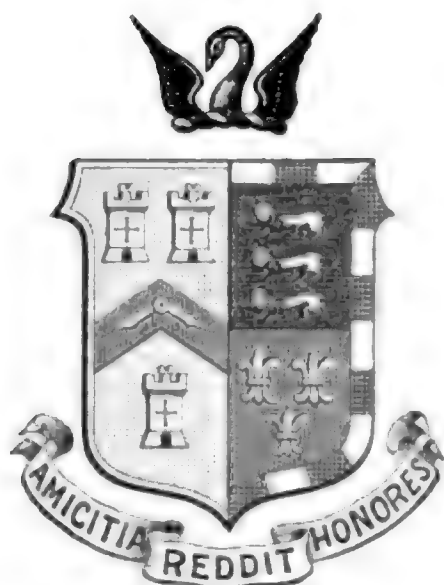
WILLIAM J. BRADFORD.....W. M.	BENJAMIN H. WOOD.....J. D.
WILLIAM HODGKINSON.....S. W.	W. : CHARLES THACKERY....S. S.
DANIEL G. NEYLAN.....J. W.	A. RUSSELL NEWMAN.....J. S.
JOHN H. PITMAN.....Treas.	THOMAS F. USHER.....Mar.
R. : W. : CHAS. H. WHEDON.Sec'y.	JERE. H. YOUNG.....M. D.
PARMENAS SKINNER, JR.....Chap.	BENJAMIN T. MUNRO.....Tyler.
FRANK B. WILSON.....S. D.	





EVERETT W. WHITE.

## FRIENDSHIP LODGE, No. 7, CHEPACHET.



At the close of the eighteenth century there were six Masonic Lodges in Rhode Island. These were situated on or near Narragansett Bay. The Northwestern part of the State was without a Lodge. Chepachet at that time was the principal village in Northwestern Rhode Island. A few brethren resident in the village or its vicinity, desired the establishment of a new Lodge. Accordingly, in the year 1800, a Dispensation was granted

by the Grand Lodge of Rhode Island for the constituting of "Friendship Lodge, No. 1, at the town of Gloster." This was the first "fresh water" Lodge in the State, as stated by the Historian of the Lodge, Bro. Frank H. Potter.

The first meeting of Friendship Lodge was held at the residence of Jesse Smith, March 13, 1800. Dr. Joseph Bowen acted as Wor. Master. To pay the expenses of the Lodge, it was voted that "each visitor pay for himself and his horse 37½ cents; if without a horse, 25 cents; each member to pay a member's fee of 25 cents quarterly." Bro. Elijah Armstrong was allowed \$9.93, for expenses in obtaining the Dispensation. At a meeting held May 5, 1800, the following brethren were elected as officers: Joseph Bowen, Wor. Master; Elijah Armstrong, S. W.; David Richmond, J. W.; Asa Burlingame, Treas.; Solomon Owen, Sec'y.; Oliver Owen, S. D.; Stephen Burlingame, J. D.; Thomas Owen, Steward; Duty Salisbury, Tyler. These were the brethren who organized the Lodge and to whom the Dispensation was granted. The Lodge made returns of its proceedings from March 21, 1800, to June 24, 1800, to the Grand Lodge at its Communication held in Newport, June 25, 1800. Several candidates had been received into the

Lodge during that brief period, namely: Cyrus Cooke, John Wood, Elias Williams, Ephraim Thayer, Levi Eclay, and Joseph Hines. During the first year, the Lodge held its meetings in the rooms of taverns, or in private houses. It was found very difficult to obtain a hall for the regular use of the Lodge; so in 1802, it was unanimously voted to build a hall. The brethren had but little strength financially, and yet were able to procure the necessary means, so that in the winter of 1802 the building was completed. It was dedicated with appropriate ceremonies on December 7th of that year. The members of the Lodge, in number about 30, resided at places quite distant from each other, and from the new hall. They were accustomed, therefore, to meet as early as nine o'clock in the forenoon. Late hours were looked upon with such aversion, that on one occasion a vote was passed that "for the future no more business shall be done after nine o'clock at night, except in cases of emergency." It was the custom in those days, immediately after the annual election to repair to the Meeting House, where an address on Masonry was delivered by some prominent brother, after which refreshments were served in the Lodge room. Friendship Lodge worked under a Dispensation until 1805, when the Grand Lodge voted to grant a Charter. On October 21, 1805, the Grand Lodge formally consecrated Friendship Lodge, and installed its officers. Bro. Ephraim Bowen officiated as Grand Master on that occasion, in the absence of Bro. Moses Seixas, who sent a letter apologizing for his non-attendance. Thomas Smith Webb was present and took part in the service. Rev. Stephen Gano officiated as Grand Chaplain. A judicious discourse was delivered by Rev. William Smith, of Newport.

Friendship Lodge experienced considerable prosperity during its early life. It had an extensive territory to draw from, and a goodly number of candidates were admitted. In one case a candidate came from the town of Charlestown, Mass. Jurisdictional lines were not so closely drawn then as now. The members took much interest in the affairs of the Lodge, as also in the ceremonies and lectures of the Masonic system. They were accustomed to join with their brethren from other parts of the State, in the annual observances of the Festival of St. John's Day. During the darkness of Anti-Masonic times, a committee was appointed to "advise with some of our Sister

Lodges as to the expediency of getting up a paper for the purpose of vindicating the cause of Freemasonry," the subject having been freely discussed by the brethren who unanimously agreed to give it their support. Through the years of this trying period when so many Lodges surrendered their Charters, Friendship Lodge held regular meetings, and transacted what little business came before it. Many fell away in their interest and devotion, but the few who kept the Lodge up, were of the sternest metal, and were undaunted by the opposition against which they had to contend. Bro. Benedict Aldrich, of honored memory, a member of the Lodge, was visited by a committee of the church to which he belonged, who said to him: "Bro. Aldrich, it may be necessary for you to give up either your Masonry or your church; in that case which will you give up?" Bro. Aldrich calmly replied, "I shall not give up my Masonry." The committee retired, and nothing more was done in regard to disciplining him for his membership in the Fraternity. He remained a member of the church, as of the Lodge, until the time of his death.

As the town of Burrillville increased in population, it contributed more and more to the membership of Friendship Lodge, until in 1850, so many came from that section, that it was deemed best to hold meetings alternately in Chepachet and Burrillville. Permission having been granted by the Grand Lodge this plan was followed for a few years. In 1867, however, Granite Lodge was established in the last named town. The two Lodges worked in concurrent jurisdiction for some fifteen years, when a boundary line was established between them. The system of dues was adopted by Friendship Lodge in 1879. The fees of the Lodge have never been high. In some cases candidates not having the ready money, were allowed to give notes respectively, in satisfaction of the required fees. In 1884 the Lodge purchased the lower part of the Hall Building, which had been owned by private parties ever since it had been built. Since that date the Lodge has been the owner of the entire property. For many years Friendship Lodge could boast of having in its membership the oldest Mason in the State, and perhaps in the country,—Wor. Bro. Benedict Aldrich, initiated May 30, 1814, died May 19, 1890, having been 76 years a Mason. At the advanced age of 97 years Bro. Aldrich rode eleven

miles and presided at the Annual Communication of his Lodge; this was in the year 1889. Friendship Lodge has been represented in the Grand Lodge by a goodly number of brethren of ability and influence. Several of these brethren have filled important offices in the governing body. Its interests have always been carefully guarded, and the control of its affairs has generally been placed in prudent and energetic hands. It has gained a good reputation for the excellent manner in which the Degrees have been worked, visitors often coming from a distance to witness the ceremonies.

The Masonic Hall in Chepachet, is supposed to be the oldest Lodge room in the State. The style of architecture and furnishings, are of ancient design. But little change has been made, and it remains to-day one of the quaintest buildings in the town, a notable memorial of days long gone by.

The material for the foregoing historical sketch of Friendship Lodge, was kindly furnished by Bro. Frank H. Potter.

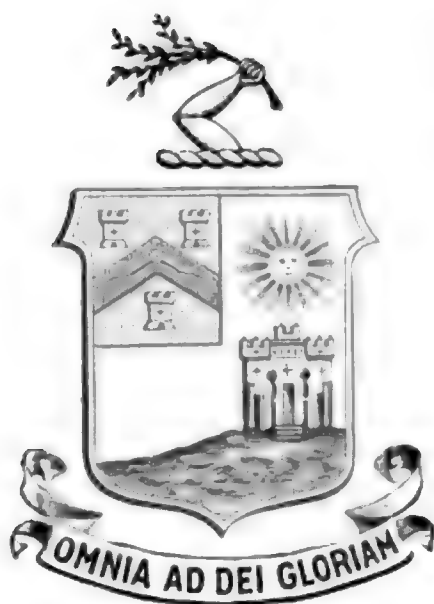
The number of members reported for Centennial year, 1891, was 68. The officers for that year were as follows:

EVERETT W. WHITE.....W. M.	JAMES A. ANGELL.....J. D.
EUGENE F. EDDY.....S. W.	FELIX S. SLAVIN.....S. S.
CHARLES POTTER.....J. W.	GEORGE CUTTING.....J. S.
W. F. ALBERT POTTER.....Treas.	OSCAR N. BROWN.....Mar.
W. F. E. L. PHETTEPLACE....Sec'y.	ALBERT BARNES.....Sent.
W. F. RUFUS A. SAMPSON . . .Chap.	W. F. MARTIN W. YOUNG.....M. D.
FRANK H. POTTER.....S. D.	REUBEN A. STEERE.....Tyler.



JAMES LEE.

## MOUNT MORIAH LODGE, No. 8, SMITHFIELD.



THE Records of the Grand Lodge of Rhode Island show that on June 25, 1804, a petition was received from brethren resident in the town of Smithfield, praying a Dispensation "to form, open, and work a Lodge of Free and Accepted Masons in the said town of Smithfield." This petition was recommended by St. John's Lodge, and Mount Vernon Lodge in Providence, and on a vote being taken, it was unanimously agreed to grant the petitioners a Dispensation for one year. The following named brethren were petitioners for the Dispensation, namely: Ahab Read, William Aldrich, George Hill, Windsor Aldrich, Stephen Thornton, Daniel Jencks, Stephen Clarke, Nathaniel Mowry, 3d, Isaac Comstock, Christopher Dexter, Eleazer Whipple, Jesse Whipple, Moses Aldrich, Reuben Mowry, Lewis Dexter, Samuel Mann, Isaac Aldrich, David Sayles, Joseph Whipple, 2d, Nathaniel Scott, William Jencks, Thomas Mann, and Nathaniel Mowry.

It was provided by the Dispensation, in accordance with the wishes of the petitioners, that the name of the organization should be "Mt. Moriah Lodge," and that Moses Aldrich should be Wor. Master; Ahab Read, S. W.; Christopher Dexter, J. W.; David Sayles, Treas.; Thomas Mann, Sec'y; George Hill, S. D.; and Windsor Aldrich, J. D.; of the newly formed organization.

The first work done by Mt. Moriah Lodge was on the 12th of October, 1804, when the following named candidates were initiated, namely: Benjamin Hall, Roger Sheldon, and Stephen Whipple. The Lodge was duly constituted by Grand Master Bowen, and other Grand Officers of the Grand Lodge, Septem-



ber 30, 1805. The record of the Grand Lodge for that occasion is as follows: "A procession was then formed and proceeded to the Catholic Baptist Meeting House, where the Lodge was consecrated, and the officers thereof installed in ancient and ample form, after which an excellent and pertinent discourse was delivered by the Rev. John Pitman. The procession was then reformed and returned to the house of Whipple Lovett, Esq., where they partook, in much harmony, of a sumptuous repast provided for the occasion, after which they proceeded to Mr. Lovett's, when it was voted that Wor. Bros. Thomas S. Webb and John Carlile be a committee to wait upon the Rev. Mr. Pitman, with the thanks of the Lodge for his appropriate discourse."

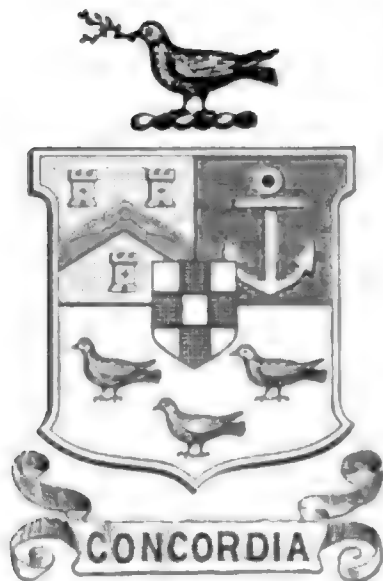
Mt. Moriah Lodge has passed through many vicissitudes of fortune, and has had experiences of adversity and trial, with many days of brightness and prosperity. Its members, for the most part, have been worthy representatives of the Masonic Fraternity, and the conduct of its affairs has been placed generally in the hands of intelligent and able brethren. It showed a good deal of vitality during the Anti-Masonic era, and was annually represented by one or more of its officers at the meetings of the Grand Lodge. It was quick to respond, with renewed activities, to the touch of a better and more prosperous condition of things in 1840 and 1841. After that time, however, it found its way beset by some difficulties and troubles, in the adjustment of which, time and patience were required.

In 1863 an unfortunate conflict with the authority of the Grand Lodge took place. It is unnecessary in this connection to refer to the facts and circumstances connected with such conflict. It is sufficient to say that the Charter of Mt. Moriah Lodge was arrested, and the suspension of its Wor. Master, with other officers and members, followed. The whole matter was referred to a committee, and ultimately passed upon by the Grand Lodge, which sustained the action of the Grand Master in arresting the Charter, and suspending the officers and members from the rights and privileges of Freemasonry. In 1866 the Charter was restored and many of the suspended members returned to their former position of interest and allegiance. A suitable acknowledgment was made to the Grand Lodge for the error committed, and its members were restored to all the

rights, benefits, and privileges of Freemasonry of which they had been deprived. The formal reinstatement was on Feb. 7, 1866, at which time Grand Master Thomas A. Doyle, accompanied by the Grand Secretary, James Hutchison and others, met the brethren in the hall of Mt. Moriah Lodge, returned the Charter and installed the officers elect. In the address of Grand Master Doyle made to the Grand Lodge of Rhode Island, May 21, 1866, referring to that occasion, he used these words: "We were gladly welcomed by the members of Mt. Moriah Lodge, and at once proceeded to the formal business of the day, a record of which in full is spread upon their Records. After the closing of the Lodge, a bountiful collation was provided, and an hour of social intercourse followed, which brought back many a memory of former times, and reminded us of the hospitality for which this old Lodge was so long famous." In the Grand Master's address thus quoted from, he recommended that all the members of the Lodge, save one, should be restored to their Masonic rights. This was done in the year next following, and somewhat later the brother first excepted, was restored to membership. From 1866 until the time of the present writing, the Lodge has experienced considerable prosperity and has well and faithfully discharged the obligations devolving upon a Masonic organization. The building in which the meetings are now held, is owned by the Lodge, and recently the Lodge has purchased a lot adjoining, and erected thereon a substantial shed, 72 feet long, and 18 feet wide, and all enclosed by a good fence. The membership as reported in 1891, was 98. The officers of the Lodge for that year were the following:

JAMES LEE.....W. M.	EDWARD W. KNIGHT... ..J. D.
ALFRED J. CURTIS.....S. W.	WALTER E. FISKE.....S. S.
WALTER LIVESLEY.....J. W.	JOHN FALLOW.....J. S.
GEORGE J. HENDRICK.....Treas.	RENSELEAR MOWRY.... ..Mar.
JAMES JACKSON.....Sec'y.	WILLIAM DRIVER.....M. D.
JOHN W. HALL.....S. D.	W. HENRY H. JENCKS.....Tyler.

## HARMONY LODGE, No. 9, PAWTUXET.



THE following sketch, presenting an historical survey of Harmony Lodge, is furnished by W. M. Bro. Forrest A. Peck, who has kindly rendered a desired service in examining the Lodge Records and gathering the material for this paper.

The beginning of the organic life of Harmony Lodge dates from the 12th of April, 1805, when Col. Ephraim Bowen, Jr., Jonathan Nichols, Comfort A. Carpenter, Peleg Rhodes, Jonathan Aborn, Christopher Rhodes, and Benj. M. Smith, all Freemasons, held a meeting in the house of Anthony Aborn, Esq., Pawtuxet, the purpose of which was to establish a Lodge of Freemasons in that village. The action agreed upon was as follows:

"Taking into consideration our remote situation from any Lodge, and it being the unanimous opinion of those present to establish a Lodge in this village, it was resolved that a subscription be drawn up and presented to the brethren of the Fraternity (and others well wishing to the same) to raise a sum of money to build or purchase a suitable building for said Lodge, *Resolved*, That Col. Ephraim Bowen, Jr., be requested to draw up said subscription. Adjourned to meet this day week at Bro. Christopher Rhodes' house."

At an adjourned meeting, held at the house of Christopher Rhodes, April 19, 1805, it was resolved that a petition be presented to the Grand Lodge for a Dispensation to organize a Lodge in Pawtuxet, the name thereof to be Harmony, to meet on Tuesdays preceding each and every full moon. The following brethren were named as the first officers: Jonathan Nichols, W. M.; Peleg Rhodes, S. W.; Christopher Rhodes, J. W.; Jonathan Aborn, Treas.; Comfort A. Carpenter, Sec.; Benj. M. Smith, S. D.; Solomon Thornton, J. D. R. W. Ephraim Bowen,



FRANK D. LIVERMORE.

Jr., was requested to draw said petition, and Bro. Jonathan Nichols to present it.

At the following adjourned meeting held on April 26th, at the house of Ephraim Bowen, Jr., it was resolved that Bros. Peleg and Christopher Rhodes be a committee to treat with Col. Job Randall, respecting the purchase of a building of his for a Lodge room, they to take a deed in trust and the Lodge when established to see them remunerated.

The first regular meeting of the Lodge, U. D. was held May 7, 1805. The Dispensation, which was granted May 6th, not being timely received, the Lodge was opened by a verbal authorization with R. W. Ephraim Bowen, Jr., D. G. M., presiding. At this meeting the By-Laws were approved and adopted as the By-Laws for the government of the Lodge.

The youngest Entered Apprentice was Bro. William Rhodes, who was Initiated on the 28th of May, 1805, Passed to the Degree of F. C., June 10, 1805, and Raised and admitted to membership upon the same evening. On September 10, 1805, the Lodge performed its first deed of charity. The vote was as follows: "Voted and Resolved that the Secretary transmit a note to Mrs. Phœbe Thornton, Mrs. Nancy Hunt and Mrs. Harrington, informing, that they can each of them send a child to school at the Pawtuxet Academy, for six months, at the expense of the Lodge."

The Dispensation granted on the 6th of April, 1805, was renewed on the 24th of June, 1805, and in 1806, 1807, and again on the 24th of June, 1808, with R. W. Ephraim Bowen, Jr., appointed as Master, in place of W. Jonathan Nichols. The last renewed Dispensation bore the name of Otis Ammidon, G. Sec. On June 1, 1808, the Lodge attended the funeral of their deceased brother, Jonathan Remington. The record reads, "that after doing funeral service and depositing the sacred Roll, they formed a Procession and in due form attended the interment of our said deceased brother."

On September 20, 1808, Harmony Lodge, No. 9, of Pawtuxet, in the town of Warwick, R. I., was duly constituted by the Grand Lodge of Rhode Island. The officers elected and installed upon that occasion were, Wor. Bro. Peleg Rhodes, Master; Christopher Rhodes, S. W.; Jonathan Aborn, J. W.; Benoni Lockwood, Treas.; William Rhodes, Sec.; Benjamin M.

Smith, S. D.; Solomon Thornton, J. D.; Peleg Remington, Charles Rhodes, Elisha P. Smith, Stewards; William Humphreys, Tyler.

The Charter bears the names of the above mentioned brethren, together with Bros. Simeon Smith, Jr., Christopher Thornton, Comfort A. Carpenter, Elisha P. Smith and others, all Free and Accepted Masons; with Moses Seixas, G. M.; Ephraim Bowen, Jr., D. G. M.; John Carlile, S. G. W.; Sylvester Child, J. G. W., and Otis Ammidon, G. Sec. After the election a procession was formed with 42 brethren in line, which moved to the music of a full and correct Band, over Pawtuxet bridge to the Meeting House, where the ceremonies and services of the day commenced. After prayer and a hymn by the choir, the Rev. Bro. Gano, of Providence, addressed the Fraternity in an eloquent and impressive discourse. The installation and investment was followed by a Masonic charge, by Bro. Thomas Smith Webb, specially appointed by the Grand Master. All the ceremonies were in the ancient form. After services in the church a sumptuous dinner was served to the Craft in Mr. Anthony Aborn's Hall.

From the time of its Constitution until February 27, 1829, Harmony Lodge held its meetings regularly and elected eight brethren respectively, to the office of Master. Bro. Peleg Rhodes served from 1808 to 1814; Elisha P. Smith and Christopher Rhodes from 1814 to 1815; William Rhodes, 1816; Tully Dorrance to 1824; James Harris to 1826; Sion A. Rhodes to 1827, and Remington Arnold from 1827 to 1853—it being 26 years from the time of his first election until his successor was installed. He was, however, regularly elected in 1849, 1850, 1851 and 1852.

This ancient Lodge exacted semi-annual dues from its members from 1805 until Dec. 18, 1810, when the By-Law in relation to dues was repealed.

There is not a word in its ancient records relating to Anti-Masonic matters. They seemed to have left that experience of unpleasantness for others to write about. But he who reads carefully can readily see that the cloud had arisen, for upon the 11th of November, 1826, the old Lodge room buildings and land were sold to Job Manchester, for \$450.00, and Peleg Rhodes and Christopher Rhodes were named as trustees to in-

vest the proceeds of the sale in Pawtuxet Bank Stock. The Lodge sold all right, title and interest held in their incorporated capacity, and then hired the hall from Bro. Manchester for \$20. a year, and held their meetings therein until March 14, 1830. On May 27, 1827, Bro. Samuel T. Remington was Raised, it being the last work until 1849.

On March 14, 1830, an Emergent Communication was held for the purpose of attending the funeral of our late brother, Dr. Comfort Augustin Carpenter, a Charter member of the Lodge, who departed this life March 10, 1830, aged seventy years. Twenty-six brethren were in attendance, six of them Past Masters. From this meeting until December 5, 1834, there were no meetings held of importance; on that date, however, a meeting of the members was held, and it was voted that Bro. Remington Arnold, Jr., be appointed Secretary; it was also voted that Peleg Rhodes and Remington Arnold, Jr., be appointed a committee to settle accounts with the treasurer, and that the duty be performed this night; voted to appoint five trustees to superintend the funds of the Lodge, and that William Rhodes, Remington Arnold, Jr., Christopher Sheldon, Samuel W. Whitman and Peleg Rhodes, constitute such Board of Trustees. On September 11, 1837, a meeting was held in the school-room over the bank. At this meeting it was voted to sell all the furniture except the altar. It may be well to note here a short history of this piece of furniture. It was not sold, but stored in the attic of Bro. Remington Arnold, Jr., and behind it the present treasurer, in his boyhood days, with other companions, used to play at hide and seek. This altar, with the Holy Bible presented to the Lodge by the father of our present Grand Master, Elisha H. Rhodes, the ancient Jewels, presented by Wor. Bro. Tully Dorrance, and the ancient chart and original charter from the East of Grand Lodge, and the Tyler's sword, lately come into possession of the Lodge, are all that remain of its ancient belongings. At a recent meeting of the Lodge a committee was appointed to refurnish and embellish the Lodge room. Again at this time the ancient altar became jeopardized, it being ancient and out of style, but after taking into consideration the fact that at its base every member of this Lodge had sworn his fealty to Masonry, it was given over to the artist to embellish. It was shorn of its sombre color and came forth a



pure and spotless white trimmed with gold, and when the members again beheld it it was accorded the privilege of remaining with us until destroyed by the hand of time.

At the meeting above referred to, William Rhodes, John Carr, S. W. Whitman and Pardon Sheldon, were appointed a committee, to pay out of the interest of the funds, to any member they may think proper, not to exceed \$5.00 at any one time. The next meeting was held February 3, 1840, at which time the Pawtuxet Masonic Library Association was organized, with a President, Vice President, and Board of Directors, all members of Harmony Lodge. The net income of the fund of the Lodge was to be devoted to the use of this organization for ten years, and the families of deceased members had the free use of the library.

On December 15, 1848, at a meeting held in Pawtuxet Union Academy, it was voted to reorganize in the ancient form. Committees were appointed to prepare the necessary apparatus and room for the meeting in due form. A copy of this meeting was ordered sent to the Grand Secretary, and the meeting adjourned to meet in Armory Hall, in January, 1849.

There seems to be no valid reason for the long delay in renewing operations, except the meeting of February 3, 1840, whereby the Lodge tied its fund for ten years, and in this, as in all her obligations, she felt bound to execute them. At the meeting of January 26, 1853, it was voted to purchase the present quarters from the State of Rhode Island. This building was built by the State of Rhode Island during the Dorr War, and was occupied by the Pawtuxet Artillery as an arsenal, from the time of its building until purchased by the Lodge. In this building for the past forty years the Lodge has held its meetings. The Masters from this time have been, John Carr, Henry Butler, William Butler, Sidney B. Smith, Daniel A. Smith, William C. Rhodes, Isborn Sherman, George F. Sheldon, Israel Sheldon, John Flavel Carr, Elisha S. Arnold, Andrew J. Bates, Eleazer Ralph, Henry L. Johnson, Forrest A. Peck, William B. Hart, Samuel T. Remington, James Sutcliffe, Edwin Montgomery, Charles E. Johnson, Elisha H. Rhodes, Walter O. Talcott, Joseph A. Latham, William B. Rhodes, George R. Babbitt, Frank D. Livermore, Hiram E. Smith, Frank E. Whipple and Walter L. Mahoney. Of this score or more of Past Masters,

honorable mention is due them all, for their service rendered to the Lodge, but the writer may be pardoned for selecting a few of the more active of them: Wor. Henry Butler, who served in the early fifties, was of great benefit to the Lodge; Wor. Bro. Elisha S. Arnold has been for the past twenty-five years its treasurer; and now the highest Masonic office in Rhode Island is filled by M. W. Elisha H. Rhodes, who is the first member of this ancient Lodge to attain that honorable position.

The jurisdiction of this ancient Lodge at one time must have covered the entire southwest portion of the State. On April 29, 1806, Harmony Lodge recommended a petition to Grand Lodge for King Solomon Lodge, No. 11, and surrendered a portion of its jurisdiction to it. On November 1, 1808, a like action was performed in relation to Manchester Lodge, No. 12. Again, in later years, it surrendered a portion to Warwick Lodge, No. 16, and on April 21, 1891, the Lodge unanimously recommended a petition signed by ten members of Harmony Lodge, and others residing in and about Auburn, R. I., to Grand Lodge, to form and open a Lodge at Auburn, R. I. With this Lodge Harmony Lodge shared its jurisdiction, and at its consecration presented the new Lodge with a set of great lights. The Roll of Honorary Membership has borne the names of Most Wor. Past Grand Masters, Thomas A. Doyle, Nicholas Van Slyck, Lyman Klapp, R. W. William B. Blanding; and at present there are Most Wor. Past Grand Masters Newton D. Arnold, Stillman White, R. W. George M. Carpenter, and Wor. Linus A. Webster, the latter Wor. Bro. having been selected to become the first Master of Doric Lodge, No. 38, at Auburn, R. I. There are several instances of grandfather, father and son all having taken the degrees in this Lodge, one of which surely needs mention. Remington Arnold, Jr., for twenty-six years its Master, Elisha S., his son, for twenty-five years its treasurer, and Geo. B., the son of Elisha, admitted the past winter.

Harmony Lodge has a complete Record of all its meetings from 1805 until the present time, with a duplicate of the first twenty-five years of its history. Charity and hospitality mark the pages of this history from beginning to end, and the Lodge fame for entertaining and good fellowship, is proverbial throughout the jurisdiction of Rhode Island. The Lodge has been fortunate in its membership. It has been composed of the best in

the village, and the strength of the Lodge has been in the loyalty of its members; located as it is, in one of the most beautiful suburbs of Providence, and with the ancient village taking on new life, the future of the old Lodge seems to be assured. Already the increased membership is beginning to demand more commodious quarters, and at no distant day the old Lodge building will have become outgrown, and a larger and better appointed building will be required for its use, which we trust will be an honor to the Fraternity, a joy to the Lodge, and a pride to the ancient village, as has been the Lodge for now nearly 90 years gone by.

The number of members reported to Grand Lodge in 1891 was 98. The following named brethren were officers in that year:

FRANK D. LIVERMORE . . . . .W. M.	WALTER L. MAHONEY . . . . .J. D.
HIRAM E. SMITH . . . . .S. W.	ROBERT E. BUDLONG . . . . .S. S.
FRANK E. WHIPPLE . . . . .J. W.	FRANK W. NEWELL . . . . .J. S.
W. . Elisha S. ARNOLD . . . . .Treas.	W. . GEORGE R. BABBITT . . . . .Mar.
W. . FORREST A. PECK . . . . .Sec'y.	W. . JOSEPH A. LATHAM . . . . .Sent.
JOHN C. GARDINER . . . . .Chap.	GEORGE W. LEWIS . . . . .M. D.
LINUS A. WEBSTER . . . . .S. D.	W. . SAMUEL T. REMINGTON Tyler.





W. HOWARD WALKER.

# UNION LODGE, NO. 10, PAWTUCKET.



W. B. J. W. FREEMAN, the compiler of the history of this Lodge, which appears in a somewhat condensed form on the following pages, says: "The History of a Masonic Lodge which has existed for eighty-three years, cannot be put into words; it is seen in the lives of its members and their achievements. The most and the best that can be done is to sketch the more important events of its life, and recall, so far as possible,

some notable facts connected with its formation and growth."

It appears by the Records that, on the evening of March 7, 1808, nine Master Masons and one Entered Apprentice, residents of Pawtucket, met at the house of Ebenezer Tyler, one of their number. They had felt the need of a local Lodge, and were proposing to take preliminary steps for the establishment of such an organization in Pawtucket. The names of these brethren were: Ebenezer Tyler, James Mason, Benjamin Hall, David Wilkinson, Nathaniel Lyon, Samuel Thayer, Caleb Haskell, Seth Thomson, James Walton and Job Wheaton. The brethren thus assembled decided to petition the Grand Lodge of Rhode Island for a Dispensation, to authorize them to organize under the name of Union Lodge.

The Dispensation was duly granted April 15, 1808, in accordance with the wishes of the petitioners. It named for the first officers, Ebenezer Tyler, Wor. Master; James Mason, S. W.; Benjamin Hall, J. W. The first meetings of the Lodge were held at the residence of Ebenezer Tyler. Steps were taken to obtain the use of the school-house, the only one in the village of Pawtucket at that time, for the use of the Lodge. This was the "Red School-house," which stood where the City Hall is now located, on High street. At a meeting held May 2, 1808,

the list of officers was completed as follows : David Nickerson, Treas.; Natnaniel Lyon, Sec'y.; Samuel Thayer, S. D.; Caleb Haskell, J. D.; Seth Thomson, S. S.; James Walton, J. S. and Tyler. At this meeting a favorable report was made in regard to the desired use of the school-house. A committee was appointed to procure Jewels and the necessary furniture for the Lodge. On Monday evening, May 9, the brethren met in the new Lodge-room. At this meeting Dr. Niles Manchester and Capt. Eli Messinger, were proposed for the First Degree. At a meeting one week later, Bro. Job Wheaton was proposed for the Second Degree. As he had taken part in all the previous meetings, it is probable that he had received the Entered Apprentice Degree in some other Lodge, and had been permitted to participate in the formation of the new Lodge, because in those days all business was transacted when the Lodge was open in the First Degree. Bro. Wheaton was Passed as a Fellow Craft at the next meeting. Thus the first work done by Union Lodge was on the Second Degree. On the 19th of the following month, June, Bro. Wheaton received the Third Degree, Dr. Manchester the Second and Third, and both were admitted members. Bro. Manchester was immediately chosen Secretary. Wor. Bro. Tyler and Bro. Wilkinson were appointed to attend the Grand Lodge at its next meeting, on the 24th of June, at Warren, and ask for a continuance of the Dispensation for one year from that date. The Record of the Grand Lodge for that date shows the following action taken: "Resolved: That the Dispensation granted for holding a Lodge at North Providence, by the name of Union Lodge, be continued for one year from the present date; and the officers originally appointed be continued for the same term."

The new Lodge enjoyed an era of great prosperity; its meetings were well attended, and a goodly number of candidates applied for admission. On September 26, 1808, it was voted to build a hall; and a committee was appointed to consider its size, location, etc. The committee reported in favor of building a hall two stories in height, forty feet long, and twenty feet wide; the second story to be arched, and furnished for a Masonic Hall; the report was approved, and the committee was appointed to purchase a lot of land, and order lumber, and another committee, to raise the necessary funds. The brethren



of those days seem to have had a full measure of enterprise and determination, and they did not waste much time in talk. The lot selected is described as located "a little below Pawtucket landing, on the east side of Neck road, on the southwest corner of Jabez Jenks's land." The lot was eighty feet on the road, sixty feet deep, and cost \$200. It was near the Pawtucket river, where the present Division street bridge crosses. Work on the new building was at once begun, and vigorously pushed forward to the completing of the edifice. Its dedication was arranged to take place June 26, 1809, at which time, also, it was expected that the newly formed Lodge would receive its Charter from the Grand Lodge. In accordance with arrangements made, the Grand Lodge met at Pawtucket on the date named, "to celebrate the anniversary of the Festival of St. John the Baptist, to consecrate and dedicate the new hall, and to install the officers of Union Lodge at that place." Moses Seixas was present as Grand Master, and nearly all the Grand Officers were in attendance. The Grand Lodge met at the house of Bro. Ebenezer Tyler. Union Lodge, with many visiting brethren, assembled in its new hall to which the Grand Lodge proceeded. A procession was then formed which included a number of the Reverend clergy, and marched to the Meeting House. Here a "well adapted discourse" was delivered by Rev. Bro. Watson, Grand Chaplain, which was succeeded by the consecration of the new Lodge, and the installation of its officers. Afterward the new hall was dedicated in ancient form. At a later hour of the day, a banquet provided for the occasion was partaken of. The Grand Lodge at its meeting on this date, took the following action:

*"Resolved,* That as a testimony of the approbation of this Grand Lodge in the praiseworthy conduct of our brethren at Pawtucket, in erecting and completing, at a great expense, their new and elegant Lodge, the Grand Secretary be hereby authorized to remit to our Pawtucket brethren, the sum of \$40.00, that being the amount of the fees received from them for initiations, the past year."

At the next meeting of Union Lodge, a vote of thanks to the ladies and gentlemen who furnished the music, and the ladies who decorated the hall of the Grand Lodge, was adopted. In the Record for this meeting also is found the first mention of "clubs" in these words: "Collected ten clubs at ninepence."

This refers to the custom of limiting refreshments, when furnished, to those who had clubbed together to pay for them. Certainly the refreshments, provided at a cost of  $12\frac{1}{2}$  cents per man, could not have been extravagant.

In building the hall a considerable debt had been incurred, which was provided for by giving to the creditors a deed of the south-easterly part of the lot, 34 x 60 ft., and a perpetual lease of the lower story of the building, upon the condition that the same should be used only for a schoolroom, unless by consent of the Lodge; and that the Lodge should have full control of the room whenever it met.

The first record of the death of any of the members, is under date of October 23, 1812, when Bro. Samuel B. Heath was buried with Masonic honors. On this occasion, as at all Masonic funerals for a number of years, a band of music was provided.

On June 24, 1816, Union Lodge acted as escort to the Grand Lodge of Rhode Island, at the placing of the corner-stone of St. Paul's Church, in Pawtucket. The stone was laid by Grand Master William Wilkinson. After the laying of the stone, the procession repaired to the church, where an excellent discourse was delivered by Rev. Barnabas Bates, Grand Chaplain. Rev. David Benedict assisted in the service. The procession again formed and marched to "Walker's Hall," where an excellent entertainment was provided. On September 22, 1817, the Lodge granted permission to Pawtucket Mark Master's Lodge, to hold its meetings in Union Hall, at a yearly rental of \$100, which was subsequently reduced to \$50. For many years after the formation of the Lodge the names of candidates were proposed and seconded in open Lodge; two and sometimes three Degrees were worked at each Communication. The meeting on January 17, 1821, is memorable from the fact that on that date petitions were received from three candidates, one of them being James Hutchison, afterwards Grand Master of Masons in the jurisdiction. This venerable brother will be remembered by many of the present members of Union Lodge, as well as by brethren in other parts of the jurisdiction. In 1823, the estate owned by the Lodge was sold, and a new hall in the Union Block, where the post-office building now stands, was leased by the Lodge. This hall having been properly furnished, was dedicated by the Grand Lodge, June 24, 1823. On that occasion a procession of

the brethren marched to St. Paul's Church where prayers were read by the Rector, Rev. Bro. George Taft, and an oration, replete with Masonic information and moral truth, was delivered by Bro. N. Boss, of Newport. A dinner at Major Nelson's hotel, followed. On June 18, 1826, the Master proposed to the Lodge that the secretary have some compensation for his services. The Lodge declined to act upon the matter, and the secretary refused to serve any longer. At the next meeting it was voted to pay him \$10 per year, and a committee was appointed to see him and persuade him to resume his duties. The committee was successful in its mission.

The first Master of the Lodge, Ebenezer Tyler, who had been active and influential in forming and maintaining the organization, died October 15, 1827, and was buried with Masonic honors. On October 7, 1829, a design for a Lodge Seal was presented and adopted. This design is still in use. The design was a five-pointed star, with two right hands clasped in the centre, and with the words "Union Lodge, No. 10, Pawtucket, R. I.," around the edge.

Up to this time Union Lodge had pursued the even tenor of its way, strong in the zeal and devotion of its members, and respected by the community in which it had flourished. The Anti-Masonic excitement, already violent in some places, had gained foothold in the State, and in Pawtucket were heard the low mutterings of the growing storm. The Grand Lodge of Rhode Island had issued a circular in defence of its principles, and was desirous of ascertaining if its subordinates would aid it in the struggle that seemed close at hand. On the evening of July 20, 1831, a committee of Grand Lodge visited Union Lodge, and set forth the situation, whereupon it was unanimously voted:

"First, That we cordially approve of the address of the Grand Lodge as published, and of the steps recently taken by them in the defence of Masonry.

Second, That we pledge to the Grand Lodge and to each other, our firm and undivided support in the present struggle, so far as our policy will permit, and our obligations justify."

Such was the spirit in which Union Lodge met the storm—not arrogantly, nor over-confidently—with no denunciation, and no complaint; but with a deliberate firmness and manly resistance to bigotry and ignorance, that even now, sixty years after,

make the hearts of its members beat high with Fraternal pride. The meetings were kept up during the time of the most intense opposition, but were held with the utmost secrecy. The Civil Charter of the Lodge was annulled by the General Assembly in 1834, and all the Lodge property was held by Trustees until 1866, when a new charter was granted.

Among those most conspicuous by a loyal support of the Fraternity in the time of such opposition, was Rev. Bro. George Taft, Rector of St. Paul's Church, Pawtucket, of whom a memorial sketch appears on other pages of this volume. This good man was in spirit a lineal descendant from that Grand Master of tradition whose integrity and virtue have stirred the heart of every true Craftsman. Bro. Taft, as has been stated elsewhere, when the Anti-Masonic furor was at its height, calmly marched through the streets of Pawtucket, in Masonic clothing, to attend the funeral of a brother, doing this mid the jeers and hisses of the populace. It may be observed that a great change of feeling had come about before the death of Bro. Taft, for on the occasion of his funeral, business was suspended ; the bells of all the churches tolled his requiem ; the Bishop and clergy of the diocese, and Lodge, Commandery and Grand Lodge, followed his form to its last resting place, and gave him the highest honors that Freemasonry could bestow. His equal in courage and devotion, was the Rev. David Benedict, Pastor of the First Baptist Church, who showed his opinion of the institution by joining the Lodge in the very midst of the outcry against it, and who proved his allegiance by indignantly rejecting suggestions of timid friends, that he should give up the Lodge for the sake of the church. He stood steadfastly to Freemasonry through evil as well as good report. William Field and James Hutchison, both of them afterwards Grand Masters in this jurisdiction, proved equally faithful to every trust. Union Lodge holds in honor the names of these and other brethren who kept true to the right in the days that tried Masons' souls.

It was with some difficulty that the meetings of the Lodge were maintained during the time to which reference is here made. Matters were in a very unsettled condition. There were no candidates applying, and it is no cause for surprise that there was a considerable amount of weakness and discouragement. The faithful members of the Lodge were obliged to find

another place for meeting. The annual meeting, held June 21, 1837, took place in the North room of the second story of the Dorrance Building, which, with the garret, had been hired for one year by the Lodge, at a rental of \$25.00 per year. This building stands on North Main street, and is now occupied by E. P. Carpenter & Co. It was then but two stories in height. Here, May 2, 1838, a candidate was initiated, the first in nearly five years. So far as known, Union Lodge was the last Lodge in the State to give up work and the first to resume. The Lodge-room was unsatisfactory, and it was decided to move again; and on Sunday, October 20, 1839, the Lodge met in the hall of the Academy Building, which had been hired and suitably furnished for the use of the Lodge and Chapter. This meeting, more than thirty years from the time the Lodge first met in that room, was for the purpose of paying the last tribute of respect to a deceased brother.

Among the memorable occasions in which Union Lodge has participated, mention may be made of the observance of St. John's Day, June 20, 1840, which was celebrated in an interesting manner. Many visitors were present, among them a number of brethren from Boston, as well as from all parts of Rhode Island, notwithstanding the spreading abroad of some unpleasant reports regarding the observances of that day. The occasion was one of much satisfaction. On the 28th of January, 1841, the Lodge voted, in conjunction with Pawtucket Chapter, to provide a library for the use of the members and their families, and appropriated the sum of \$400.00 for its establishment. The books and book-cases were procured during the year, suitable regulations adopted, and a librarian appointed. This library is thought to have been the first in Pawtucket aside from those of private persons. What became of the books is not certainly known, but it is said they were given, some years later, to form the nucleus of a public library. The book-cases still stand in the ante-room of the present Lodge-room.

The Records of the Lodge under date of May 17, 1844, show the passage of the following resolutions:

“Inasmuch as Masonry is at this time fast arising from the oppression under which she has for years been laboring, and is now shining in her wonted splendor, and whereas the world can judge of her merits only from the outward deportment of her members, therefore Resolved: That the first three officers of



the Lodge, for the time being, shall be a standing committee to examine into the Masonic abilities and moral character of all resident strangers in this village who are Masons, previous to their application to the door of the Lodge ; and no such person shall be entitled to an examination at the door of the Lodge unless recommended by said committee, in order that no brother may be identified with us whose moral character would bring a stigma on the Institution."

On December 22, 1842, the Lodge again changed its quarters, and returned to the hall in Union Block, which it leased, in connection with the Chapter, for three years, at \$60 per year.

Efforts to renew the lease on its termination, failed ; no other satisfactory hall could be found ; so on May 14, 1845, a committee was chosen from the Lodge and Chapter to purchase a lot of land, and to make arrangements for the erection of a building suitable for Masonic and other uses. This committee reported in October, 1845, that it had bought a lot, and had secured sufficient pledges to take stock to warrant building at once. The Lodge voted to build ; specifications were drawn up, and contracts made ; and on December 4, 1845, the cornerstone of the present Temple was laid in due and ancient form, by R. : W. : Alvin Jenks, Acting Grand Master. Rev. Bro. George Taft delivered the oration on this occasion. On the face of the plate deposited beneath the stone, was the inscription : "Masonic Temple. Erected by Union Lodge, No. 10, and Pawtucket Royal Arch Chapter, No. 4, A. D. 1845 ; A. L. 5845. Hiram Wilmarth, Master : Nathaniel A. Cotton, High Priest." On the reverse side of the plate were the words : "This Corner Stone was laid in ample form by the Grand Lodge of Rhode Island, December 4, A. L. 5845," with the names of the officers of the Grand Lodge. The officers of Union Lodge were publicly installed on the evening of that date, after which the brethren, with ladies and invited guests, partook of a banquet at the Pawtucket Hotel.

The new Temple was dedicated September 28, 1846. It was a joyful day for the members of the Lodge and Chapter, who had been so long without a permanent abiding place. The building had been thrown open for the inspection of the public on the Saturday previous to this dedication. Large numbers of Masons were present from Providence, Newport, Bristol, Warren, and other places in the State, and from Boston, Mass. There were over 200 Masons in the procession, headed by the

Providence Brass Band. The brethren marched through the principal streets to St. Paul's Church, where a discourse in defence and explanation of the principles of Freemasonry, was delivered by Rev. Bro. George M. Randall, of Boston, afterwards Grand Master of Masons in Massachusetts. Thus, after many changes, Union Lodge found a home which it has since occupied.

There is no need to enter into details regarding the history of the Lodge during the forty-five years which have since passed. Through them all the Lodge has gone steadily forward. Three new Lodges have gone out from it, and begun separate existences. Jenks, No. 24, Barney Merry, No. 29, and Unity, No. 34, worthy children of such a mother, are flourishing bodies, which, by their growth and practice of Masonic principles, reflect honor upon the old Lodge from which their life was derived.

The Masonic Temple now in use, and which for many years so well answered the purpose, has long since been outgrown. At various times in recent years, plans for a new Temple have been discussed, but so far without action.

The extraordinary rise in land values on the principal streets, in the last ten years, has thus far prevented the taking of decisive steps to acquire land and erect a suitable building, as the brethren have deemed it better to maintain their present building free from debt than to assume a heavy burden for more modern apartments. Of late, however, new interest in the plan seems to have been awakened, and it is hoped, with some assurance of success, that the Fraternity in Pawtucket may before long have more commodious and convenient quarters.

Since its institution, Union Lodge has borne on its rolls the names of 725 Masons. Its membership, as returned by the Grand Secretary, in Centennial year, 1891, was 251. It has furnished six Grand Masters of Masons in Rhode Island, namely: Barney Merry; Alvin Jenks; William Field; James Hutchison; Lloyd Morton; and Edward L. Freeman; whose united terms of service amount to eighteen years, over one-sixth of the time the Grand Lodge of the jurisdiction has existed. Union Lodge at all periods of its history, has had members prominent and influential in the civil and business life of Pawtucket and vicinity. The past of the Lodge may be regarded with great satisfaction by its members and friends. It can but be hoped that the future



will be as profitable to the community in which the Lodge exists, and as glorious to itself ; and it will be if the tenets of Freemasonry, studied in the light of the lives that have gone before, are practiced by its members.

It may be mentioned as a fitting close to this historical sketch, that much help in its preparation has been derived from an historical paper prepared by Past Grand Master Edward L. Freeman, and read by him at the 75th Anniversary of the Lodge, April 18, 1883. The work of the committee, Bros. Charles R. Bucklin, Joseph W. Freeman and David J. White, would have been more arduous and less satisfactory, had it not been for the service rendered by Past Grand Master Freeman on that occasion, as much of the information relating to the early days, was gathered by him in conversations with aged Brethren who have since passed away.

The officers of Union Lodge in Centennial year, 1891, were as follows :

W. HOWARD WALKER.....W. M.	JOHN W. LITTLE.....J. D.
SILAS B. HAVENS.....S. W.	JOHN F. CLARK..S. S.
GEORGE D. CARPENTER.....J. W.	J. MILTON PAYNE.....J. S.
JAMES NISBET.....Treas.	CHARLES RITTMAN.....Mar.
CHARLES R. BUCKLIN.....Sec'y.	CALEB A. ORR.....Sent.
R. W. E. P. LOWDEN.....Chap.	ALBERT C. WHITE.....M. D.
JOSEPH W. FREEMAN.....S. D.	EDWARD CARD.....Tyler.



ISAAC H. WADLEIGH.

KING SOLOMON'S LODGE, NO. 11, EAST GREENWICH.



THE Records of the Grand Lodge show the following action taken by that body, June 24, 1806: A petition for a Dispensation for a Masonic Lodge at East Greenwich, signed by Peter Turner, and others, was brought forward, no opposition being made to it, and a vote was passed that a Dispensation be granted as desired, for the term of one year. This Dispensation was renewed annually until 1810, when a Charter was granted to the petitioners.

The Lodge at that time had a membership of eighteen persons, included in which were Thomas Tillinghast, Jr., James Miller, Benjamin Bateman, Wanton Casey, and others. The brethren whose names here appear, were appointed by the Lodge, June 12, 1810, to represent the Lodge in the Most Wor. Grand Lodge of the State, and to apply for a Charter, and to ask the Grand Lodge to ratify the choice of officers for the ensuing year. The first three officers for that year were: Thomas Tillinghast, Jr., Master; James Miller, S. W.; and Benjamin Bateman, J. W.

The Charter was duly granted as desired, and a Special Communication of the Grand Lodge was held in East Greenwich, at the Academy, October 4, 1810, for the constituting of the same. There were present on that occasion, representing the Grand Lodge: Ephraim Bowen, Jr., Grand Master; John Carlile, Deputy Grand Master, *pro tem.*; Amos M. Atwell, Senior Grand Warden, *pro tem.*; Christopher Rhodes, Junior Grand Warden; John Holroyd, Grand Secretary; William Wilkinson, Grand Treasurer; Rev. Alexander V. Griswold, Grand Chaplain, with others of the Grand Officers. There were also in attendance at that time, representatives from six of the Lodges

in Rhode Island, also visitors from Connecticut and elsewhere. The Lodge was duly constituted, and its officers installed in ample form. The Record of the Grand Lodge describing the occasion, is in these words, in part: "The Grand Lodge formed and proceeded to the hall of the new Lodge, and after performing the duties required by the Masonic Constitution, a grand procession was formed, and accompanied by music, moved to the Meeting House, where an excellent discourse, replete with Masonic and inspiring sentiments, couched in elegant and classic language, was delivered by the Wor. and Rev. Grand Chaplain." After the formal exercises, the officers and members partook of an excellent entertainment in Arnold's Hall. The Record concludes with the statement that the day was spent in a most agreeable manner.

The Lodge, designated King Solomon's Lodge, No. 11, grew in numbers, and in 1827, 53 members had been added.

From 1827 no meetings of the Lodge were held for a long term of years; the adverse influences prevailing throughout the country, operated to the closing of the Lodge. It was not until 1849 that the Grand Lodge of Rhode Island, agreeable to the desires of brethren interested, appointed a committee to revive delinquent Lodges, or obtain their charters and jewels, which had been forfeited by their delinquencies. King Solomon's Lodge, with four other bodies, peaceably surrendered its Charter.

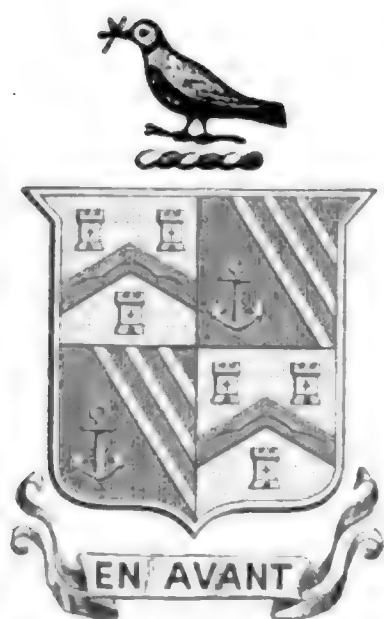
At a meeting of the Grand Lodge, held in Providence, Dec. 27, 1852, a petition was presented, signed by J. J. Tillinghast, Lucius M. Wheeler, D. Pinnegar, J. Spencer, John M. Spencer, Richard Spencer, Nathan M. Spencer, Howland Green, and T. M. Howland, seven of the nine applicants being Past Masters, and all former members of the late King Solomon's Lodge in East Greenwich, praying that their Charter might be returned to them, and the Lodge restored to all her former rights and privileges. In accordance with this petition the jewels and other property of the Lodge, then in the archives of the Grand Lodge, were returned to the petitioners, and Bro. Joseph J. Tillinghast was designated to be the first Master of the revived Lodge; Bro. D. Pinnegar the first S. W.; and Bro. L. M. Wheeler the first J. W., to hold their several offices as aforesaid, until the meeting of the Lodge for the choice of officers. The Lodge added somewhat to its membership from this time forward

every year. It pursued a very liberal course toward applicants for the Degrees in a financial way. Although the fee for the three Degrees was but \$24.00, yet the Lodge accepted the personal notes of nearly every new applicant in part payment; but experience soon taught the brethren that money must be had to pay the expenses of the Lodge; and, pending the payment of the notes, a tax upon each member of \$3.75 per annum, was levied for a period of three years. This was very unpopular, and in 1859 a vote was passed, remitting all unpaid taxes, and repealing the vote ordering the same. The Lodge was lacking in the desired prosperity, financially, until 1863, when a suitable hall was leased and furnished very neatly, providing at that time accommodations which were thought to meet every requisite for the working of the Degrees by the Lodge. In 1866, the Lodge passed through a somewhat trying experience, by reason of being obliged to indefinitely suspend two members, before any additions could be made to its membership. When this brief adverse period had been passed, better conditions appeared, and these have prevailed from that time to the present. The members have stood together in peace and harmony, and supported measures which were deemed wise and prudent, and for the general advancement of the interests of Freemasonry.

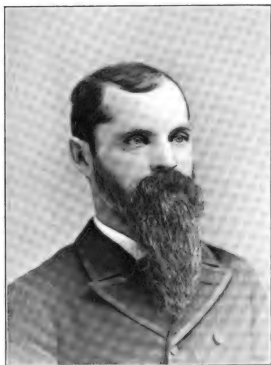
From the organization of King Solomon's Lodge to the date when this record closes, there have been 210 names included in the roll of membership. The membership of the Lodge reported in 1891 was 93. The officers of that year were the following:

ISAAC H. WADLEIGH... ..W. M.	OSCAR E. AYLESWORTH .... J. D.
WILLIAM U. FARRINGTON....S. W.	GEORGE H. HARSON..... S. S.
LEVI N. FITTS.....J. W.	ABIJAH L. BROWN..... J. S.
W. C. JOHN C. NICHOLS.....Treas.	W. C. THOMAS W. BICKNELL.. Mar.
EMERSON A. GOULD. ....Sec'y.	DANIEL BURDICK. .... Sent.
SAMUEL F. CROMPTON.....Chap.	SAMUEL F. CROMPTON. .... M. D.
FRANK C. CUNDALL.....S. D.	AUGUSTUS HALL..... Tyler.

## MANCHESTER LODGE, No. 12, ANTHONY.



THE first action relating to the establishment of this Lodge, as shown by the Records of the Grand Lodge, was taken November 28, 1808. At a meeting of the Grand Lodge held on that date, a petition was received from a number of Master Masons, residing in the town of Coventry, asking for a Dispensation to authorize them to form and open a Lodge of Free and Accepted Masons in said town. It is stated in the Records of Grand Lodge that such petition was accompanied by two certificates, signed by the respective secretaries of St. John's Lodge, Providence, and Harmony Lodge, Pawtuxet, signifying that these bodies had approved the petition. The Grand Master was authorized to give a letter of Dispensation, in accordance with the prayer of the petitioners. At the session of Grand Lodge, held June 26, 1809, the Dispensation which had been granted for holding a Lodge at Coventry by the name of Manchester Lodge, was extended for one year, and Richard Anthony, Joseph Rice, and William Anthony were continued as the first three officers for the same time. Sylvester Knight was Secretary at that time, Elisha Whitman, Treasurer, and Reuben Whitman, Tyler. At the annual session of Grand Lodge, held June 25, 1810, the Dispensation of Manchester Lodge, No. 12, Coventry, was continued for another year. A Charter was authorized, however, and being duly issued, the Lodge was constituted October 3, 1810. The Charter bears date of October 4, 1810, the following named brethren being members: Richard Anthony, Joseph Rice, William Anthony, Benjamin Clarke, John McGregor, Stephen G. Williams, John White, and William Hall.



JOHN WINSOR, M. D.



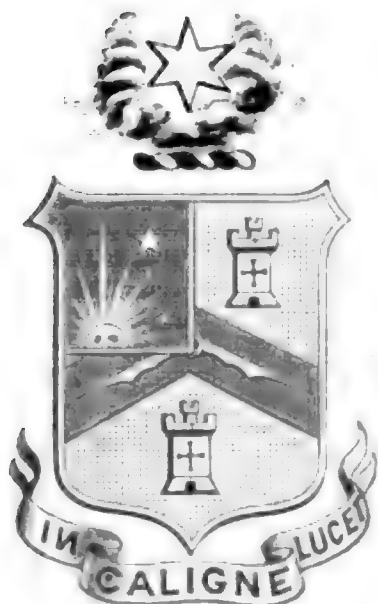
The services of constituting the new Lodge were conducted by Ephraim Bowen, Jr., acting as Grand Master. The Rev. Bro. Curtis delivered an address in the Meeting House of the place. The officers of the Lodge at that date were the following: Richard Anthony, Master; Joseph Rice, Senior Warden; William Anthony, Junior Warden; Elisha Whitman, Treasurer; Sylvester Knight, Secretary; John Greene, Senior Deacon; Resolved Slack, Junior Deacon; Preserved Fish, Tyler.

Manchester Lodge has never imposed any dues upon its members, and still the finances of the Lodge have been kept in a very satisfactory condition. In the years 1828 to 1851 no work was done, but the regular communications were held, and the Lodge maintained its identity. The roll of Masters of the Lodge is as follows: Richard Anthony, 1808-10; Sylvester Knight, 1811; Richard Anthony, 1812; John Greene, 1813-14; William Anthony, 1815; John Baldwin, 1816; Sylvester Knight, 1817-23; Hollis K. Jenks, 1824-27; Oliver Johnson, 1828-30; Charles E. Dunham, 1831-32; Whipple A. Arnold, 1833-34; John Allen, 1835-44; Caleb Kilton, 1845-47; William B. Merrill, 1848-52; Whipple A. Arnold, 1853-58; Thos. Siddell, 1859; Moses Fifield, 1860-63; Dwight R. Adams, 1864-65; Albert C. Dedrick, 1866-67; Andrew Potter, 1868-70; Albert D. Remington, 1871; Harvey S. Bartlett, 1872-74; George L. Card, 1875; Dexter B. Potter, 1876-77; Elihu R. Shippee, 1878; Henry D. Heydon, 1879-80; Elihu R. Shippee, 1881; John M. Knight, 1882-83; Eugene F. Warner, 1884-85; George H. Bradley, 1886; Byron A. Northup, 1887-88; John Winsor, 1889-90.

During the 82 years of the existence of the Lodge, but 28 have occupied the Master's chair. The roll of membership aggregates 320 names. The active membership, as reported in 1891, was 113. Manchester Lodge is the mother of Hamilton Lodge, No. 15; Warwick Lodge, No. 16; and of Ionic Lodge, No. 28. The officers of Manchester Lodge in the year 1891, were the following:

JOHN WINSOR.....	W. M.	MOSES FIFIELD, JR.....	J. D.
ARTHUR J. MATTESON.....	S. W.	DWIGHT R. ADAMS, JR.....	S. S.
FRANK W. CONGDON.....	J. W.	EVERETT A. ROUND.....	J. S.
W. HENRY D. HEYDON.....	Treas.	W. BYRON A. NORTHUP.....	Mar.
R. W. D. R. ADAMS.....	Sec'y.	JOHN A. MACRAE.....	Sent.
ABIEL S. WINSLOW.....	Chap.	W. EUGENE F. WARNER.....	M. D.
WILLIAM D. STUBBS.....	S. D.	GEORGE L. CLAPP.....	Tyler.

## MORNING STAR LODGE, No. 13, WOONSOCKET.



THE original location of Morning Star Lodge was at Cumberland Hill. The Records of the Grand Lodge of Rhode Island show that at a meeting of that body, held in Providence, January 22, 1810, a petition was presented from a number of Master Masons in Cumberland, asking for a letter of Dispensation, to authorize them to form and open a Masonic Lodge in said town. The petition was accompanied by two certificates, signed by the respective secretaries of

Mt. Moriah Lodge in Smithfield, and Union Lodge in Pawtucket, signifying that the said Lodges had voted to approve the petition. The Grand Lodge voted that the Grand Master be authorized and requested to grant a letter of Dispensation, in accordance with the petition thus received and certified.

The Dispensation was duly issued on January 23, 1810. The first communication of the Lodge, January 24, 1810, was held in the old Cumberland Academy, with Bro. David Sayles as Wor. Master; Bro. Jabez Ansbury, S. W.; and Bro. Caleb Haskell, J. W. Bro. David Sayles continued to be Wor. Master for four years. The communications were held in the Academy until the Lodge erected a building for Lodge purposes, at Cumberland Hill, occupied for the first time, September 11, 1810. In the building of this structure the brethren of the Lodge contributed lumber and other materials; also labor and money. The first candidates initiated by the newly authorized Lodge, were: Pardon Sayles, Chad Mason, George Mason, and Amasa Whipple. A Charter was duly issued by the Grand Lodge; this document bears date September 25, 1811. On that date the Lodge was Consecrated, Dedicated, and Constituted. The services were held under the direction of Most Wor. Bro. Syl-



RALPH W. COOKE.

vester Child, Grand Master. Public services were held in the Baptist Meeting House on Cumberland Hill, and an oration was delivered by Bro. John Holroyd. An act of incorporation was granted by the General Assembly, at its February session, in 1812.

The Lodge maintained a prosperous course for some 20 years, when, from a variety of causes, it lapsed into a dormant state. Meetings were held very seldom from 1833 to 1848. On December 12, of the last named year, the Lodge was reorganized, and elected officers, Bro. Ariel Ballou, Jr., being Master. By this time the Anti-Masonic excitement had largely ceased to manifest itself; some obnoxious laws intended to apply against Freemasonry had been repealed; there was, therefore, a good hope of reviving the Lodge in Cumberland. During the year 1844, and for several years next succeeding, committees of the Grand Lodge visited officers and members of Morning Star Lodge, at different times, with the purpose of reviving the organization, or securing the property and the papers of the Lodge for the governing body; but not until the year 1848 did matters brighten and assume the form of reconstruction. At the date last named, principally by the efforts of Bro. Ariel Ballou, afterwards Grand Master of Masons in Rhode Island, the Lodge was revived, and removed to Woonsocket. The forfeited charter was restored by the Grand Lodge, December 27, 1848, and the officers were installed January 13, 1849.

Since 1848 the Lodge has been established in Woonsocket, occupying halls with the Odd Fellows until 1856, when the halls in Pond's Block were leased for two years. In 1858 the hall in the Patriot Building was leased for ten years. In 1865 the halls in Cook's Block were leased and furnished for ten years, and are still occupied by the Lodge. Its career during the last quarter of a century has been one of advance and enlargement; the meetings have been well attended, officers have been elected with great unanimity, and their labors have been performed with marked dignity and harmony. The Lodge has not only made progress in numbers and financial resources, but has come to have increasing influence in the community where it is established. It is now generally regarded as a strong organization in the community, favorable to morals, benevolence, and good citizenship; and the indications at the time of this writing are

that it is entering upon a still broader course of prosperity than was ever before enjoyed.

The Lodge has responded frequently to the calls of the Grand Lodge to appear at important public services. It has at these times of appearing in public, and on other occasions, such as the burial of departed members, made testimony of its conformity to instructions received and of its good understanding of the requirements imposed by the ritual of Freemasonry. Its membership from the early period to the present time, has included men of intelligence, character, and devotedness to the principles and interests of Freemasonry. It has been extensively useful notwithstanding the periods of adversity through which it has passed, and the opposition sometimes encountered.

The material portions of the foregoing sketch were kindly furnished by Wor. Bro. Ralph W. Cooke.

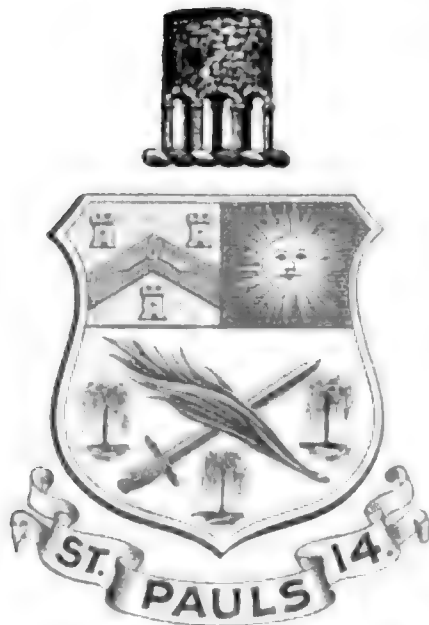
Its membership, as reported in 1891, was 238. The officers of the Lodge for that year were the following :

RALPH W. COOKE.....W. M.	FRANK H. MILLS.....J. D.
FRED W. ARNOLD.....S. W.	FRED L. CHILSON.....S. S.
WALTER I. BALLOU.....J. W.	CHARLES F. RICHARDSON....J. S.
CHARLES E. BALLOU.... .Treas.	W. A. ALEXANDER GILBERT...Mar.
JOHN NORTH. ....Sec'y.	JAMES F. EVANS.....Sent.
THOMAS E. WHITFORD.....Chap.	STEPHEN E. BUZZELL.....M. D.
BYRON I. COOKE.....S. D.	JOHN HACKET.....Tyler.



GEORGE E. VERNON.

# ST. PAUL'S LODGE, No. 14, NEWPORT.



THE expediency of forming a new Masonic Lodge in Newport was somewhat discussed during the latter part of the year 1815. Such a movement was advocated by a number of zealous Craftsmen who took counsel together as to the proper order of procedure. The record shows that preliminary meetings were held on January 1st and 2d, 1816, as follows:

“Newport, January 1st, A. L. 5816, A. D. 1816. A number of members of St. John's Lodge, No. 1, having expressed a desire to form a new

Lodge in this Town, agreed to assemble and endeavor to obtain a Charter or Dispensation for this purpose. Therefore, on the evening of January 2d, 5816, they assembled at the house of Brother Jeremiah Bliss for the purpose of devising the best possible means of promoting the interests of Masonry.”

At this meeting it was decided to ask the M.: W.: Grand Master for a dispensation to form a new Lodge to be called St. Paul's Lodge, No. 14, Newport. The names of the petitioners, many of whom were closely identified with the business and social interests of Newport, were as follows: John A. Shaw, Henry Shaw, William Stevens, Daniel Waite, Elisha Chase, Isaac C. Peckham, John B. Lyon, James Stevens, Jeremiah Bliss, Robert Dennis, Henry Y. Cranston, John W. Stevens, Theophilus Topham, Job E. Townsend, Henry Moore, James Townsend, Levi Tower, Stephen Cahoone, Henry Sherburne, John G. Whitehorn, James Barker, John T. Tilley, John Brown, Caleb Tripp, Benjamin Watson, James Mumford, Joseph T. Tripp, Samuel Allen, William Dennis, Richard Merrill, Charles Devens, B. B. Mumford, Charles Gordon, William C. Gardner, not a member of St. John's Lodge.

In answer to the petitioners, the following dispensation was granted:



*" To all whom it may concern :*

WHEREAS, I, John L. Boss, Deputy Grand Master of the Grand Lodge of the State of Rhode Island, reposing full confidence in the integrity and well known attachment of Brothers John A. Shaw, Henry Shaw, Jeremiah Bliss, James Stevens, Henry Moore, William Stevens, John T. Tilley, Daniel Waite, and Theophilus Topham, to the sublime principles of the Ancient Craft, and well knowing their desire of forming a new Lodge in this Town, I have thought proper to issue this my dispensation to the aforesaid Brothers, with such others as may be associated with them, authorizing and empowering them to assemble themselves together as a legal Lodge under the name and title of St. Paul's Lodge, No. 14, Newport.

" And I do hereby authorize and appoint Brother John A. Shaw to act as Master, Brother Henry Shaw as Senior Warden, Brother Jeremiah Bliss as Junior Warden, Brother James Stevens as Secretary, and Brother Henry Moore as Treasurer of said Lodge, giving them full power and authority to enter, pass and raise as free Masons, all such as may apply and they deem worthy to be made acquainted with our Sacred and Sublime mysteries, for which proceedings this Dispensation shall be their sufficient warrant, which is to continue in full force and virtue until the next feast of St. John the Baptist when it is to be presented to the Grand Lodge with an account of their proceedings to that date.

Given under my hand and seal this thirteenth day of January A. L. 5816.

JOHN L. BOSS, D. G. M. [SEAL.]

" I, William Wilkinson, Grand Master of the State of Rhode Island, after due and deliberate consideration of the prayer of the petitioners of Newport for the establishment of a new Lodge in that place under the name of St. Paul's Lodge, No. 14, Newport, and having seen the Dispensation granted to said petitioners and others by the D. G. M., and being fully satisfied with the proceedings therein, do therefore hereby heartily concur in all respects in the same.

WILLIAM WILKINSON.

PROVIDENCE, 29th January, 5816."

By vote of the Grand Lodge on June 24, 1816, this dispensation was continued for one year.

The first regular meeting of St. Paul's Lodge, U. D. was held January 15, 1816. There were present : W. : John A. Shaw, Master ; Brother Henry Shaw, Senior Warden ; Brother Jeremiah Bliss, Junior Warden. The Worshipful Master appointed Brother Henry T. Cranston, Chaplain ; Brother William Stevens, Senior Deacon ; Brother John B. Lyon, Junior Deacon.

A committee was appointed to propose a Code of By-Laws. After spending the evening in love and harmony, the brothers partook of an excellent repast and none went away dissatisfied.

St. Paul's Lodge received its Charter in 1817 and was duly constituted on October 23.

The procession being formed at 10 o'clock, proceeded with music furnished by Brother Colonel Towson, to Trinity Church, where was delivered by Brother Barnabas Bates, Grand Chaplain, a very pertinent and well adapted discourse to a crowded audience. At the close of the exercises in the church, the procession returned to the Lodge and partook of a dinner provided for the occasion, at which were present several of the clergy and citizens of the town.

After dinner the brethren and guests separated in perfect harmony and order.

The following named brethren were installed as the first officers under the Charter: Charles Cotton, Master; William Stevens, Senior Warden; Theophilus Topham, Junior Warden; Thomas Townsend, Treasurer; Levi Tower, Secretary; Job Townsend, Senior Deacon; Isaac C. Peckham, Junior Deacon; John Tilley, Steward; Robert Dennis, Steward; B. B. Mumford, Chaplain; John Tillinghast, Tyler.

St. Paul's Lodge continued to work until September 14, 1818, when its charter was surrendered and its members affiliated with St. John's Lodge, No. 1. From that time for a period of 58 years, there remained only one lodge in Newport; but in the year 1875, Francis Brinley Fogg, the only surviving member of the original St. Paul's Lodge, and other brethren residing in that city, deeming it for the best interests of Freemasonry in that place, petitioned for the reviving and the re-establishing of the old Lodge, and in accordance with their desire a dispensation was issued, August 3d, A. L. 5875, by the M.: W.: Grand Master, Nicholas Van Slyck, who appointed the first three officers: W.: Master, George F. Crandall; Senior Warden, John P. Sanborn; Junior Warden, John Rogers. The remaining officers were appointed by the W.: Master, and served until the surrender of the dispensation.

At the annual session of the Grand Lodge, held May 15, 1876, the following action was taken:

*Resolved:* That the original Charter granted by this Most Wor. Grand Lodge to St. Paul's Lodge, No. 14, at Newport, be re-issued to the petitioners from St. Paul's Lodge, under Dispensation, and in case the same cannot be

found, that a new Charter be issued bearing the same name and number, and giving them concurrent jurisdiction with St. John's Lodge, No. 1, Newport."

St. Paul's Lodge was reconstituted on the evening of June 10, 1876. The procession, consisting of St. Paul's Lodge, U. D., the M.: W.: Grand Lodge, members of St. John's Lodge, No. 1, and sojourning Masons, headed by the military band from Fort Adams, whose services were kindly tendered by Brother Richard H. Jackson, marched to Zion Church, where the services of constitution and installation of the officers were held. The address was delivered to a large and attentive audience by R.: W.: Bro. George M. Carpenter. The Grand Master installed the W.: M.: George F. Crandall, and D. D. G. M., Bro. Robert S. Franklin, installed the remaining officers.

Since its re-establishment, St. Paul's Lodge has enjoyed uninterrupted prosperity. The majority of the members have felt a personal interest in the work of the degrees, and they have freely given their time and money that the organization might be a credit to the Fraternity, and that the lodge room might be adorned in a manner worthy the beauty and sublimity of Ancient Craft Masonry.

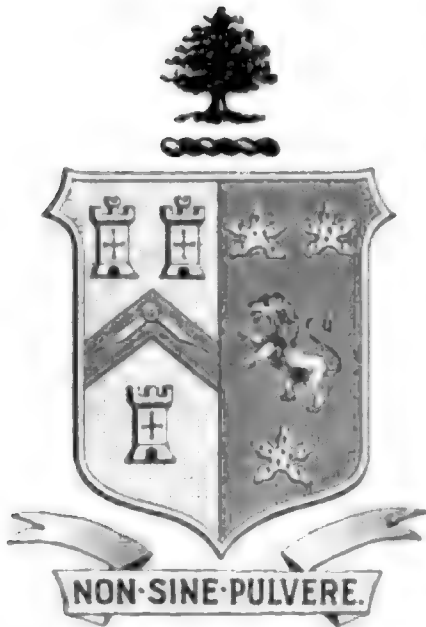
From the time of its re-establishment until now, St. Paul's Lodge has gone forward in the way of advancement and usefulness. Its members have been drawn together by a close bond of fellowship, being always ready to give their time, services and money for the promotion of the interests of the Lodge. The whole number of members in 1891 as reported, was 107. The officers for that year were the following:

GEORGE E. VERNON.....W. M.	THATCHER T. BOWLER.....J. D.
WILLIAM H. LEE.....S. W.	HENRY C. STEVENS, JR.....S. S.
JOSEPH W. TOMPSON.....J. W.	FRED. A. GIFFORD.....J. S.
W.: JOHN H. CROSBY, JR....Treas.	WILLIAM J. COZZENS.....Mar.
CHARLES B. MARSH .....Sec'y.	WILLIAM P. DENMAN.....Sent.
FREDERICK BRADLEY.....Chap.	CLARENCE A. HAMMETT.....M. D.
WILLIAM D. SAVER.....S. D.	GEORGE H. LOVEJOY.....Tyler.



THOMAS A. SEAMANS.

## HAMILTON LODGE, No. 15, CLAYVILLE.



It appears by the Records of the Grand Lodge of Rhode Island that a petition was presented February 26, 1816, from Bro. Joseph Rice and others, asking for a Dispensation for a new Lodge to be holden in Coventry, under the name of "Hamilton Lodge, No. 15." The petition was laid over until the next Quarterly Communication of Grand Lodge, held May 27, 1816, at which time the Dispensation was granted, and the following named petitioners were designated as officers of the new

Lodge, namely: Thomas O. H. Carpenter, Master; Stephen M. Pearce, Senior Warden; Archibald Colgrove, Junior Warden; Jeremiah McGregor, Treasurer; Cyril C. Lyon, Secretary; Isaac Gallup, Senior Deacon; Obed Perkins, Junior Deacon; Nathaniel Wilbour, Tyler and Steward. The Grand Lodge in authorizing the Dispensation, voted, "That Thomas O. H. Carpenter's note for \$75.00, indorsed by Bros. Perkins and Pearce, payable on the 24th of June next, be received in payment for this Dispensation."

The Grand Lodge held a Special Communication in Coventry, October 9, 1817, for the purpose of consecrating Hamilton Lodge, and installing their officers, a Charter having been duly granted. Grand Master John Carlile was present and presided at the services. The members of the Grand Lodge, with a goodly number of visitors, then proceeded to the Meeting House, where the Grand Chaplain, Rev. Barnabas Bates, delivered "a well adapted discourse accompanied with appropriate music, after which the Grand Master proceeded to consecrate said Lodge, and install their officers." The Record further states that an excellent entertainment was prepared by Bro. McGregor.

The following are among the names of brethren included in the Charter of Hamilton Lodge: Thomas O. H. Carpenter, Stephen M. Pearce, Jeremiah McGregor, Cyril C. Lyon, Isaac Gallup, and Obed Perkins. The Charter bears the signatures of John Carlile, Grand Master; Richard Anthony, D. G. M.; Walker Humphrey, Grand Secretary; Samuel Jackson, 2d, Senior Grand Warden; William Anthony, Junior Grand Warden.

In the year 1817, Hamilton Lodge built a hall for its occupancy, adjoining an old tavern owned by Jeremiah McGregor. At that time it was the custom for candidates to give their notes for the degrees. The treasurer of the Lodge, also the proprietor of the tavern and hall, selected the best of the notes for his own use. The Lodge having become dissatisfied therewith, purchased a hall at Foster Center, and removed thereto in 1825. The difficulty between the Lodge and its former treasurer continued for a number of years without settlement. He was finally suspended by the Lodge, but reinstated by action of the Grand Lodge in 1874 or 1875.

Hamilton Lodge did not free itself from difficulties by its removal to Foster Center. The Lodge bought a hall and ante-room in the second story of a building at that place, but afterwards lost its possession of the hall by action taken by a certain member, which seemed to the majority of the Lodge to be exceedingly unjust. This was the second hall of which the Lodge was deprived, during the first twenty years of its history.

Being deprived of a hall or other place of meeting, the Lodge held a Special Communication June 9, 1834, on the highest piece of land which they could find, namely, in the pasture of Wor. Master Jerah Hill, situated about 100 rods from their former hall. At this meeting the Lodge put on record an expression of the general feeling, that a great injustice had been done by depriving them of the use of the hall. The brother who, the committee held, had acted unjustly in this matter, was expelled from the Lodge June 10, 1835.

During the Anti-Masonic period the meetings of the Lodge were held at the houses of the members, when the legislature passed an act demanding all Masonic charters. The High Sheriff went to the house of the Wor. Master, Samuel Tillinghast. Tillinghast sent his wife out by the back door to "Uncle" Thomas Jenks to inform him that the High Sheriff had come to

demand the Charter, and ask him what he should do. Bro. Jenks sent back the following message: "Tell him he can't have it;" and the sheriff did not obtain the document.

Hamilton Lodge, by reason of its situation, has never attained great numerical strength. It has had to contend, at different times, with much opposition. It has always had, however, strong hands to support its interests, and a loyal following of earnest and resolute brethren.

The number of members returned for Centennial year, 1891, was 70. The officers for that year were as follows:

THOMAS A. SEAMANS..	.....W. M.	W. : FRANK CARR. ....	J. D.
JOHN W. BOWEN.....	S. W.	JOHN R. TYLER.....	S. S.
ALBERT N. LUTHER.....	J. W.	W. : JOSEPH G. FORD.....	J. S.
ALANSON STEERE.....	Treas.	JAMES M. WRIGHT.....	Mar.
HARRIS O. WHITMAN.....	Sec'y.	PARDON WALKER.....	Sent.
REV. NELSON LUTHER.....	Chap.	W. : CHARLES A. CAPWELL..	M. D.
LORIN WIGHTMAN.....	S. D.	EDGAR I. COLE.....	Tyler.



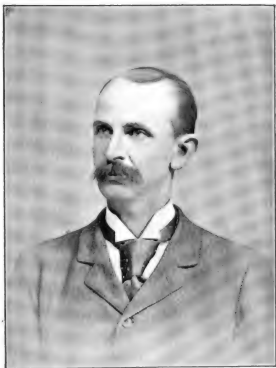
## WARWICK LODGE, No. 16, PHENIX.



A Dispensation for the formation of Warwick Lodge, No. 16, was granted November 25, 1822. The officers named in the Dispensation were: William Harson, Master; Thomas Holden, Senior Warden; James Warner, Junior Warden. The first meeting of the Lodge was held in Apponaug, at the residence of Peleg Congdon, December 31, 1822. Additional officers were then chosen: Peleg Congdon, Treasurer; Henry Arnold, Secretary; Jonathan Niles, Senior Deacon; James Warner, Junior Deacon; William Arnold, Tyler. The following named

brethren were admitted members of the Lodge on that date: Caleb Greene, Thomas Arnold, George Rice, and Horatio Arnold.

The Lodge continued to hold its meetings at the residence of Bro. Congdon until April 1, 1823, when it was voted to meet at the home of George Carder. Here they met for two years. The brethren continued to work under a Dispensation until September 16, 1825, when they were granted a Charter, and the Lodge was formally constituted. At this time it numbered but seventeen members, having admitted six during the three years it had been working. During the next two years six more members were added, three of whom were admitted October 30, 1827. This ended the work of the Lodge, its whole membership being 23. The brethren struggled along for three years more, but owing to the strong Anti-Masonic sentiment, which rendered it almost dangerous to hold Masonic communications, they became discouraged and surrendered their Charter, the last meeting being held December 28, 1830. This was the date of



J. ELLERY HUDSON.

the annual meeting for the election of officers, and Thomas Holden was elected Master for the second time. The Masonic apron which he wore, is now owned and worn by his grandson, Bro. Thomas M. Holden, a Past Master of Warwick Lodge. The names of the brethren admitted to the Lodge during the first eight years of its existence, who have not already been mentioned as joining at its first meeting, are : Thomas Wilbur, Albro Anthony, Joseph F. Arnold, Henry Tibbetts, Samuel P. Mason, Andrew Knight, John Rice, Willard Ballou, George Taft, John G. Browning, and William Sprague, Sen. The last named brother was grandfather of ex-governor William Sprague, of Rhode Island. Of the original members of the Lodge none are now living, the last one deceased being Bro. James Warner, who died July 11, 1877, aged 98 years. He received his degrees from St. John's Lodge, No. 1, Providence, in 1803. He was a Master Mason 73 years, 8 months and 2 days, and was supposed to have been at the time of his death, the oldest Mason in the United States.

Twenty-five years after the surrender of the Charter, a new interest in Freemasonry was awakened, and steps were taken to revive the Lodge. The effort was successful, and on Monday evening, March 12, 1855, several brethren, members of Manchester Lodge, No. 12, and others, met in Odd Fellows Hall, River Point. A Dispensation from the Grand Lodge was received and read, and an Entered Apprentice Lodge was opened in due form. The Dispensation designated Otis Lincoln, Master; William Greene, as Senior Warden, and Benjamin C. Harris as Junior Warden. The brethren assembled at the meeting noted elected the following additional officers: Rev. George W. Chevers, Secretary and Chaplain; James I. Smith, Treasurer; Samuel Goodier, Senior Deacon; Thomas Edgeler, Junior Deacon. The other members who were admitted under the Dispensation were: C. A. Carpenter, John H. Teston, and James Waterhouse. The new Lodge at once began to prosper and on June 22, of the same year, the old Charter was received from the Grand Lodge, together with the records, by-laws, collars, jewels, etc., which formerly belonged to said Lodge. The Grand Lodge voted at its annual session that year, that "Hereafter, Warwick Lodge assume its name and number, and be entitled to all the privileges, and subject to all the responsibilities

of a regular Lodge; and that it be located in the village of Greenville."

The brethren continued to meet at River Point until February 6, 1857, when they removed to Phenix, occupying the third story of William D. Spencer's Building, the first and second stories being occupied as a hardware store. This was the home of the Lodge for ten years, when it was obliged to seek new quarters, and during the next five years held its meetings in Roger Williams Hall, Phenix, and Odd Fellows Hall, River Point. In 1872 a hall in the third story of Card's new building, at Phenix, was leased and fitted up in attractive style, and on June 20th of that year, the Lodge met in its new home for the first time. This building was destroyed by fire, March 25, 1873, and the new and costly furniture, together with the jewels and working tools, were consumed by the flames. The ancient Charter and valuable Records not being in the building, escaped the general destruction. The jewels which were burned were of solid silver, and were the ones worn by the officers of the original Lodge. They were highly prized as souvenirs of the old organization, having been collected with great difficulty from the descendants of the first officers. The sorrow of the brethren, occasioned by their great loss, was in some degree softened by the brotherly kindness of What Cheer Lodge, No. 21, Providence, shown by the presentation to Warwick Lodge of a new and handsome set of solid silver jewels, enclosed in a neat and serviceable case. The presentation was made on the occasion of a visit of Warwick Lodge to What Cheer, on June 20, 1874. Bro. Thomas Phillips received the jewels on behalf of Warwick Lodge, and then called on Rev. Charles H. Titus, Grand Secretary of the Grand Lodge of Massachusetts, who, by reason of his intimate acquaintance with the recipients, made during his four years residence in their jurisdiction as pastor of the Methodist Church in Phenix, and as Chaplain of Warwick Lodge, was well qualified to respond. The jewels are still in use by the Lodge, being highly prized for the pleasant associations connected with them.

On account of the fire the brethren were forced to go to River Point again, and occupy Odd Fellows Hall in that village until their new hall, in the third story of Hoxie Bros. Block in Phenix, was completed. This hall, arranged specially for the use of the

Lodge, was formally dedicated January 14, 1875. The dedicatory services were conducted by Grand Master Nicholas Van Slyck, assisted by several Grand Officers. The eulogy on Masonry was pronounced by Past Grand Master Thomas A. Doyle, and a Masonic address was delivered by Rev. Henry W. Rugg, Grand Chaplain. This hall is still the Masonic home of the Lodge; it is also occupied by Land Mark Royal Arch Chapter, No. 10.

But one public installation of the officers of Warwick Lodge has been held during its history, that occurring on April 5, 1864. The attendance of brethren and visitors, with ladies, was very large, and the exercises, including addresses by many prominent members of the Fraternity, were alike interesting and instructive.

During the Civil War, 1861-65, 23 members of Warwick Lodge served in the Union army.

Since the first organization of the Lodge the following named brethren have held the office of Wor. Master: William Harrison, 1822-26; Henry Tibbetts, 1827; Willard Ballou, 1828; Thomas Holden, 1829-30; Otis Lincoln, 1855-57; William Greene, 1858; Henry Howard, 1859; James J. Smith, 1860; Daniel Babcock, 1861-66; Thomas G. Dorrance, 1867; Daniel Babcock, 1868; James G. Briggs, 1869-71; Samuel T. Whipple, 1872-74; John Potter, 3d, 1875-77; William B. Douglas, 1878-80; Edward Pike, 1881-83; Thomas M. Holden, 1884-87; Edwin C. Capwell, 1888; Alton D. Wood, 1889; J. Ellery Hudson, 1890.

Bro. Vernum A. Bailey has served the Lodge as secretary since 1865. To his untiring and efficient efforts the Lodge is indebted for the complete and faithful record of its doings, and for the collecting of numerous items of historic interest reaching back to the first institution of the Lodge. The Record furnished by him has been summarized for use in the present historical sketch.

Warwick Lodge is an incorporated body, having received a Charter from the State, by an act of the General Assembly, dated March 29, 1866.

Its membership comprises some of the best citizens of Phoenix and the vicinity, and it possesses the merited confidence and respect of the community in which it is located. Warwick

Lodge has always been a conservative body not at all given to show, and in its quiet and unassuming way, and by orderly methods, has been a power for good within the limits of its jurisdiction. The Lodge at the time of the present writing, is in a healthy and prosperous condition. Its membership, as reported in 1891, was 118. Its officers for that year were:

J. ELLERY HUDSON.....W. M.	GEORGE V. SEVIN.....J. D.
DAVID GROVES.....S. W.	FRANK S. CHASE.....S. S.
WARREN E. PAGE ... ..J. W.	ALBERT F. CLARKE.....J. S.
PRESBARY HONIE.....Treas.	W. T. THOMAS M. HOLDEN...Mar.
VERNUM A. BAILEY.....Sec'y.	LEON H. ALLEN.....Sent.
REV. BENJAMIN B. COTTRELL.Chap.	ELMER F. HIMES.....M. D.
JAMES INGHAM.....S. D.	WALDO F. RAYNSFORD.....Tyler.

EVENING STAR LODGE, No. 17, SMITHFIELD.



ALTHOUGH the organic life of this Lodge terminated nearly a half century ago, it seems every way proper that some mention should be made of its origin and career in this connection. From the meagre records that have been preserved the following brief sketch is prepared.

It appears by the Book of Records of the Grand Lodge of Rhode Island, under date of June 24, 1824, that the following action was taken:

"A petition was received from Comstock Passmore and others, Smithfield, praying for a Dispensation for a new Lodge, to be called 'Evening Star,' and on motion,

"*Voted*, The prayer be referred to M. W. Grand Master and the R. Wor. Grand Senior Warden, and that the Grand Master, with the consent of the Grand Senior Warden, be authorized to grant the prayer, if they think it expedient."

The record further states:

"On the 15th day of July A. L. 5824, by order of the M. W. Grand Master, with the advice and consent of the Grand Senior Warden, a warrant was granted, and the Grand Secretary was paid seventy-five dollars."

An organization was effected under the authority thus conferred. The first meeting of the Lodge was held in Woonsocket, on Saturday, August 7, 1824. There were present Abel Wilder, designated as W. Master; Thomas A. Paine, S. W.; Henry Mansfield, J. W.; George Aldrich, Treasurer; George L. Barnes, Secretary, and sixteen others, among whom was Comstock Passmore, who had been specially active in the proceedings taken to secure the new organization. This last named brother was elected Treasurer, but declined to accept the office.

Seven petitions for the degrees were received at the first meeting. A Code of By-Laws was adopted at a meeting of the



Lodge held August 15, 1824, and arrangements were made for the doing of Masonic work. At a meeting held September 4, 1824, the first seven applicants were duly initiated. The Lodge continued to flourish and within a few months added a goodly number of names to its list of membership.

Early in 1825 a committee was appointed to obtain a Charter. Bro. George L. Barnes of the committee appeared before the Grand Lodge, at its meeting held in Providence, February 28, 1825, and urged the granting of a Charter to Evening Star Lodge, No. 17. The Grand Lodge voted to grant the Charter as desired, and on May 18, 1825, the prescribed services connected with the consecrating of the new Lodge and the installing of its officers were held. These services took place in Judge Buffum's orchard, about two hundred brethren being present. M. W. Bro. John Carlile, Grand Master, presided at the ceremony of constituting the new Lodge.

Evening Star Lodge continued to increase in numbers and resources during the first years of its existence. It was obliged, however, very early in its history, to meet the Anti-Masonic storm which swept over the land, and consequently there came an era of depression and loss. That there were some brave, stedfast brethren in the Lodge is shown by the fact that at a meeting held July 12, 1831, a vote was passed in approval of the action taken by the Grand Lodge of Rhode Island, in defence of Freemasonry. This vote was supplemented by the passage of a resolution pledging the members of the Lodge to stand by the institution and give it their unwavering support.

A few months later, however, under conditions of augmented opposition, a majority of the members lost confidence. They voted to sell certain fixtures to Mt. Vernon Lodge "to discharge a debt," and decided to omit the holding of regular meetings. The Lodge held but two meetings in 1832, and but one in 1833—the last named meeting being held at the Globe store, Woonsocket. Other meetings seem to have been held, separated by long intervals, at the house of Thomas A. Paine and elsewhere, at which meetings officers were elected, thus keeping the organization alive.

On November 15, 1839, a meeting of Evening Star Lodge was held at the hall of Mount Moriah Lodge, and one candidate was initiated—this being the first Masonic work done during a

period of some ten years. Evening Star Lodge continued to hold meetings more or less frequently in the hall of Mount Moriah Lodge during the years 1840-41. Sometimes the Lodge held meetings at the house of Bro. George G. Stiness. Another interregnum occurs in the history of Evening Star Lodge—from December 25, 1841, to November 22, 1843, during which time no meetings were held. On the last named date the Lodge was convened at the house of Ruel Smith to consider whether or not it would surrender its Charter, as had been suggested by the Grand Lodge, or would attempt to maintain its existence. It was decided to reorganize and attempt a more active course of procedure. Officers were elected and several meetings held. It was found impossible, however, to revive the former interest, and the Lodge decline continued until the end came. The proceedings connected with the extinction of the Lodge are briefly set forth by the Grand Secretary of the Grand Lodge of Rhode Island, in his record of the session of that Body, held June 24, 1845. The following extract has interest:

"Wor. Brother Yearnshaw, the last Master of Evening Star Lodge, No. 17, stated to the Grand Lodge that no election of officers had been held in said Lodge since 1843, and that no returns had been made to the Grand Lodge by them for the last ten years: Whereupon it was voted that Wor. Bro. William Yearnshaw be requested to convene the brethren of Evening Star Lodge, No. 17, at as early a day as possible, and if they then determine not to continue their organization, he shall receive their charter, books, papers, regalia and all other property belonging to said Lodge, and return them to the Grand Secretary."

He reported, December 29, 1845, that they had reorganized and elected officers at a meeting held December 13, 1845. They were reported at the Annual in 1846; but never afterwards.

Under date of August 28, 1848, the Grand Secretary reported that "Evening Star Lodge, No. 17, and Lafayette Lodge, No. 19, had forfeited their Charters by not complying with the regulations of the Grand Lodge, in not being represented and making their returns as required. On motion voted that a committee be appointed to visit and close up the concerns of the following delinquent Lodges—viz.: Nos. 9, 11, 13, 17, 19."

M.: W.: William Field, Grand Master, and W. Cyrus Fisher were appointed that committee.

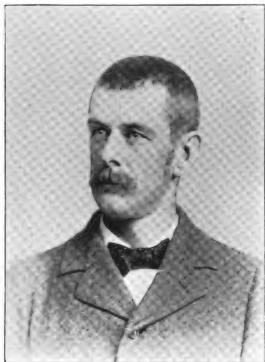
This committee reported to Grand Lodge at a session held

May 28, 1849, stating that they had been unable to obtain the Charter. They had received the papers and property of the Lodge, excepting the jewels, carpet of hall, and some other articles of furniture which had been loaned to Morning Star Lodge, No. 13. Wor. Bro. A. Ballou was appointed a committee to make a further attempt to secure the Charter, etc. He reported to the Grand Lodge, November 26, 1849, giving a list of articles turned over to the Grand Lodge by Evening Star Lodge, and stating that "diligent enquiry had failed to find the Charter." It may be mentioned that the missing document has never been found, and that the articles "loaned" to Morning Star Lodge have never been called for by the Grand Lodge.

Evening Star Lodge, No. 17, came into existence at an unfavorable period. Its location, changed from place to place, brought it into friendly competition, to say the least, with other Lodges. The fierce opposition to Freemasonry, most intense in this jurisdiction from 1829 to 1840, contributed to the extinction of the Lodge. At one time the names of seventy-eight members were included on its roll; but it never was deeply anchored in favorable soil, and hence, while it survived the Anti-Masonic period of persecution, it was never again prosperous after that time.

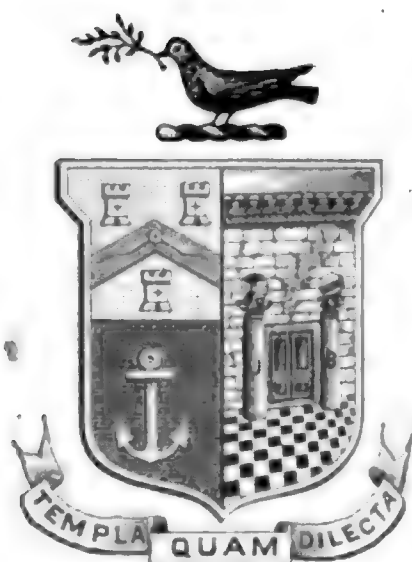
The following named brethren were elected to the office of Wor. Master, at the dates set opposite their names: Abel Wilder, Aug. 7, 1824; Thomas A. Paine, Oct. 22, 1825; Amasa Waterman, Nov. 3, 1827; Horace Chenery, Oct. 18, 1828; Thomas A. Paine, Oct. 14, 1831; Thomas A. Paine, March 16, 1839, and Nov. 15, 1839; William Yearnshaw, Nov. 6, 1840; Thomas A. Paine, Dec. 13, 1845, and Oct. 31, 1846.

According to the Record Book the meeting held October 31, 1846, was the final meeting of Evening Star Lodge, No. 17. The end came at that time although the fact does not seem to have been altogether clear to the brethren assembled.



HENRY S. TURNER.

# TEMPLE LODGE, No. 18, GREENVILLE.



A few years prior to the fierce outburst of Anti-Masonic feeling, the Fraternity, which was so suddenly and bitterly assailed, seemed to have a condition of popular favor and of general prosperity. The Masonic organization had become firmly established in nearly all portions of the United States, and had acquired a prestige and influence which were suggestive of its rapid increase in numbers and resources. In Rhode Island this condition was most evident. The

older Lodges had a well deserved reputation and were well sustained, while several new Lodges were called into being about the time to which reference is here made. Evening Star Lodge, Lafayette Lodge, and Temple Lodge were organized only a few years before the adverse period mentioned. Two of these Lodges became extinct. They have not been revived. The other—Temple Lodge, No. 18,—went down before the storm, and for many years it was practically dead, its name ceasing to be borne on the roll of Grand Lodge; but there came for it a time of new life—of renewed activities and usefulness. It was revived in the year 1860, its Charter restored, and since that period it has moved on in a career of increasing influence. It is pleasant to note some of the movements and factors of its early history and of its more recent record.

In the Book of Records of the Grand Lodge of Rhode Island, under date of February 22, 1822, a statement appears, in substance as follows: A petition was this day received from several brethren in Smithfield, praying for a Dispensation to form a new Lodge to be called Temple Lodge. The petition was referred to Bros. William Wilkinson, Samuel Jackson and Asa

Bosworth, who on the same day made a report recommending that the desired Dispensation be granted. The committee's report was unanimously adopted and the Dispensation duly issued. The Grand Lodge by special vote passed June 24, 1824, renewed the Dispensation, and a like renewal was voted in 1825.

On June 26, 1826, the Grand Lodge, after proper examination of records, etc., by a Committee of the Grand Body, voted to grant a Charter, and such a document, in the usual form, was duly issued by M.: W.: Bro. Richard Anthony, Grand Master of Masons in Rhode Island at that time.

But meagre accounts have been preserved of the early meetings of Temple Lodge. The Grand Lodge Records show the following list of officers in the returns of the Lodge for 1824-'25: Moses Aldrich, W. M.; Reuben Mowry, S. W.; Chas. C. Mowry, J. W.; Emer Olney, Treasurer; Zephaniah Keach, Secretary; Abraham Winsor, S. D.; Benjamin Belknap, J. D.

There were six initiations during the first year of the Lodge organization; and seventeen initiations during the second year. The Lodge held its meetings with regularity and they were well attended. The first officers and members of Temple Lodge took commendable pride in rendering the ceremonies according to the prescribed Masonic ritual and with as much impressiveness as possible. Although subjected to some limitations in the doing of Masonic work the brethren were yet able to present an intelligent and impressive expression of the lessons of Freemasonry.

Bro. Moses Aldrich continued to hold the office of Master of the Lodge for a number of years. In 1826 Bro. James Anthony was chosen Senior Warden, and Bro. Benj. Belknap was advanced to the position of Junior Warden. In 1827 Richard Smith was elected Treasurer, and Thomas R. Eddy, Tyler. But few changes were made in the officers of the Lodge during the early period of its history.

As already intimated Temple Lodge was affected by the feeling of hostility to the Masonic Institution, which began to show itself in Rhode Island in the year 1828, and which manifested itself with growing force and bitterness from that time forward for several years. There were true and loyal brethren connected with the newly formed Lodge, and these members con-

tinued to render a faithful support to its interests. They were few in number, however, and were unable to maintain the organization against opposing influences from within and without. By reference to the Grand Lodge records it is found that Temple Lodge was represented by its Master and Senior Warden in the Grand Lodge session held June 24, 1830, and made returns to the Grand Secretary as reported on that date. Its returns stated that no work had been done by the Lodge during the year covered by the report. During the years next following, including 1840, the name of Temple Lodge is borne upon the register of Grand Lodge, but against it, in the Grand Secretary's enumeration, appear the suggestive words: "Not represented. No returns." After 1840 the name disappears from the Grand Lodge roll of Subordinate Lodges. For several years it was in a dormant condition, holding no regular meetings and doing no work, albeit some of its members still cherished hopes of renewed Masonic activities under its auspices. These hopes were not realized and the Lodge became practically dead.

Twenty years later, however, seemed a favorable time for reviving the organization. In August 27, 1860, at a session of the Grand Lodge of Rhode Island, held in Providence, a memorial signed by Bro. Elijah Day and seven other brethren formerly members of Temple Lodge, No. 18, was presented to the Grand Lodge, asking that the Charter of said Temple Lodge be restored to the memorialists, together with fourteen other brethren, members of various Lodges, also signers of the petition for restoration of Charter, and that they be authorized to meet and work in accordance with its terms.

A committee of which Past Grand Master Jervis J. Smith was chairman, reported in favor of re-establishing the Lodge, and the Grand Master was authorized to re-issue the Charter of Temple Lodge to the memorialists. Various causes, however, operated to delay the movement for re-organization, and it was not until November 2, 1865, that a Dispensation was issued by Grand Master Thomas A. Doyle, authorizing the brethren to form and open a Lodge at Greenville by the name of Temple Lodge. Wor. Bro. Samuel B. Swan was appointed as a Deputy of the Grand Master to examine the work and inspect the condition of the new Lodge, and on his favorable



report and the recommendation of the Grand Master, the Grand Lodge voted, at its annual session held May 21, 1866, to restore to Temple Lodge its original Charter and to cause the revived Lodge to be duly constituted.

A special communication of Grand Lodge was held in Greenville, October 31, 1866, "for the purpose of Constituting, Consecrating, and Dedicating Temple Lodge, No. 18, and Installing the officers of said Lodge." Grand Master Doyle presided and conducted the ceremonies which were in the usual form. Rev. Bro. Benjamin H. Chace delivered an address suited to the occasion. The public services were held in the Baptist Church. Grand Secretary Greene in his official report of the constituting of Temple Lodge, etc., adds the following: "A Lodge of Past Masters is opened in ample form, and W. Bro. Charles H. Fisher of Hamilton Lodge, No. 15, and Wor. Bro. John M. Eddy, of Temple Lodge, No. 18, receive the degree of Past Master, and are each seated in the Oriental Chair."

This occasion of the formal re-establishment of Temple Lodge, under such auspicious conditions, was a day of special satisfaction to the older members of the Fraternity who remembered the trials of the past, and were exercised with a grateful feeling as they noticed the many evidences that Freemasonry, which, only a few years previously, had been so generally spoken against, was now regarded with a generous measure of popular favor. All the brethren shared in a glad and hopeful feeling.

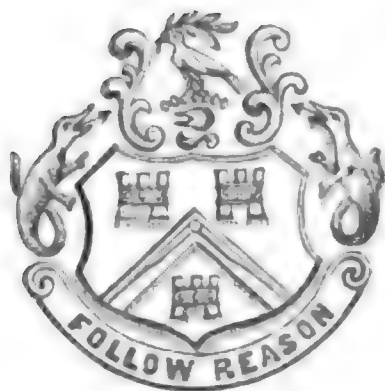
Temple Lodge was favored with a good measure of prosperity. Its first returns to Grand Lodge, 1867, showed that twenty-one candidates had been made Masons under its sanction during the year covered by that report. The following named brethren were officers during the first year of the re-establishment of the Lodge: John M. Eddy, W. M.; George A. Smith, S. W.; Lorenzo M. Bailey, J. W.; Joseph C. Medbury, Treas.; Jerome Burlingame, Sec'y.; William Blanchard, S. D.; Daniel Gorey, J. D.; Seth H. Steere, S. S.; Michael S. Aldrich, J. S.; Rev. Benj. H. Chace, Chaplain; Ethan C. Horton, Marshal; Lorenzo Mowry, Tyler.

The career of Temple Lodge, No. 18, from the time of its re-organization to the date of the centennial celebration by the Grand Lodge, in 1891, has been attended by manifold signs of

influence and increasing usefulness. Its prosperity has been well deserved. It has had some adverse conditions to contend with, but these have been met and measurably overcome by the exercise of a Masonic spirit of faith and steadfastness on the part of its members. The number of members as reported to the Grand Lodge in 1891, was sixty-five; and the officers of the Lodge, as named in the returns included in the Grand Secretary's report of that year, were as follows:

HENRY S. TURNER.....W. M.	THOMAS W. D. SIMMONS.....J. D.
CLARENCE MATHEWSON.....S. W.	HENRY G. HARRIS.....S. S.
W. : WILLIAM A. THURBER..J. W.	ELISHA A. WINSOR.....J. S.
W. : ETHAN C. THORNTON...Treas.	W. : WALTER J. SMITH.....Mar.
R. S. MOWRY.....Sec'y.	CHARLES O. BOSS.....Sent.
W. : FRANKLIN S. MOWRY...Chap.	JOB BELKNAP.....Tyler.
THOMAS F. HARRIS.....S. D.	

## LAFAYETTE LODGE, No. 19, CUMBERLAND.



THIS Lodge, organized in 1825, had but a brief existence; for, although its name was borne upon the list of Lodges allegiant to the Grand Lodge of Rhode Island at as late a date as 1848, its active career may be said to have virtually terminated shortly after the advent of the Anti-Masonic era.

The following extract from the Record Book of the Lodge, now in possession of the Grand Secretary of the Grand Lodge of Rhode Island, shows the preliminary steps taken in the organizing of Lafayette Lodge. The statement herewith cited appears under date of August 31, 1825.

"This day a number of brethren of the Fraternity of Free and Accepted Masons convened at the hall of Bro. Otis Mason, Cumberland, to consider the expediency of establishing a new Lodge to be located at or near the dwelling house of Brother Otis Mason."

The record sets forth the action taken, sixteen brethren being present; Bro. Oliver Harris was called to the Chair and Bro. Jesse Whiting was chosen Secretary. It was decided to form a new Lodge, to be called by the name of Lafayette, and a committee was appointed to secure signatures to a petition for a Dispensation. The petition named Oliver Harris for Wor. Master; Joseph Whipple, 3d, S. W.; and George Ellis, J. W. The petition, approved by Mount Moriah Lodge, was duly presented to the Grand Lodge having jurisdiction, at a special meeting of that body held October 25, 1835, at which time the following action was taken as shown by the Grand Secretary's record:

"A petition was presented from a number of brethren in town of Cumberland, praying this Grand Lodge to grant them a Dispensation to form a new Lodge to be called Lafayette Lodge, No. 19; and upon the recommendation of the committee to whom it was referred, it was voted, the prayer of said petition-

ers be granted by paying Grand Lodge seventy-five dollars, and the expense of this special Grand Lodge."

Subsequent action was taken, viz.:

*"Voted,* The expenses of this evening be paid from the fund of this Grand Lodge, and that the same be remitted from the petitioners."

Lafayette Lodge was organized with but little delay; a Code of By-Laws was adopted, and arrangements made for the conferring of the degrees in due form. Bro. Otis Mason was chosen Secretary. The meetings of the Lodge continued to be held at his hall for a period of several months. Six candidates were initiated at a meeting held Nov. 22, 1825.

The members of the newly formed Lodge, being desirous of having a Masonic home, took action, as early as March 1, 1826, looking to the erection of a hall. On the date named they voted to build a hall at a cost of \$600, and appointed a committee to carry forward the enterprise. The hall was completed and made ready for use October 5, 1826, on which date Lafayette Lodge, No. 19, was formally constituted and its officers installed, under direction of Grand Master Richard Anthony, the Grand Lodge having authorized the issue of a Charter at its annual communication, held in Providence, June 26, 1826. A civil Charter was obtained from the General Assembly the following year.

The new Lodge was active and prosperous during the first years of its establishment. In 1828, St. John the Baptist's Day, June 24, was celebrated at Cumberland under the auspices of the Grand Lodge, the Grand Body having been invited by Lafayette Lodge to hold its Festival Communication in the Masonic Hall at Cumberland. The new hall was dedicated on this occasion. The record states that about two hundred and fifty persons were present at the ceremonies and banquet.

Meetings of the Lodge appear to have been held with regularity, until December 30, 1830, from which date forward, until July 8, 1831, there is a break in the record. On the last named date the Lodge was convened to act upon the Address which had recently been issued by the Grand Lodge of Rhode Island in response to the false allegations of Anti-Masons. The Address was approved "in spirit and sentiment," by the members of Lafayette Lodge. Notwithstanding the loyalty to the Ma-

sonic Institution, which was thus expressed, the declining condition of the Lodge soon became evident, together with its want of ability to successfully resist the adverse influences to which it was subjected. It had a "name to live by" for a number of years, but it was never able to surmount the difficulties that beset its way and so renew its former condition of activity and usefulness.

The Grand Lodge Records show that the Lodge was represented in Grand Lodge from its establishment in 1826 to 1835—that it was unrepresented in 1836 and 1837—that it was again represented in the annual communications of 1838-39, and 1840. At the quarterly communication of Grand Lodge, held September 25, 1843, a vote was passed declaring the Charter of Lafayette Lodge forfeited, and the Grand Secretary, Bro. James Hutchison, was instructed to demand said Charter, records and other property of the Lodge. The end did not come at that time, however, for the brethren of Lafayette Lodge made explanations, etc., and the Charter was not called in by the Grand Secretary as it might have been. It was not until August 28, 1848, that final proceedings were taken, and a committee of Grand Lodge was appointed to wind up the affairs of Lafayette Lodge. This committee reported to the Grand Lodge, on May 28, 1849, that the brethren of Lafayette Lodge had relinquished all intentions of maintaining their Lodge existence, and had cheerfully surrendered to the committee their Charter, books, etc., thus bringing about the accomplishment of the result purposed by the Grand Lodge.

There were difficulties attending the winding up of the affairs of Lafayette Lodge and the settlement of various financial claims and interests. The Grand Lodge, at the date last named, appointed a committee to aid in the settlement of all claims, etc.; but no report of that committee appears, and no further mention is made of Lafayette Lodge in the Records of Grand Lodge.

As already stated Oliver Harris was the first Master of Lafayette Lodge, holding office in 1825 and '26. Joseph Whipple was elected his successor, November 14, 1826. Joseph Jacobs was chosen Wor. Master, November 27, 1827, and continued to hold the office through the Anti-Masonic times. In 1844 Joseph Whipple again appears as Master, and in 1845 Willard Grant is

thus designated, although there is no record of their having been elected in due and regular form.

The history of Lafayette Lodge, like that of Evening Star, is suggestive in many respects. It shows the disappointment of confident expectations by reason of unforeseen obstacles.

The brethren who established the two Lodges just named had no thought of the impending storm. Everything was favorable to Masonic prosperity when these Lodges were constituted; but soon there came a change of feeling in the community respecting Freemasonry—a loss of prestige and influence on the part of the Fraternity, and a consequent reduction in the membership of Lodges and in their resources. It is no cause of surprise, that weak Lodges, whose organic life covered but a few years, were unable to maintain their existence under the adverse conditions noted.

## FRANKLIN LODGE, No. 20, WESTERLY.



THE Editor finds much of the material for this historic sketch in an address given by Bro. J. A. Babcock, on the occasion of celebrating the 25th Anniversary of the institution of Franklin Lodge. From other sources, however, additional information has been obtained. At a meeting of the Grand Lodge of Rhode Island held in Providence, November 24, 1856, a petition was presented asking for a Dispensation to form a new Masonic Lodge

in Westerly, to be named "Franklin Lodge, No. 20." The petitioners nominated and recommended Bro. James H. Hoyt to be the first Master; Bro. Stanton Hazard to be the Senior Warden, and Bro. Henry C. Farnum to be the Junior Warden. The petition was granted, and the brethren assembled as a Lodge for the first time December 30, 1856. They met in the old Academy Building on Union street. The Grand Master of the jurisdiction, Oliver Johnson, and four members of the Grand Lodge were present. The first degree was conferred that evening on John Hazard, Augustus J. Foster, James MacDonald, and William Potter, Jr., and Francis Marriott was Raised to the Sublime Degree of a Master Mason, he having received the first two degrees in another Lodge. The Lodge applied for a charter at the annual session of the Grand Lodge, 1857, and the same was duly granted. During the first six months of its existence the Lodge acquired a membership of 20, and was fairly launched upon that successful career in which, since that day, it has steadily gone forward.

Bro. James H. Hoyt continued as Master of the Lodge until July 8, 1857, when the Charter was received, and an election held under it, and Bro. Stanton Hazard was called by the breth-





ROBERT D. BARR.



ren to assume the East. During the year and a half of Bro. Hazard's administration, nineteen candidates were Initiated, Passed and Raised. At that time the population of Westerly was only about three thousand.

In the year following, 1859, some difference of opinion was shown in the election of officers. A brother was elected Master who had never served as Warden. The minority claimed his election to be illegal and contrary to the ancient charges and regulations; but the representative of the Grand Lodge who presided at the election, installed the brother so elected with the other officers, declaring that "there was nothing irregular or illegal in the transaction. The Grand Master had the power and authority to set the matter right." The minority of the Lodge appealed to the Grand Lodge but were unable to obtain the removal of the brother so elected. So tenacious were they, however, in their efforts, that they petitioned the Grand Lodge at its next quarterly communication, held about one month after the election, for a Dispensation to establish a new Lodge in the town of Westerly, to be called "Ancient Landmark Lodge." The petitioners were given leave to withdraw, and a committee of the Grand Lodge was appointed to visit Franklin Lodge, No. 20, and endeavor to settle the difficulties existing in that body. The committee so appointed made a visit to Franklin Lodge, and reported to the Grand Lodge that they had been unable to settle the existing differences. The committee closed their report by recommending the adoption of a resolution declaring the election of the Wor. Master of Franklin Lodge to be in conformity with the practice of this jurisdiction for a long term of years, and that there was no good and sufficient reason why the practice should, at the present time, be departed from, or the said election be set aside. This resolution was promptly adopted by the Grand Lodge. While the brother to whom the objection was made on the ground stated, held the office of Wor. Master, only two petitioners received a clear ballot. In 1860 his successor entered upon the discharge of the duties of Wor. Master in the midst of the turmoil which had prevailed during the entire year preceding. One brother had been expelled, meanwhile, and a protest against the expulsion had been sent to the Grand Lodge, which body ordered him to be restored to his former standing in

Franklin Lodge. The Grand Lodge further directed that its subordinate should rescind the vote of expulsion passed June 15, 1859. This action of the Grand Body caused a number of members of Franklin Lodge to withdraw from the organization. Some of the brethren thus withdrawing affiliated with Asylum Lodge, No. 57, Stonington, Conn., and afterwards became Charter members of Pawcatuck Lodge, No. 90, Pawcatuck, which for a number of years held its meetings in the same hall with Franklin Lodge, with nothing but kindly and fraternal feelings animating the members of both bodies; some questions of jurisdiction, however, naturally grew up between the two bodies of different jurisdictions thus closely associated. A division of sentiment as to matters of authority in conducting the affairs of the Lodge prevailed. Members who had withdrawn, held a strong feeling of dislike to Franklin Lodge, while brethren remaining, were strong in their allegiance, and cheerfully contributed to its support. Without dues or assessments, and when no work was being done, the grievances of the dissatisfied brethren became so pronounced, and was so much brought to the attention of the public, as to cause Grand Master Ariel Ballou, under date of September 21, 1861, to issue the following edict:

" Know Ye, That by authority in us vested the Masons and Lodges of Masons, within our jurisdiction, and particularly Franklin Lodge, No. 20, its members, and the Masons resident within its jurisdiction, are hereby forbidden to appeal to the public, or to individuals not Masons, either orally, or through the public press, or in any other manner, on any question or matter affecting the Masonic character, standing, or good name, of any brother, or body of brethren, of a constitution and polity of the Fraternity."

This action by the Grand Master seems to have had the desired effect, and the extraordinary state of affairs which made it necessary, became so far modified, that open hostility from that time ceased. During the year 1862 four members were added to the Lodge.

On January 17, 1863, Bro. Stillman was re-elected Wor. Master. He petitioned the Grand Master of Rhode Island for advice in regard to the protection of the members of his Lodge, and in regard to some means of redress for the great injustice which had been done them by Asylum Lodge. After a considerable correspondence between the Grand Masters of Rhode

Island and Connecticut, respectively, the matter was finally adjudicated to the entire satisfaction of all parties. The Grand Master of Masons in Rhode Island, at the same annual session of Grand Lodge, held November 30, 1863, said:

"Through the published proceedings of the Grand Lodge of Connecticut, we learn that the doings of Asylum Lodge, No. 57, in suspending certain brethren, members of Franklin Lodge, No. 20, have been revoked and rendered null and void."

This seems to have ended the controversy, so far as any official interposition was concerned, which began on the eve of the annual election in 1859. Evidently the minority at that time, who protested so strongly against the election and installation of the Master, were sincere in their belief that to do this involved a radical departure from the ancient rules. When they were overruled, their allegiance to the Lodge and their loyalty to Masonry remained unshaken; better counsels now prevailed, and the Lodge entered upon a career of prosperity. It gained largely in its membership and resources during the years next following. Bro. Thomas V. Stillman held the office of Wor. Master for four years of rapid growth, when many candidates were knocking at the doors of the Lodge for admission, and much hard work was required in the rendering of ceremonies and the general administration of affairs. During the time of his services as Master of the Lodge, the Record shows that he Initiated, Passed and Raised 54 candidates. The years next following the close of the Civil War brought a large increase of membership. The officers and members were called to special activities, and they did not fail to respond to such demands. Not all who applied for the degrees were accepted. The growth of the Lodge was very rapid from 1864 to 1869; yet during these years fifty-two petitions for the Degrees of Freemasonry were rejected by this Lodge. From the beginning of its organic life until now, Franklin Lodge has had the support and intelligent direction of many devoted members. Among these Wor. Masters have been well known and popular Craftsmen, accomplished in the Ritualist Degrees, and active workers wherever their services were required. Many of these leaders and teachers contributed greatly toward the future growth and prosperity of the body, and to-day deservedly enjoy the confidence and

respect of the members of the Lodge wherein their faithful labors have been so frequently witnessed. Among these prominent members mention may be made of Bro. Thomas Vincent, of whom a biographical sketch appears on other pages of this volume. Bro. Vincent was Grand Master of Masons in Rhode Island during the years 1881-82. In the later years covered by this sketch Franklin Lodge has made gratifying gains in numbers and in resources. Its affairs have been well managed, and much deserved prosperity has been the result. At the time of this writing the Lodge is more favorably situated for work and for Masonic fellowship than ever before. The membership of the Lodge as reported in 1891, was 189. The officers of the Lodge for that year were as follows:

ROBERT D. BARR.....W. M.	BYRON D. GREEN... ..J. D.
WALTER S. LEGATE.....S. W.	BENJAMIN YORK..... S. S.
WILLIAM E. STOCKWELL.....J. W.	FRANK BALDI.....J. S.
R. W. A. H. SPICER.....Treas.	W. B. COURT BENTLEY.....Mar.
EDWARD H. BARCOCK. ....Sec'y.	GEORGE F. WELLS.....Sent.
REV. WILLIAM M. GROTON...Chap.	ALBERT R. CHAMPLIN.....M. D.
EVERETT A. CODLIN.....S. D.	W. THOMAS V. STILLMAN....Tyler.



SPENCER B. HOPKINS.



## WHAT CHEER LODGE, No. 21, PROVIDENCE.



THE following sketch of this prominent Lodge is furnished by Wor. Bro. Joshua M. Addeman. The editor has but slightly condensed the paper placed in his hands by the member furnishing the sketch. What Cheer Lodge may justly be regarded as an outgrowth of the Centennial celebration of St. John's Lodge, No. 1, Providence, on June 24, 1857. That celebration served to in-

spire the brethren with greater zeal for the development of the benevolent capabilities of Freemasonry. At that time there were but two Lodges in Providence; St. John's, with 180 members, and Mt. Vernon, No. 4, with 176 members. The opportunity for the formation of a third Lodge seemed specially favorable.

The first informal meeting for the purpose of forming a new Lodge was held at the office of Bro. Clifton A. Hall, No. 10, Franklin House, July 7, 1857. At this meeting there were present: Bros. Jerome B. Borden, Master of St. John's Lodge, Providence, Absalom P. King, George Amsden, Russel A. Denison, Lyman Klapp, Edward Hooker, William B. Blanding and Clifton A. Hall. Bro. Borden was chosen Chairman and Bro. Hall, Secretary. The following resolution was adopted:

*"Resolved, That it is expedient to form a new Lodge of Masons in the city of Providence, and that we proceed to petition the Grand Lodge for a Dispensation allowing us to work as a Subordinate Lodge."*

On the question of the name of the new Lodge Bro. Hooker proposed St. Andrew's, but the name of What Cheer was unanimously adopted on the motion of Bro. Blanding. The suggestion of Bro. Hooker has, however, been so far followed, that the annual meeting has always been held on St. Andrew's Day,

(November 30,) except when the day of the week happened to be Saturday or Sunday.

At a meeting of the Grand Lodge, held August 31, 1857, a petition was received for a new Lodge to be located in Providence, and called "What Cheer Lodge, No. 21;" and a vote was passed, granting a Dispensation to the petitioners to form and open a new Lodge to be called "What Cheer Lodge, No. 21;" such Dispensation to continue in force until the next meeting of the Grand Lodge. The first regular communication of the new Masonic body thus authorized, was held in What Cheer building, Providence, on Tuesday evening, September 1, 1857, for the purpose of organizing under the afore-mentioned Dispensation. There were present at that time the following named officers: William B. Blanding, Wor. Master; Lyman Klapp, Senior Warden; Robert S. Fielden, Junior Warden; Absalom P. King, Treasurer; Edward Hooker, Secretary; Sylvanus Tingley, Senior Deacon; Samuel L. Blaisdell, Junior Deacon; also, the following brethren: Clifton A. Hall, George W. Barker, Richmond Jones, Jr., Thomas H. Barton, Jerome B. Borden, George P. Baker, Thomas Taylor, Henry T. Brown, George Amsden, Dana P. Colburn, William Hicks and John Shepley. Also, M. Wor. James Hutchison, Grand Master, and Bros. Charles E. Dayton, Orlando S. Robinson, William G. Aldrich of Suffolk Lodge, No. 401, New York; Gardiner T. Swarts of St. John's Lodge, and Ezra S. Dodge, S. W. of Mount Vernon Lodge.

The M. Wor. Grand Master obligated the officers to the faithful performance of their duties. The remaining offices were filled by the appointment of the following brethren: Bros. Henry T. Brown, Richmond Jones, Jr., Stewards; Rev. Bro. Daniel Leach, Chaplain; Bro. Clifton A. Hall, Marshal; Bro. Thomas H. Barton, Sentinel; Bro. E. B. White, Tyler.

The first work of the new Lodge appears in the following extract from the records of the regular communication held October 6, 1857:

"An Entered Apprentice Lodge was then opened for the purpose of conferring the Entered Apprentice Degree. Mr. Nicholas Van Slyck, having paid the required fee and been duly prepared was then made a Mason in ancient form. Messrs. Fenner H. Peckham and William A. Johnson, having paid the required fees, and being duly prepared, were then each made Masons in ancient form."

To the brethren of the Lodge it is a matter of great gratification that the first candidate for the degrees should in time have reached the well merited honor of Grand Master of Masons of the State, and of Grand Commander of the Grand Commandery of Massachusetts and Rhode Island.

The Dispensation under which the Lodge was acting having been made operative only until the quarterly communication of Grand Lodge, appointed for November 30, 1857, it was voted by What Cheer Lodge "to return their Dispensation, present their By-Laws for examination, make report of their doings, and ask of the Grand Lodge a Charter, if their work and By-Laws are correct and approved of."

The returns for the brief period that the Lodge worked under the authority of the Dispensation, showed four petitions received; three candidates Initiated, Passed and Raised, with the fees for the same duly paid.

The committee of the Grand Lodge reported favorably upon Records and By-Laws of What Cheer Lodge as presented, and recommended that a Charter be issued as desired. The Grand Secretary was ordered to execute and issue a Charter as soon as convenient.

On the eve of November 30, 1857, that being St. Andrew's Day, the first annual communication of the Lodge, and its first communication under Charter, was held.

The following brethren were elected officers: William B. Blanding, W. Master; Lyman Klapp, Senior Warden; Richmond Jones, Jr., Junior Warden; Absalom P. King, Treasurer; Edward Hooker, Secretary; Sylvanus Tingley, Senior Deacon; Samuel L. Blaisdell, Junior Deacon; Henry T. Brown, Senior Steward; John J. Jencks, Junior Steward; Rev. Daniel Leach, Chaplain; Albert C. Eddy, Marshal; Thomas H. Barton, Sentinel; E. B. White, Tyler.

The Lodge was duly constituted and the officers duly installed, February 2, 1858. The attendance was very large, including many ladies, and numerous prominent citizens. The officers of Grand Lodge, Bro. Hutchison being Grand Master, conducted the services with impressive effect, aided by fine vocal and instrumental music, a feature which What Cheer Lodge has always made effective in its gatherings. Grand Master Hutchison in his address to Grand Lodge, delivered May 31, 1858, referring

to the consecration of the new Lodge, said: "From the character of the brethren composing this new Lodge, our highest expectations of its usefulness are fast being realized. It is in a prosperous condition, and its work compares well with the best of our older Lodges."

The Lodge was now fairly launched on a prosperous career. Starting with 28 Charter members its first return to Grand Lodge, for 1857, showed an increase to 37; and its second return, made the year following, showed a membership of 46. The next year (1859) it gained 20 members; in 1860, 23 members, and in 1861, 21 members, the total membership then being returned as 110. During the period of the Civil War, terminating October, 1865, the membership increased to 230.

The obvious advantages of Masonry to one who was exposed to the dangers and vicissitudes of a soldier's life, stimulated the work of the Lodges, and nearly all showed a decided gain, much of which may be attributed to this cause. In those trying times, the members of What Cheer Lodge were not lacking in patriotic devotion. On its rolls are the names of upwards of seventy-five members who served in the army or navy during the War of the Rebellion, some of them winning high rank and making for themselves distinguished names. Nor was the Lodge unmindful of them. Though far away, they were treated as if present, as the following extract from the record of May 3, 1861, will show:

"On motion, voted, That while the Rhode Island troops are absent in the service of the country, the name of each member of this Lodge connected with the regiments shall be entered upon the record at each communication of the Lodge held during their absence.

Bros. N. Van Slyck, S. W.; Chas. R. Dennis, Mar.; H. T. Sisson and Isaac Potter, members of this Lodge, are absent in the service of the United States."

After the close of the war, What Cheer Lodge gained rapidly in membership, the time of greatest activity being reached in the year 1870-71, when 125 petitions were presented, of which 63 were rejected, and 62 granted. The additions were considerably less in the years next following, on account of the financial disturbances and several other reasons. The numerical increase was also affected by the introduction of dues, which up to that time were practically unknown in Rhode Island. The fees in What Cheer Lodge were originally placed at \$30, afterwards in-

creased to \$50; again increased to \$75; and then reduced to \$50; at which rate they have since remained. On March 1, 1876, applications for the degrees having so materially fallen off, a special tax of \$2.00 was assessed, and on November 24, 1876, a by-law was adopted, after much discussion, imposing annual dues of \$4.00, which law has continued in force ever since. The system of dues has now become firmly established, and few would deem it desirable, even if it were practicable, to return to the former custom:

It may be justly claimed that the Lodge was never in a more healthy and united condition than at present. The careful attention to details in the work which, as before remarked, was a special purpose of its founders, is faithfully observed by their successors; the instruction of candidates is never neglected. The impressive arrangement of music, previously spoken of as always an effective feature of the meetings, is maintained with constant efforts for a higher standard of excellence. To no one is the Lodge more indebted in this respect than to R. W. Edwin Baker, who from 1862 to 1885 was, with but few exceptions, the Musical Director of the Lodge, either appointed or acting, and who has been unceasing in his efforts to develop and improve this important department of the work. In addition to other services, always freely rendered, R. W. Bro. Baker has also for fifteen years, consecutively, and with great acceptance, filled the responsible and laborious position of Secretary of the Lodge.

The semi-annual communications of What Cheer Lodge have always been occasions of special interest. The first of these gatherings was held June 1, 1858. Originally the semi-annual occasions were held at the homes of the brethren; but soon the increasing membership made this hospitality impracticable, and they have for many years been held at Masons Hall.

An interesting incident in the early history of this Lodge was the procuring of two ashlar from the What Cheer Rock so-called, sometimes also called Slate Rock, on the Seekonk River, on which tradition says Roger Williams first landed when seeking a home in these Plantations, and where he was greeted with the Indian salutation, "What cheer, netop?" These ashlar were procured by a committee appointed April 27, 1860, and were set up in time for the semi-annual communication in June



of that year. They are still in use, the perfect one at the station of the Senior Warden, the rough one at the Junior Warden's. They are about four feet high and one foot thick, and bear appropriate inscriptions in gilt letters. They are of historic interest and attracted attention at the time of their erection as being the first public monument to the founder of our State.

Among the special occasions worthy of notice in the history of What Cheer Lodge, reference may be made to a Lodge of Sorrow, held in City Hall, Providence, November 26, 1869. This service, held in the best public hall of Providence, was in memory of the following deceased members: Charles E. Baker, Francis A. Baker, Henry S. Bartlett, Isaac Brown, Jr., William A. Brown, Edward H. Chapman, Dana P. Colburn, Jesse J. Davis, William Davis, Robert S. Fielden, Richmond Jones, Jr., Absalom P. King, Charles F. Ladd, Amos Palmer, Jared W. Scovel, George Wilson, Henry H. Wildman.

The exercises were profoundly impressive, and held the close attention of the audience, which completely filled the hall. It was a memorable event in the history of the Lodge, and its success was due, in a great measure, to the Master of the Lodge, Bro. Edwin Baker, who gave to every detail his most careful attention.

What Cheer Lodge has made a special feature of its charity fund. At the annual election a committee is chosen by ballot, whose duty is to direct the investment of the "What Cheer Charity Fund." From the alms deposited at each regular communication, and from the prescribed apportionment of the fees received, a considerable fund has accumulated, the income of which is available for purposes of benevolence.

What Cheer Lodge has had varying degrees of prosperity during the time of its organic life. It has been active and useful according to its means and opportunities during this time. Its history covers only a third of the Centennial period commemorated in 1891; but it looks back over a generation departed as time is commonly reckoned. Only a few of the names of its Charter members remain on the roll; but happily many of its earlier members still survive to enjoy the fruits of their labors, and to watch its growth with constantly increasing satisfaction. It has much to rejoice over in a review of the past, and can justly point with pride to its membership as a whole, and to its success

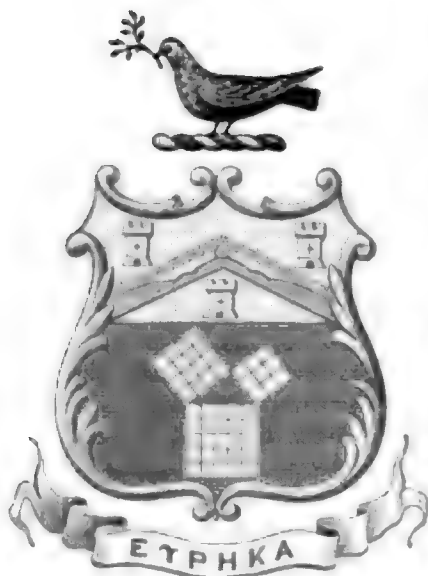
in the work of Freemasonry. It recounts its history with no feeling of regret other than such as inevitably arises from the shortcomings of all human endeavor. It seeks wisely to improve the present, and looks forward hopefully and courageously to the future.

Its membership, as reported in the year 1891, was 397. Its list of officers for that year, the following:

SPENCER B. HOPKINS... ..W. M.	GEORGE D. LANSING.....J. D.
AMOS B. BRADLEY.....S. W.	JOHN C. ARDERN.....S. S.
JAMES E. POTTER.....J. W.	ISAAC S. CHASE.....J. S.
LORY J. C. ANDREWS .....Treas.	FRANK E. BALLOU.....Mar.
R. W. EDWIN BAKER.....Sec'y.	GEORGE V. ROGERS.....Sent.
JOSIAH L. WEBSTER.....Chap.	CYRUS DAY.....M. D.
HENRY W. DUNHAM, JR.....S. D.	AMON R. THURSTON.....Tyler.



## EUREKA LODGE, No. 22, PORTSMOUTH.

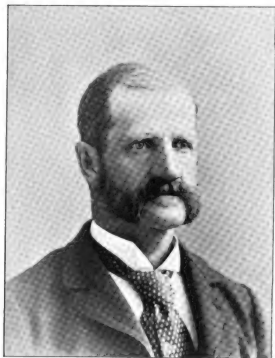


THE movement which resulted in the establishment of Eureka Lodge, No. 22, may be traced to the influence and activity of Rev. Bro. Geo. W. Chevers, who had become a resident of Portsmouth a short time previous to the action taken looking to the formation of a new Masonic Lodge in that town. Bro. Chevers was warmly attached to the Masonic institution, well versed in its laws and ritual, and by reason of his qualifications and position was able to lead the movement in which he became so heartily interested to the desired success.

A petition for a new Lodge to be located in the town of Portsmouth, to be called Eureka Lodge, was presented to the Grand Lodge at a Quarterly session of that Body held in Providence, August 27, 1860.

The petition, which was in the usual form, recommended Rev. Geo. W. Chevers to be the first Master, Rev. Geo. M. Hamlin to be the first Senior Warden, and Benjamin Tallman to be the first Junior Warden ; and it was signed by Bros. George W. Chevers, George M. Hamlin, Benjamin Tallman, William E. Cook, Samuel Sisson, Edward M. Spooner, Samuel Clark and Philip B. Bourne. The petition was duly recommended by the nearest Lodge, St. Alban's, No. 6, of Bristol. Favorable action was taken by the Grand Lodge, and a vote was passed authorizing the Grand Master to issue a Dispensation as desired by the petitioners.

The brethren organized under the Dispensation received, and proceeded to confer the degrees on a number of candidates. The first meetings of Eureka Lodge were held in the hall of St. Alban's Lodge, the last named Lodge having given its per-



COLBY C. MITCHELL.

mission, and the sanction of the Grand Lodge having also been obtained for such temporary use of the hall in Bristol. The brethren of the newly formed Lodge went to work at once to obtain a hall of their own, and were soon in possession of pleasant and convenient Lodge apartments which were dedicated to Masonic uses on the occasion of the formal constituting of the Lodge, June 24, 1861.

The Charter of Eureka Lodge, No. 22, was voted by the Grand Lodge, at a Quarterly Communication held February 25, 1861, on recommendation of a committee consisting of Oliver Johnson, James Salsbury, and Charles D. Greene, who certified that the records of Eureka Lodge were satisfactory, the By-laws in accord with Masonic rules, and that other required conditions had been met. The Charter, dated February 25, 1861, bears the signatures of William Gray, Grand Master; Ariel Ballou, Deputy Grand Master; Wm. P. Bourne, Grand Senior Warden; Wm. B. Blanding, Grand Junior Warden, and Thomas A. Doyle, Grand Secretary. The following named brethren appear as Charter members: Rev. George W. Chevers, Rev. George M. Hamlin, Benjamin Tallman, Philip B. Chase, Borden Chase, Dr. Benjamin Greene, John Roberts, George B. Anthony, Charles G. Thomas, Benjamin Green, William E. Cook, William Barker, Benjamin Hall, Joseph Thomas, Edward F. Dyer, William P. Mott, Joseph S. Brown, Edward A. Mott, John C. Mott, John H. Cross, Samuel Sisson, Samuel Clark, Edward M. Spooner.

The Constitution of the Lodge and the dedication of its new hall, together with the installation of the officers elected by Eureka Lodge, took place on June 24, 1861. The Grand Lodge, Ariel Ballou, Grand Master, was convened at Portsmouth on that date, seven Lodges of the jurisdiction being represented, besides many visiting brethren. The following is an extract from the Grand Lodge records:

"A procession of the Grand Lodge moved to hall of Eureka Lodge, where the Master elect, Rev. George W. Chevers, having been inducted into the Oriental Chair in due form, the procession then moved to St. Paul's Church, where the ceremonies of Constitution and Installation were performed in the presence of a large number of ladies and gentlemen."

The services at the Church included musical selections, an

oration by Bro. William Gilpin of Newport, R. I., and the usual ceremonies prescribed in the ritual for such an occasion. Following the exercises at St. Paul's Church came the dedication of the new hall, "according to ancient form," to Freemasonry, Virtue, and Universal Benevolence.

The following named brethren were installed, viz.: W.: George W. Chevers, Master; Bros. Benjamin Tallman, Senior Warden; Dr. Benjamin Greene, Junior Warden; Philip B. Chase, Treasurer; Borden Chase, Secretary; John Roberts, Senior Deacon; George B. Anthony, Junior Deacon; Charles G. Thomas, Senior Steward; William P. Mott, Junior Steward; Benjamin Greene, Marshal; Edward P. Mott, Sentinel; William E. Cook, Tyler.

Eureka Lodge obtained a civil Charter, under the general laws of the State, in January, 1871. Its incorporators were Edward F. Anthony, William P. Mott, Constant C. Chase, Philip B. Chase, Frederick Chase, Charles G. Thomas, Benjamin Tallman, Jr., George B. Coggeshall, George Manchester, and William E. Cook. The membership of the Lodge includes some of the most intelligent, respectable and substantial citizens of the town. For a while the Lodge gained rapidly in membership, but the formation of other societies in the neighborhood checked its rapid increase in numbers. It is, however, abundantly able to maintain its existence, though not at present growing very fast in membership. It owns a large hall, in the upper story of which its meetings are held, the lower story being rented for lectures, religious meetings and other legitimate purposes. Soon after its organization, a Chapter of Royal Arch Masons was organized among its membership. This is known as Aquidneck Chapter, No. 9. It occupies the same Lodge Room.

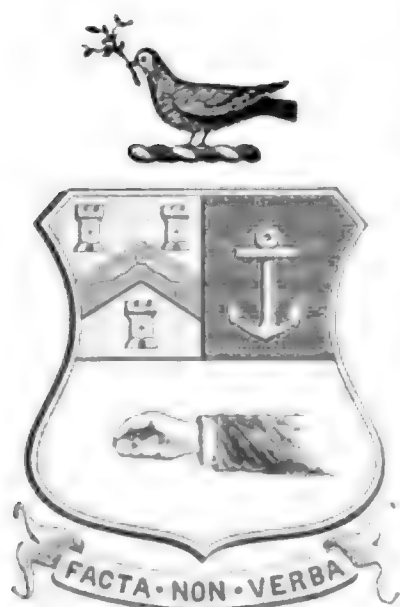
Bro. John Roberts, who has kindly furnished a part of the material for the historical sketch of Eureka Lodge, here presented, sends a list of the names of brothers who have filled the office of Wor. Master in the Lodge from the time of its organization, 1860, to 1891, Centennial year. The following is the list: Rev. George W. Chevers, Benjamin Tallman, Dr. Benjamin Greene, Borden Chase, Philip B. Chase, Edward F. Anthony, Benjamin S. Anthony, Almerin L. Ackley, John Roberts, Charles G. Thomas, Frederick Chase, Edward F. Dyer,

Lorenzo D. Tallman, Charles Carr, Henry C. Anthony, Colby C. Mitchel.

The number of members reported in 1891 was 38. The officers of that year were as follows:

COLBY C. MITCHEL.....W. M.	W.: CHARLES G. THOMAS...J. D.
W.: CHARLES CARR.....S. W.	W.: HENRY C. ANTHONY...S. S.
W.: HENRY F. ANTHONY...J. W.	W.: LORENZO D. TALLMAN..J. S.
W.: JOHN ROBERTS.....Treas.	CONSTANT C. CHASE.....Mar.
W.: PHILIP B. CHASE.....Sec'y.	WILLIAM J. BRIGHTMAN.....Sent.
W.: EDWARD F. ANTHONY.Chap.	EDWIN R. SHORT.....Tyler.
W.: BENJAMIN S. ANTHONY.S. D.	

## CHARITY LODGE, No. 23, HOPE VALLEY.



THE greater portion of the material of the following sketch was furnished by Bro. Millen S. Greene, a member of Charity Lodge, No. 23.

Early in December, 1865, seven Master Masons, members of different Lodges, and all residing in the vicinity of Hope Valley, united in a petition to the Grand Master of Masons in Rhode Island, asking for a Dispensation to form a new Lodge, to be designated "Charity Lodge, No. 23, Hope Valley." The request of the petitioners was granted, and the desired Dispensation issued by Most Wor. Bro. Thomas A. Doyle, Grand Master, who appointed Bro. John F. Jencks first Master of Charity Lodge. The Dispensation was dated November 27, 1865.

The first meeting of Charity Lodge, No. 23, U. D., was held December 28, 1865, in a room then occupied by Mechanics Lodge of Odd Fellows. At this meeting all the petitioners were present. The Lodge was opened in due form, and six applications for the degrees were received. While working under Dispensation the Lodge was visited by Wor. Bro. Stillman White, District Deputy Grand Master, having the same in charge, who made a report to Grand Master Doyle, which caused him to recommend the granting of a charter to the new Lodge. At the meeting of the Grand Lodge, May 21, 1866, it was voted that a charter be granted to Charity Lodge, No. 23, and the Dispensation continue until said Lodge is duly constituted.

On Friday, November 9, 1866, the Grand Lodge was convened in Barber's Hall, in Locustville, for the purpose of Constituting, Consecrating and Dedicating Charity Lodge, No.





23, and installing the officers of said Lodge. Most Wor. Bro. Thomas A. Doyle, Grand Master, presided at the services, and many of the Grand Officers were present to assist. A very able sermon was delivered by Rev. Bro. George S. Alexander. The exercises were public and were attended by some 400 persons. After the close of the exercises the brethren and their friends gathered about the tables in the lower hall, where a bountiful collation was served.

In the Fall of 1867 a larger hall was fitted up in John G. Arnold's new block, expressly for the accommodation of Charity Lodge. This new and more commodious hall was formally dedicated by very interesting exercises held December 10, 1867. As on the former occasion, when the Lodge was constituted, so now, the exercises of dedication were public, and were numerously attended. As illustrating the spirit that prevailed at that time in the community in regard to Freemasonry, it is worthy of mention that the ladies presented each officer with appropriate new regalias, and also gave a set of alarms for the Lodge room. Besides these expressions of sympathy, they furnished refreshments and served the same at the banquet. The village church choir also rendered acceptable aid on the occasion of dedicating the new hall. In this hall, January 1, 1874, were commenced a series of New Year's Socials, which have been regularly held ever since. These occasions of social intercourse have been largely attended by the families of Masons and others, and have been the means of doing much good in fostering a favorable regard for Freemasonry, not only among the families of Masons, but in the community at large. As the villages of Carolina, Shannock, and Plainville, are included in the jurisdiction of this Lodge, and as many active members reside in these villages, the Lodge on many occasions has been invited to hold the New Year's Social with them, and has been quite ready to do so. In the winter of 1877-8, Wor. Bro. G. E. Greene erected a new building for business purposes. The second story was conveniently fitted up and leased to the Lodge for a term of years; the possession was given February 1, 1878. The Lodge has occupied this home ever since; it was never formally dedicated. The rooms are large and commodious, well furnished, and on the walls are hung pictures of members and others, giving to the hall a cheerful and home-like appearance. A

banquet room has been added to the apartments first leased, and this additional hall for suppers and social purposes adds much to the convenience of the Lodge.

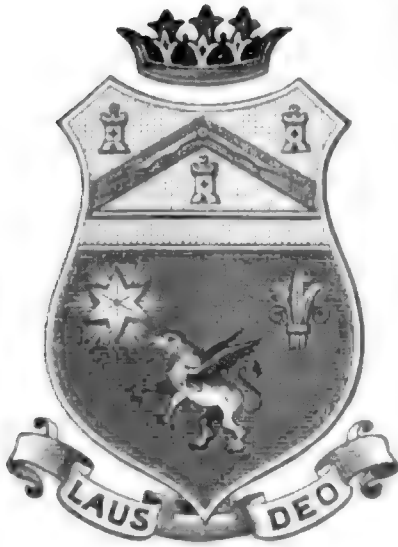
Charity Lodge has had no very eventful experiences, but has gone forward in a steady and pleasant way, fulfilling the objects for which a Masonic organization is supposed to exist. It has cultivated peace and harmony among its members, and sought to extend in every way possible the benign influences of Masonic principles and teachings. That it has exercised a useful ministry throughout the jurisdiction cannot be questioned by any who have watched its course with attention. The following brethren constitute the list of Past Masters in Charity Lodge, namely: J. F. Jencks, Jedediah Witter, Anson Greene, William R. Whaley, William Buffington, Elisha P. Clarke, Millen S. Greene, G. E. Greene, George R. Rice, Fayette Bennett, Orville Meserve, Charles S. Nichols, Samuel A. Gardiner, Millard F. Tucker. All the brethren included in the foregoing list were living at the time when this sketch was prepared.

The total membership of the Lodge as reported in 1891 was 126. The officers for that year were the following:

MILLARD F. TUCKER.....W. M.	WALTER E. BROWNING.....J. D.
JOHN L. KENYON.....S. W.	ROWSE F. HOXIE.....S. S.
WHITING METCALF.....J. W.	SIMON N. PALMER.....J. S.
ASAHEL G. BOSS.....Treas.	R. W. CHAS S. NICHOLS..Mar.
JAMES S. PHILLIPS.....Sec'y.	ALVIN H. ECCLESTON.....M. D.
Rev. STANTON AUSTIN.....Chap.	GEORGE W. KENYON.....Tyler.
W. E. ELISHA P. CLARKE.....S. D.	



## JENKS LODGE, NO. 24, CENTRAL FALLS.



THIS Lodge, instituted in 1866, observed its 25th Anniversary in 1891, and from the historical sketch delivered on that occasion by Bro. Fred. E. Phillips, the material for the following narrative is gathered.

In the early part of the year 1866 a number of brethren residing in Central Falls and the vicinity came to the conclusion that it would be for their convenience, and for the advancement of Masonic interests, to establish a Masonic Lodge in Central Falls. One of the brethren thus interested, Bro. Augustine A. Mann, volunteered to draw the necessary petition, and after obtaining the required number of signatures, present the same to the Grand Master, and ask for a Dispensation to enable the brethren to form a Lodge, to be known as "Jenks Lodge." The petition thus obtained and presented bore the signatures of thirty-eight brethren, whose names appear in the Charter, namely: W.·. Nathan P. Towne, James G. Fales, Oliver H. J. Perry, Stephen A. Jenks, David G. Fales, James H. Andrew, Alvin F. Jenks, Augustine A. Mann, Edward L. Freeman, George H. Dalton, Albert Frost, Joseph Cobb, Charles H. Baker, John A. Peaslee, David L. Fales, George T. Cummings, John F. Adams, Jabez W. Wilmarth, Samuel H. Carney, Horace Daniels, Hermon H. Allen, Edward A. Browne, Erastus E. Lapham, Robert Robertson, George H. Miner, George F. Crowningshield, John W. Angell, Charles A. Fales, Joseph Carter, Lysander Flagg, Edward A. Patt, George A. Pierce, Abner C. Hunt, Albert Spencer, George E. Allen, James Babbitt, Henry A. Stearns, Israel B. Purinton.

A Dispensation was granted under date of May 1, 1866, and under the authority of the same the first meeting of Jenks

Lodge was held in Engine Hall, May 8, 1866. Bro. John W. Angell was chosen Secretary. A committee on By-Laws was appointed, and subsequently reported a code, which was adopted. At a meeting of the Lodge, held May 14, 1866, a beautiful Bible was presented to the Lodge by Mrs. Eliza Anne Wilmarth. Bro. E. L. Freeman made the presentation speech. The first meeting called "Regular" was held May 21, 1866, with the following officers present: Horace Daniels, Wor. Master; Jabez W. Wilmarth, S. W.; Erastus E. Lapham, J. W.; Augustine A. Mann, Treas.; John W. Angell, Sec'y; E. L. Freeman, S. D.; Charles A. Fales, J. D.; Albert Spencer, Tyler. A petition for a charter was duly presented to the Grand Lodge, and the same being granted, such a charter was delivered to Jenks Lodge January 25, 1867; the services of delivering the same, and Constituting the new Lodge, and Installing its Officers, were of a very interesting and impressive character, being under the direction of Most Wor. Bro. Thomas A. Doyle, Grand Master. Following the formal services came a supper, and addresses by Bro. Samuel B. Swan, Nicholas Van Slyck, Charles D. Green, James T. Smith, Olney Arnold, and Thomas A. Doyle. Five pleasant and successful years went by in the Elm street Masonic Temple, and on the evening of January 6, 1875, the Lodge entered upon a new home in the Arnold Block on Central street, and dedicated it to Masonic purposes; here it has been established from that time to the present.

After entering its new home the Lodge appointed a committee to apply to the General Assembly for a Civil Charter; this was done, and on the evening of March 15 of the same year a report was made that the charter had been obtained.

Jenks Lodge has appeared in public in response to the calls of the Most Wor. Grand Master upon several occasions: the dedication of the Soldiers' and Sailors' Monument, June 24, 1870; laying of the Corner Stone of the City Hall, Providence, June 24, 1875; dedication of Roger Williams Monument in the park of that name, in the city of Providence, October 16, 1877. On these several occasions the Lodge has appeared with full ranks, making an excellent appearance, and giving prompt obedience to orders, thus obtaining a word of deserved compliment from the Grand Master and others in authority.

During the twenty-five years of its history the Lodge has

bern presided over by twenty Wor. Masters; the degrees have been conferred on one hundred and seventy-three candidates; death has called away, during that time, twenty-six members of the Lodge, although five of these were not members at the time of death; thirteen of them were charter members. Eleven of the charter members were still living in 1891. The names of the departed brethren are here given: Ephraim H. Wade, Cyril B. Manchester, W.: Horace Daniels, Charles H. Horton, Alfred W. Carr, Almadus G. B. Smith, Lysander Flagg, George F. Crowningshield, Israel B. Purinton, John B. Allan, David G. Fales, Samuel H. Carney, Erastus E. Lapham, Joseph Cobb, Nathan P. Towne, Charles E. Griffin, James H. Gildard, Jr., John Aigan, John Gosling, James Phillips, Arnold M. Messler, Robert Robertson, Henry Peace, James Babbitt, John W. Angell, Hermon H. Allen. Three of the brethren whose names are upon the charter list are Past Masters of Union Lodge, No. 10, Pawtucket, namely: Bros. Edward L. Freeman, Charles A. Fales, and Nathan P. Towne, and Bros. John F. Adams and Henry A. Stearns are Past Masters of Barney Merry Lodge, No. 29, Pawtucket; but neither of them joined Jenks Lodge, although materially assisting in its organization.

The Lodge was named after a beloved old townsman, Bro. Alvin Jenks, Grand Master of Masons in Rhode Island, in the year 1847. A biographical sketch of this eminent Craftsman appears on other pages of this volume.

The first Master of Jenks Lodge was Bro. Horace Daniels, a prominent citizen of Central Falls. Bro. Daniels began life as a school-teacher. After a time he gave up teaching and entered into business pursuits, in which he realized much success. He was made a Mason in Union Lodge, No. 10, in 1859, and soon advanced to the degrees of Chapter, Council and Commandery. He was called to fill various offices in Subordinate and Grand Bodies, and showed ability and diligence in all these stations. He died suddenly in 1876, and his funeral was attended by Jenks Lodge and the various Masonic bodies with which he was connected.

Among other Masters of the Lodge special mention may well be made of Bros. Jabez W. Wilmarth, George T. Cummings and Augustine A. Mann. The last named brother, as already stated, was the framer of the original petition for a Dispensation,

and for many years he has been known and esteemed as a leading physician and surgeon in Central Falls. He was the first Treasurer of Jenks Lodge, and served four years. He then began at the foot of the ladder and ascended, step by step, until he reached the top, serving the Lodge as Wor. Master during the year 1875. Bro. Mann, with the brethren before mentioned, and also Bro. John W. Angell, whose funeral was solemnized April 7, 1890, Bro. George C. Stillman, who filled various conspicuous positions in the different departments of Freemasonry, James M. Davis, Jabez W. Wilmarth, Jr., are among the number of efficient brethren in the Lodge who have rendered large and varied services to the Masonic institution. All the Masters of Jenks Lodge except Bro. Daniels were still living at the time of the Centennial celebration of the Grand Lodge. The following is the list: Horace Daniels (deceased), 1866-1868; Jabez W. Wilmarth, 1868; Edward A. Browne (deceased), 1869; David L. Fales, 1870-1872; James M. Davis, 1872; Benjamin A. Reynolds, 1873; Theodore F. Dexter, 1874; Augustine A. Mann, 1875; Albert L. Warner, 1876-1878; George E. Whipple, 1878; Joseph H. Foster, 1879; John E. Goldsworthy, 1880; William Butler, 1881; Jabez W. Wilmarth, Jr., 1882-1884; Frank E. Phillips, 1884; George C. Stillman, 1885-1887; Asa H. Nickerson, 1887-1889; Olney W. Wilmarth, 1889; Jonathan Allenson, 1890.

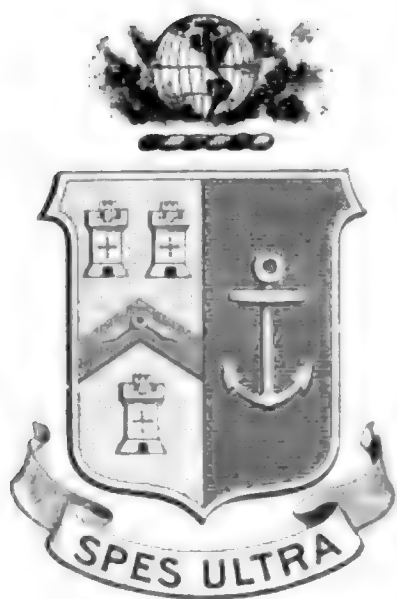
The number of members reported for that date was 136. The list of officers was as follows:

JOHN F. FOLLETT.....W. M.	EDWARD B. SMITH.....J. D.
GEORGE M. CLARKE.....S. W.	MERRILL S. LOUKS.....S. S.
JOSEPH M. BATES.....J. W.	JAMES E. BATTEY.....J. S.
OREN S. HORTON.....Treas.	W. O. OLNEY W. WILMARTH..Mar.
FRED. E. PHILLIPS.....Sec'y.	GEORGE I. MACALLEN.....Sent.
R. W. JAMES M. DAVIS..Chap.	W. ALBERT L. WARNER....M. D.
SIMPSON MITCHELL.....S. D.	W. J. W. WILMARTH, SR...Tyler.





## HOPE LODGE, No. 25, WAKEFIELD.



THE beginning of a movement resulting in the establishment of Hope Lodge, No. 25, may be traced to a meeting of a few zealous brethren, held at the store of John C. Hazard, in Peacedale, R. I., near the close of the year 1866. Brothers John C. Hazard, Peter Browning, B. R. Curtis, and M. N. Chappell, present at that meeting, after due consideration, decided to make application for a Dispensation for a Lodge, to be called Hope Lodge, and to request that John C. Hazard should be designated the first

Master, Peter Browning, Senior Warden, and Benjamin R. Curtis, Junior Warden. The following names were subscribed to the petition: Stephen A. Robinson, P. G. M., John C. Hazard, Peter Browning, Benjamin R. Curtis, Solomon H. Hale, Matthew N. Chappell, Albert T. Edwards, Henry M. Holley, William H. H. Rose, and James Robinson. The Dispensation, in accordance with the request of the petitioners, was granted by Grand Master Thomas A. Doyle, under date of January 21, 1867.

The first regular Communication of Hope Lodge thus authorized was held March 25, 1867, in Schaeffer's Hall, Peacedale, the brethren having taken a lease of said hall for five years.

The Worshipful Master had previously appointed Matthew N. Chappell, Secretary; Stephen A. Robinson, P. G. M., Treasurer; Solomon H. Hale, Senior Deacon; Albert T. Edwards, Junior Deacon; William H. H. Rose, Senior Steward; Henry M. Holley, Junior Steward; and James Robinson, Tyler.

A charter was granted May 20, 1867, by the Grand Lodge, who, "reposing full confidence in the fervency, prudence and fidelity of our brethren aforesaid," authorized said Hope Lodge

to convene as Masons, with full power and authority to make Masons, etc.

The new hall in Wakefield, secured for the use of Hope Lodge, was dedicated March 14, 1872, and was in the Columbia Hall building, on the corner of Columbia and Main streets, where now stands the *Times* Building. April 10, 1880, a fire destroyed the hall and property of the Lodge, partly insured, fortunately, for the first time a few weeks before.

With unabated zeal the brethren set about establishing themselves in new quarters, and in putting forth their best endeavors to promote the principles of Freemasonry and to advance the interests of their Lodge. They accepted the cordial invitation of Columbia Lodge of Odd Fellows to occupy, without expense, the Lodge room of that organization, and continued to hold meetings there until October, 1881, when Hope Lodge leased the third story of Columbia Hotel Building, Wakefield, and was again established in its own Masonic home.

In 1890 Hope Lodge bought the Odd Fellows Hall Building and land on Columbia street, and by this purchase obtained new sources of revenue and strengthened its financial position.

The committee who have furnished material for this sketch, Bros. William F. Graham, Edward Clarke and John E. Perry, in a note appended to the paper presented by them, call attention to some of the helps and hindrances which have marked the progress of their Lodge. Under the head of "Retrospection," the committee make the following suggestive statement:

"The admission of candidates into Freemasonry with an inadequate conception of its nature, or with a disinclination to resist the temptation to violate their obligations, as well as the existence of spite, strife, bickerings, and contention among brethren whose sincerity was not doubted, and an occasional refusal or neglect of duty, have probably been the bane of other Lodges, as well as the one whose history is here noted; but the authority of the Master has always been supreme. On the other hand, the admission of candidates into Freemasonry, with a proper conception of its nature, whose fidelity and wise councils, and love of peace and harmony, placed us upon a firm foundation, has been the fortune of Hope Lodge to a considerable extent.

The inability of some brethren to defy the many temptations which beset humanity has brought its usual humiliation and disgrace, for Masonry makes no man perfect; it simply reminds him of his errors in the most gentle manner, but compels him in a most severe manner to keep certain vows, and to pursue such a course as will make him better and exalt Freemasonry.

In Hope Lodge it is believed that mistakes will be avoided during the next

twenty-five years more wisely than in the past, by admitting only such men as have proved their fidelity in other things. The driftwood which came in with the beginning must be hereafter excluded, and at all times the supple, fawning henchman should be barred out.

It must be made plain that Freemasonry is not an excrescence, but was created to supply a demand for a state of things that would elevate mankind; and that real prosperity for the Lodge is better assured with good material than with attempts to make something out of nothing."

The committee further affirm that the history of Hope Lodge, written and unwritten, fully justifies its existence. The organization was needed at the time it was established; and from the beginning until now it has exercised a ministry of fraternal grace and helpfulness. Hope Lodge was planted in congenial soil, and its fruitage has been abundant in manifold blessings. It has attracted to itself many of the best citizens in the community, and it has gained a justly deserved commendation from those who know what its purposes have been and the measure of its beneficent service.

The following named brethren have held the office of Wor. Master prior to 1891: John C. Hazard, Elisha C. Clarke, William G. Caswell, George F. Curtis, William C. Clarke, Edward Clarke, Benjamin W. Case, Edwin A. Knowles, Joshua C. Tucker, Jr., Edwin A. Noyes, Frederick W. Greenhalgh and Dr. John E. Perry.

The names of deceased members are tenderly and sorrowfully recalled, viz.: Elisha C. Clarke, Past Master; Edward W. Hazard, Treasurer for many years; George C. Knowles, Joseph Eaton, Jr., Edmund S. Babcock, Updike C. Whitford, Charles Felton, James Hamilton, Matthew W. Clarke, Joseph W. Sherman, Elisha W. Potter, Moratz Mack, M. V. B. Knowles, Joseph C. Clarke, Benjamin C. Gardner and Peleg A. Anthony.

The number of members reported in 1891 was 80. The following were officers of Hope Lodge in that year:

WILLIAM F. GRAHAM.....W. M.	JAMES J. HUNT.....J. D.
FRED H. GORTON.....S. W.	BYRON V. GREEN.....S. S.
HERBERT M. KNOWLES.....J. W.	ROBERT H. GARDINER.....J. S.
JOHN P. CASE.....Treas.	HERBERT F. ADAMS.....Mar.
WILLIAM A. POLLOCK.....Sec'y.	FRED W. GREENHALGH.....Sent.
GEORGE BOOTH.....Chap.	GEORGE H. HOLLAND.....M. D.
EUGENE F. HAZARD.....S. D.	ISAAC BLANCHARD.....Tyler.

## GRANITE LODGE, No. 26, HARRISVILLE.



BRO. FRANCIS H. CLOUGH, Secretary of Granite Lodge, furnishes extracts from the records of that body, which show its origin and progress. Thus it appears that fourteen brethren constituted the original membership of Granite Lodge, No. 26; as first convened, U. D., August 30, 1867, at the rooms of S. O. Griffin, Pascoag. Thirteen of these brethren came from Friendship Lodge, No. 7, and one from St. Paul, No. 14. The following list includes the names of brethren and the first organi-

zation of Granite Lodge, No. 26: Andrew K. Ballou, W. M.; William J. Tracy, S. W.; Alonzo A. Sayles, J. W.; S. O. Griffin, Sec'y; Addison C. Sayles, Treas; Henry M. Chase, S. D.; Edward F. King, J. D.; Russell R. Mathewson, S. S.; Charles S. Harris, J. S.; Alfred A. Presbry, Chaplain; Joseph S. Ambler, James Phillips, L. D. Salisbury, John Peckham.

The Lodge worked under a Dispensation from the Grand Lodge until January 28, 1870, meeting in a room adjoining the mill of Lafayette Reynolds, afterward the property of H. A. Kimball. On this date the Lodge was constituted, and its new home at Harrisville publicly dedicated to Masonry, Virtue and Universal Benevolence by the Grand Lodge, M. W.: Thomas A. Doyle, Grand Master.

The Lodge was incorporated at the May session of the Legislature, 1873.

At the regular Communication, on July 8, 1876, an amendment to the By-Laws was presented, establishing yearly dues. This was the first serious obstacle Granite Lodge had encountered in its heretofore prosperous career, and threatened a



serious break in its ranks. The amendment was finally adopted in September, notwithstanding the opposition of many, who believed that the cost of the degrees was all a man should be called to pay, regardless of the fact that the Lodge could not live without dues, except by a steady increase in membership, impossible without solicitation, against the principles of the Order. Several of the opposition refusing to pay, in due time their names were stricken from the rolls for non-payment of dues.

The Lodge, early in 1879, claimed a membership of 79. This was the highest point reached, and the growth had been a steady and healthful one. Deaths and suspensions have depleted the number until, at the present time, there are but 45 members in good standing.

Up to the year 1883 Granite Lodge held and exercised concurrent jurisdiction with Friendship Lodge, No. 7, of Chepachet. This was a constant source of trouble and annoyance to both Lodges, and as early as 1880 Granite Lodge petitioned for a separate jurisdiction, and after persistent and aggressive work for three years against strong opposition, carried their point, and were granted a separate jurisdiction by the Grand Lodge. This jurisdiction was again changed about a year later, on petition of Friendship Lodge, who felt dissatisfied with the lines as originally laid out, since which time peace and harmony have prevailed between the two Lodges on the jurisdiction question.

The Masters of Granite Lodge to the present time, together with the time during which they sat in the East, are as follows: Andrew R. Ballou, to October, 1870; Henry M. Chase, to October, 1873; Samuel O. Griffin, to October, 1874; Edward F. Keach, to October, 1878; Frederick S. Farwell, to October, 1880; Edward F. King, to October, 1883; William A. Inman, to October, 1886; James H. Stewart, to October, 1888; Stephen M. Paine, to October, 1891.

Samuel O. Griffin died during his term of office, June 12, 1874, and H. M. Chase was stricken from the rolls for non-payment of dues.

A small Lodge has some compensations for its limited membership. The brethren of such a Lodge know each other, and, as a rule, come into close and hearty fellowship. This is the



case with the Lodge at Harrisville. It is characterized by a social feeling.

As heretofore stated, the number of members of Granite Lodge in Centennial year was 45. The following named brethren were officers of the Lodge in that year:

STEPHEN M. PAINE.....W. M.	HENRY BROOKS.....J. D.
GEORGE E. BROWN.....S. W.	CHARLES E. BALLOU.....S. S.
H. A. WATERHOUSE.....J. W.	WILLIAM H. STEWART.....J. S.
ANDREW LUTHER.....Treas.	W. A. INMAN.....Mar.
FRANCIS H. CLOUGH.....Sec'y.	W. E. F. KING.....Sent.
JOSEPH S. AMBLER.....Chap.	ADOLPH PFEIFFER.....M. D.
HENRY P. HARRIMAN.....S. D.	HENRY J. STEWART.....Tylet.





St. John's Lodge No. 1, of Providence, for its recommendation to the Grand Lodge was made and a committee appointed to secure rooms in Mason's Hall. February 10, 1868, the first meeting of the Lodge was held, under dispensation of the Grand Master, M. : W. : Thomas A. Doyle, with W. : Henry C. Field, Master; W. : Andrew Hutchison, Senior Warden and W. : Israel M. Hopkins, Junior Warden. The Grand Master was present and addressed the members upon their duties as Masons in a Lodge under dispensation. Subordinate officers were appointed and committees directed to draft by-laws and to procure the necessary furnishings for the Lodge. Fees for degrees were fixed at one hundred dollars and for membership at fifty dollars. St. John's Lodge No. 1, of Providence, tendered the use of its Great Lights, jewels and other paraphernalia to the Lodge while under dispensation. By-laws were adopted May 11, 1868. In the afternoon of Tuesday, October 27, 1868, the Lodge was constituted in Mason's Hall, then in the What Cheer Building on Market Square, now the Providence Washington Insurance Company's building, by the Grand Lodge, M. : W. : Thomas A. Doyle, Grand Master. Music was furnished by the American Band, and a select choir under the direction of Mr. Lewis T. Downes. The Rev. Henry W. Rugg, D. D., delivered an oration on the "Adaptation of Masonry to human needs." After the ceremonies attendant upon the constitution of the Lodge and the installation of officers, the Grand Lodge, distinguished guests and many friends of the new Lodge were entertained at a banquet in the Council Chamber which was followed by a social festival, with music and dancing. The charter members were Henry Allen, Emory P. Andrews, Henry R. Barker, Damase Beliveau, Levi L. Burdon, Dwight I. Brown, Robert E. Dwelly, Henry C. Field, Albert F. Fuller, George Harris, Israel M. Hopkins, Andrew Hutchison, George H. Lincoln, William G. Luther, William McDonald, Charles T. Place, Robert Purkis, Spencer P. Read, D. Wallis Reeves, Zenas C. Rennie, James Rice, Clinton D. Sellew, James L. Sherman, Samuel G. Stiness and Joshua Wilbour. Of these, Bros. Andrews and Rice did not sign the by-laws of the new Lodge.

Immediately upon its constitution the Lodge began the accumulation of a charity fund, which has ever since been a prominent object of interest and nurture on the part of the Lodge.

At the January Session of the General Assembly, A. D. 1869, a Civil Charter was granted to Corinthian Lodge, which was duly accepted April 13, 1869. In December, 1869, gifts were reported of officers' jewels, square, compasses, rods, charity box, aprons and case from various members and a copy of the Holy Bible from all the charter members. Up to November, 1874, the regular meetings were held in the Committee room of Mason's Hall, when Room No. 10 in the What Cheer Building was leased by the Lodge in connection with St. Andrew's Conclave, and fitted up at an expense of about one thousand dollars. This continued to be the home of the Lodge until the occupation of the Freemason's Hall. In July, 1883, the Lodge subscribed for twenty shares of the stock in the Freemason's Hall Company, and held its first meeting in the new building October 13, 1885. The Lodge had conferred degrees upon forty-five brethren, up to its last annual communication in October, 1891, and two members have been admitted from other Lodges. Eleven brethren have been removed by death: Damase Beliveau, Dwight I. Brown, George Harris, W. : Israel M. Hopkins, William G. Luther, Robert Purkis, Charles T. Place and Zenas C. Rennie of the charter members, and Frank G. Allen, James W. Blackwood and George M. Daniels of those admitted since. Demits have been granted to eight brethren; three have been stricken from the roll for non-payment of dues; one has been indefinitely suspended, and one expelled for unmasonic conduct, leaving the present number forty-six. Under the by-laws adopted in 1889, dues are no longer imposed upon the members. The masters of the Lodge have been, Henry C. Field, U. D. and 1868-9; Clinton D. Sellew, 1869-72; Henry R. Barker, 1872-3; Samuel G. Stiness, 1873-5; Spencer P. Read, 1875-7; Robert E. Dwelly, 1877-9; Richard W. Comstock, 1879-80; Cyril A. Babcock, 1880-2; George E. Weaver, 1882-3; Cyrus M. VanSlyck 1883-4; Henry C. Armstrong, 1884-5; John A. Howland, 1885-6; John S. Kellogg, 1886-7; Charles S. Pettee, 1887-8; Edmund S. Hopkins, 1888-9; Charles C. Newhall, 1889-91 and James E. Tillinghast, 1891-2. Three hundred and seventy-three communications have been held since the formation of the Lodge. The charity fund amounts to over five thousand dollars, and under the by-laws no portion of the principal can be expended for any purpose until the fund amounts to ten thousand dollars.

The twenty-three years of Corinthian have passed quietly and pleasantly, with little more to mark them than the ordinary incidents of Masonic life. True to the original purpose, the membership has continued small, usually not more than forty, the limit fixed by the by-laws being one hundred. This has permitted a number of social gatherings of members with their families, among which several such occasions by the shore will be pleasantly and long remembered. Special attention has been given to three things which have become characteristics of Corinthian: care in the admission of candidates, accuracy in the work of the Lodge, and fraternal intercourse among the members.

The Lodge has been peculiarly free from all disturbing elements, and within its walls has been found an exemplification of the words of the Psalmist: "Behold how good and how pleasant it is for brethren to dwell together in unity."

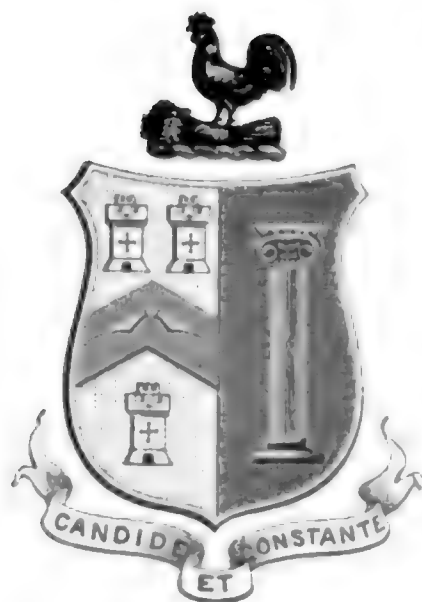
The number of members of Corinthian Lodge, according to report of 1891, was forty-two. The following named brethren were officers of the Lodge during the greater portion of that year:

CHARLES C. NEWHALL.....W. M.	HOBERT L. GATES.....J. D.
JAMES E. TILLINGHAST.....S. W.	WILLIAM J. BURTON.....S. S.
EDMUND C. DANFORTH.....J. W.	JAMES L. SHERMAN.....J. S.
HORATIO A. HUNT.....Treas.	W.°. JOHN S. KELLOGG.....Mar.
W.°. JOHN A. HOWLAND.....Sec'y.	FRED W. BARNEY.....Sent.
W.°. ANDREW HUTCHISON...Chap.	R.°. W.°. HENRY C. FIELD...M. D.
WILLIAM J. MCCAW .....S. D.	ALBERT F. FULLER.....Tyler.





## IONIC LODGE, No. 28, GREENE.



THIS Lodge is located in the village of Greene, in the westerly part of the town of Coventry. Until the year 1870 there was no Masonic Lodge in Kent county west of Anthony, where Manchester Lodge, No. 12, is situated, and which is fourteen miles from the western boundary of Rhode Island. In the year 1869 Bro. Whipple D. Phillips and fifteen other brethren, nearly all members of Manchester Lodge, united in asking for a Dispensation authorizing the establishment of a new Lodge, to

be called "Ionic Lodge." The petition was presented to Most Wor. Bro. Thomas A. Doyle, then Grand Master, who approved the same, and issued a Dispensation under date of January 15, 1870, authorizing and empowering the petitioners to form and open a new Lodge in the village of Greene, town of Coventry, to be designated Ionic Lodge, No. 28.

Acting under the authority thus conferred, the first meeting of the brethren interested, was held March 19, 1870, with Bro. Whipple D. Phillips officiating as Master, Bro. Warren H. Tillinghast as S. W., and William R. Carter as J. W. Acting under the Dispensation, regular meetings were held until January 7, 1871, when the Lodge was constituted in due and ancient form, a charter for its establishment having been previously voted by the Grand Lodge of the Jurisdiction. The ceremonies of constituting the new Lodge were performed in the Baptist Church at Rice City, which is some three miles from the depot, and from the hall where the Lodge held its meetings. Grand Master Thomas A. Doyle conducted the services of constituting the new Lodge and installing its officers. The Grand Chaplain, Rev. Henry W. Rugg, delivered an address pertaining to the

essential principles of Freemasonry. The officers of the Grand Lodge in attendance on the occasion, were bountifully cared for at the house of the Wor. Master. The occasion took on added interest by reason of the presence and words of Rt. Wor. Bro. Dwight R. Adams, who in behalf of Manchester Lodge, the mother of Ionic, presented the new organization with a full set of officers' jewels, made of coin silver. Ionic Lodge thus started forth in its organic life had a quiet career, for the most part, during the next fifteen years. Many changes, however, occurred during this period; several old members went away, a few were dropped from the rolls, and quite a number of new members came into the Lodge. Early in the year 1886, with a membership more than twice as large as at its establishment, the Lodge found itself crowded for room, and so forced to seek for better and more commodious apartments. After considerable search, the brethren were successful in securing a lease of the property known as "Phillips Hall," originally built and owned by Whipple D. Phillips, the first Master of the Lodge. This building, conveniently divided into a suite of rooms, was taken by the Lodge on a long lease, and on terms considered very favorable.

The Masonic apartments thus secured, were dedicated to the uses of Freemasonry by the Grand Master of Masons in Rhode Island, Rev. William N. Ackley, and other officers of the Grand Lodge, September 28, 1886, in the presence of a large concourse of the Fraternity and their friends. The eulogy on Freemasonry was delivered by Past Grand Master Bro. Lyman Klapp. The Deputy Grand Master for the occasion, Bro. Dwight R. Adams, conducted the service of installing the officers-elect, and afterwards delivered an impressive charge to the brethren thus installed.

The members of Ionic Lodge have done much earnest work in behalf of its interests. Some of them have been very punctual and regular in their attendance upon its sessions. One of these, Wor. Bro. Joseph T. Hopkins, made a Mason nineteen years ago, has been present at every regular and special communication since that time. He has held nearly all the offices of the Lodge, has been Master for several years, and at the time of this writing, holds the office of Tyler. The record of such attendance and usefulness, is certainly most exceptional. In-

cluded in the comparatively small membership of this Lodge, are several others whose fidelity, as noted in the regularity of their attendance upon its meetings, and otherwise, demands approval. Ionic Lodge, by reason of its situation and the limitations to which it is subject, will probably never be numerically prosperous. There are no large towns or villages in its jurisdiction, and the sparseness of population in the surrounding country forbids any very large additions to its membership. It has, however, good financial resources, and with the occasional additions of worthy members, seems to be exercising a ministry of considerable usefulness. Its record during all the years since it was constituted, is, on the whole, bright and creditable, and its outlook for the future is not without encouragement. It may hope to have a permanent existence, and to be standing at the second Centennial of the Grand Lodge of Rhode Island, as firmly as does the column from which it takes its name.

The number of members of this Lodge reported in 1891, was forty. The officers for that year were the following:

SAMUEL H. BROWN.....	W. M.	CHARLES E. CAPWELL .....	J. D.
HENRY D. DIXON.....	S. W.	W.: JOSEPH D. HILLORY....	S. S.
GEORGE B. PARKER.....	J. W.	W.: ALVERO A. KENNEDY...	J. S.
EDWIN L. BOSS.....	Treas.	W.: GARDINER R. WILCOX..	Mar.
W.: AMASA P. TABER.....	Sec'y.	WILLIAM N. DEMING.....	Sent.
Rev. GEORGE W. KENNEDY..	Chap.	GORDON B. PARKER.....	M. D.
ELMER E. SALISBURY .....	S. D.	W.: JOSEPH T. HOPKINS....	Tyler.

## BARNEY MERRY LODGE, No. 29, PAWTUCKET.



W.: BRO. J. F. ADAMS, historian of the above named Lodge, furnishes a goodly portion of the sketch herewith presented:

Early in the year 1872 a number of Masonic brethren belonging to Union Lodge, No. 10, Pawtucket, consulted together in regard to the expediency of starting a new Lodge in Pawtucket. After considering the matter in all its bearings, it was deemed proper to undertake such a movement. Union Lodge at that time had a very large membership, and some of the conditions incident to so numerous a membership seemed somewhat prejudicial to the furtherance of Masonic principles, or the establishment of the desired fellowship among the brethren. It was accordingly decided that the best thing which could be done under the circumstances, was to establish a new Masonic Lodge. In the discussion of matters at the outset it was understood by the movers for the new Lodge, that before any petitions for the degrees should be presented in the new organization, the name of each applicant should be communicated to every brother of the Lodge, and if any one of the brethren expressed the slightest objection to the receiving of the petition, proper measures would be taken to avoid its presentation in open Lodge. It was thought that by pursuing such a course, some of the difficulties which had manifested themselves in the older Lodges, would be avoided. It was also felt that in taking such a course an applicant would be left free to apply to any other Lodge without prejudice to himself.

The promoters of the movement also desired to make the new Lodge a social body. It was not expected, nor desired, that a large membership should be gathered, but rather to have a moderate sized Lodge, consisting of intimate, genial, and so-



cial members, who should be friends and brothers in a very real sense.

The following named brethren met, July 15, 1872, to take the initial steps for a separate organization: Nathaniel Fairbrother, Bela P. Clapp, Osmond H. Briggs, John F. Adams, Edward W. Greene, Henry F. Smith, Edwin Clapp, Daniel R. Arnold, Daniel F. Read, Ephraim W. French, Charles A. Warland. After some consultation a vote was passed, that application be made to Union Lodge for a recommendation to the Grand Master, for a Dispensation to establish a new Masonic Lodge in Pawtucket. The following named brethren were recommended as the first officers of the desired Lodge, namely: Henry F. Smith, Wor. Master; Bela P. Clapp, S. W., and Nathaniel Fairbrother, J. W. It was also voted at this meeting, that the new Lodge should be named "Barney Merry Lodge." The petition for a Dispensation was duly approved by Union Lodge, and the desired Dispensation was issued by Most Wor. Bro. Lloyd Morton, Grand Master, July 29, 1872. At the first meeting of the Lodge acting under the Dispensation, the following named appointed officers were designated: Edwin Clapp, S. D.; Osmond H. Briggs, J. D.; Charles A. Warland, Sec'y; Daniel R. Arnold, Treas.; Jesse G. Barber, Tyler. Several meetings were held while the Lodge was working under Dispensation. During this time John Coe received the Masonic degrees.

At a meeting held May 15, 1873, it was voted to apply for a charter, and at the same meeting a code of by-laws was adopted. By referring to the records of Grand Lodge, it appears that at the annual session of that body, held May 19, 1873, a charter was granted to Barney Merry Lodge, No. 29, "to have concurrent Jurisdiction with Union Lodge, No. 10, and Jenks Lodge, No. 24, over the village and towns of Pawtucket and Lincoln." The charter members of the Lodge were the following: Henry F. Smith, D. R. Arnold, H. A. Stearns, Daniel F. Read, Edwin Clapp, J. F. Adams, E. H. Greene, Charles A. Warland, Charles T. Richardson, W. W. Blodgett, Edwin A. Perrin, J. F. Hilton, H. N. Ingraham, E. W. French, O. H. Briggs, Daniel H. Arnold, Henry L. Dana, N. Fairbrother, Daniel S. Dexter, Bela H. Clapp.

On June 26, 1873, the newly chartered Lodge was constituted

by services held under the direction of M. : W. : Bro. Nicholas VanSlyck, Grand Master. The officers-elect were duly installed by R. : W. : Bro. E. L. Freeman, District Deputy Grand Master, to whose care the Lodge was assigned.

Barney Merry Lodge thus entered upon its organic life, taking for its name the name borne by a very eminent and prominent Craftsman in the Jurisdiction, namely, Barney Merry, who was Grand Master of Masons in Rhode Island during the years 1829-30, and also in the years 1840-41. A biographical sketch of this prominent Mason appears on other pages of this volume. Upon the constitution of the Lodge, June 26, 1873, the portrait of Past Grand Master Merry was presented to the Lodge, by his daughter, Mrs. M. T. Willard, who courteously gave up the only likeness of her father, by reason of her grateful appreciation of the honor that the Lodge had conferred upon his name. This portrait now adorns the walls of the Lodge room in which this organization holds its meetings. Afterwards the Lodge caused a copy of the portrait to be made and presented to Mrs. Willard.

The first Master of Barney Merry Lodge was Edwin Clapp, born in Chesterfield, Mass., November 17, 1829; he died in Pawtucket, August 15, 1878. He graduated from Amherst College, Mass., in 1849. He taught school successfully for many years. He moved to Pawtucket in 1865, studied law, and was admitted to the bar of Rhode Island in 1870. He was afterwards judge of the courts of Magistrates, in North Providence. He held membership in nearly all the departments of legitimate Freemasonry, and had an intelligent comprehension of the ceremony and ritual of the various degrees and Orders. He was a cultivated and refined gentleman, cheerful, frank and sincere with all who were brought into contact with him, and by his death the Lodge lost a worthy and valuable member. Among other losses that the lodge has sustained by death, mention should be made of Wor. Bro. Daniel R. Arnold, who died May 7, 1889. He served as its Treasurer from the date of organization to 1880, and again from 1883 until the time of his death, in all a period of sixteen years. He was S. W. of the Lodge in 1881, and its Master in 1882. He was conspicuously devoted to the interests of the Lodge, and his memory is honored by its members who survive him. The following is a list



of brethren who have filled the office of Master from the date of organization to 1891: Edwin Clapp, 1873-1874; John F. Adams, 1875-1876; Osmond H. Briggs, 1877; Charles E. Richardson, 1878-1879; Henry A. Stearns, 1880-1881; Daniel R. Arnold, 1882; Clovis H. Bowen, 1883-1884; Sanford H. Greene, 1885-1886; Silas A. Taber, 1887; Charles F. Luther, 1888; Charles F. Burnham, 1889; John F. Oldham, 1890.

The present condition of the Lodge of which this sketch is written, is alike gratifying and encouraging. The Lodge imposes no dues upon its members, yet the treasury has a very respectable cash balance on hand. The unwritten law accepted at the outset, in relation to the accepting of petitions, has become a dead letter, yet the good judgment exercised in the careful scrutiny of petitions, has prevented unworthy applicants from being admitted. A hearty and cordial feeling between the members, has been maintained from the beginning up to the time of the present writing. Some differences have occasionally arisen between the mother Lodge and its child, but those differences have been mainly obliterated, and the kindest feeling now prevails between the two bodies and between the membership of both organizations. The Lodge has before it a prospect of still wider and more important usefulness.

The total membership of the Lodge in Centennial year, 1891, was 69. The officers elected and installed at the annual communication, June 26, 1890, were the following:

W.°. JOHN F. OLDHAM.....W. M.	ALFRED J. JOHNSON, JR.....J. D.
CHARLES H. ELLS.....S. W.	CURTIS H. BENNETT.....S. S.
ANDREW E. THRESHER.....J. W.	WILLIAM MCGREGOR.....J. S.
W.°. CHARLES F. LUTHER...Treas.	JOHN S. GILL.....Mar.
FRED A. HAYWARD.....Sec'y.	JAMES HOLT.....Sent.
W.°. CHARLES F. BURNHAM..Chap.	W.°. JOHN F. ADAMS.....M. D.
WILLIAM L. CHATTERTON...S. D.	EDWARD CARD.....Tyler.

## RISING SUN LODGE, No. 30, EAST PROVIDENCE.



W. M. BRO. GEO. N. BLISS, appointed by this Lodge to write its history, furnishes a carefully prepared sketch, the substance of which is herewith presented:

A preliminary meeting to consider the expediency of establishing a Masonic Lodge in East Providence, was held at the office of Bro. Edward Dexter, May 13, 1874. Twenty-two brethren, including a membership in thirteen Lodges, were present. The following is the list of names: Geo. N. Bliss, N. W. Britton, A. O. Miles, John B. Randall, Edward Dexter, A. Griswold, Robert Sherman, George Tarpe, S. J. Dyer, B. C. Barrows, John Champlin, S. D. Smith, William D. Barker, Wm. H. Bennett, Jacob Porter, B. J. Brown, Simeon Hunt, Thos. Ray, W. W. Drake, C. H. Hill, S. S. Rich, K. R. Dow. After considering the subject it was decided to go forward in the movement to establish a new Masonic Lodge. Other meetings were held on the 20th and 28th of May, 1874, and the proper measures were taken to obtain a Dispensation, secure a place of meeting, etc.

The petition for a Dispensation asked that Bro. George N. Bliss should be designated as first Master, John B. Randall as first Senior Warden, and Joseph J. Luther as first Junior Warden. A Committee was appointed to select a name for the new Lodge, and at a meeting of this Committee held June 2, 1874, the name of "Rising Sun" was suggested by Bro. A. O. Miles, then a member of Rising Sun Lodge, No. 39, Nashua, N. H., and this name was accepted as specially appropriate and was presented to the Grand Lodge in the petition for a Dispensation.



A Dispensation was granted by the M. : W. : Grand Master Nicholas Van Slyck, under date of July 4, 1874, appointing the brethren recommended in the petition to be the first officers of the Lodge. The first meeting of the newly authorized Lodge was held in Temple of Honor Hall, East Providence, September 17, 1874. At this meeting W. Master Bliss appointed the following officers: Edward Dexter, Treasurer; W. H. Bennett, Secretary; C. G. Hill, Senior Deacon; John Champlin, Junior Deacon; Samuel J. Dyer, Senior Steward; Alfred Griswold, Junior Steward; Nelson W. Britton, Chaplain; W. W. Drake, Tyler.

From this time forward, meetings were regularly held for the conferring of the degrees of Freemasonry and the transaction of business. R. : W. : Bro. John P. Luther, as Special Deputy, gave valuable assistance to the officers and members, and under his general direction the ceremonies of the several degrees were rendered in an excellent manner.

A petition for a Charter, accompanied by an attested copy of the By-Laws adopted at a Special Communication held May 1, 1875, and a transcript of all proceedings under Dispensation, was presented to the M. : W. : Grand Lodge at its Annual Communication held May 17, 1875, and the desired Charter was granted.

An election of officers took place at a Special Communication held July 2, 1875, and on the following afternoon the Lodge was duly constituted, and the officers elect duly installed. The occasion was one of much interest to all who were privileged to be present and witness the impressive exercises. These exercises, in accordance with the prescribed ritual, were conducted by Grand Master M. : W. : Bro. N. Van Slyck and the officers of the Grand Lodge. An address was delivered by the Grand Chaplain, Rev. H. W. Rugg. The eulogy on Masonry was delivered by the Grand Senior Warden, R. : W. : Thomas Vincent. The officers installed at this time of constituting the Lodge were the following: George N. Bliss, Master; John B. Randall, Senior Warden; Joseph J. Luther, Junior Warden; Simeon Hunt, Treasurer; Clarence H. Guild, Secretary; Charles G. Hill, Senior Deacon; John Champlin, Junior Deacon; Samuel J. Dyer, Senior Steward; George Stuart, Junior Steward; Nelson W. Britton, Chaplain; Frederick Blood, Tyler.

The ability and faithfulness of Bro. John P. Luther were recognized by the presentation to him of a beautiful quarter round writing desk and bookcase combined, and a large and elegantly bound Bible. The gifts were presented with suitable remarks by W. . Bro. A. O. Miles, in behalf of Rising Sun Lodge. The recipient acknowledged in fitting words the kind favor of his brethren of the new Lodge, as thus signified. At the request of Grand Master Van Slyck, some remarks were offered by Past Grand Master Thomas A. Doyle, who set forth in earnest words the moral power of Freemasonry. Thus closed the varied and protracted services connected with the formal establishment of Rising Sun Lodge, No. 30.

The Lodge has held its meetings, almost from the first, in Freemasons' Hall, Ray's Block, East Providence. In its well appointed Masonic home, many pleasant meetings have been held, and much good work has been done in exemplifying the ritual and making expression of the benign principles of the institution. The brethren of Rising Sun Lodge have always shown a zealous attachment to Freemasonry; they have made much of the social features of the organization; they have evinced fraternal courtesy to visitors, and they have excellently well succeeded in securing for this Lodge a strong and intelligent support, thus opening the way for its accomplishment of a large measure of usefulness.

The following named brethren have served in the office of Wor. Master: George N. Bliss, A. O. Miles, Joseph J. Luther, Charles J. Hill, John Champlin, Clarence H. Guild, George H. Kenyon, Henry F. Anthony, Joseph H. Jewett, George E. Webster, Mason B. Wood, Simeon Hunt, Oscar A. Carleton, Charles L. Rogers, Henry R. Rogers, Wm. R. Sherman.

Rising Sun Lodge has been ably represented in the Grand Lodge. It has furnished a popular Grand Master of the Craft in this jurisdiction, M. . W. . Bro. George H. Kenyon, who held that office in Centennial year, and also during the two years last preceding. It has had a steady growth and a good measure of well-deserved prosperity. Its interests are cared for by brethren of experience and wise forethought, and there is every reason to anticipate for the Lodge a progressive career of honor and usefulness.

The number of members according to returns made in 1891,

was one hundred. The officers elected at the annual communication, held May 22, 1891, and installed on the same day, were the following:

JOHN S. ROGERS. ....	W. M.	WM. H. McTWIGGAN.....	J. D.
WM. H. BENNETT.....	S. W.	HENRY B. SIMMONS.....	S. S.
CHARLES H. WILMARTH.....	J. W.	CHARLES A. BARDEN... ..	J. S.
W. : JOSEPH H. JEWETT.....	Treas.	OSMOND C. GOODELL.....	Mar.
W. : MASON B. WOOD.....	Sec'y.	GEORGE H. SCHROEDER ....	Sent.
W. : GEORGE N. BLISS.....	Chap.	TALBOT P. GREENE.....	M. D.
STEPHEN S. RICH.....	S. D.	DANIEL HEAVEN.....	Tyler.







Atlantic Lodge thus authorized, was duly constituted by the Grand Master of Masons, M. : W. : Bro. Nicholas Van Slyck and other officers of the Grand Lodge of Rhode Island, on Wednesday, August 9, 1876. The services were held in the Baptist Church. Grand Master Van Slyck delivered an address to the new Lodge. The Officers elect were duly installed by Bro. Robert S. Franklin, District Deputy Grand Master, to whose care the Lodge was assigned. The officers thus obligated and installed were the following: John W. Hooper, Worshipful Master; Aaron W. Mitchell, Senior Warden; Almanza Littlefield, Junior Warden; Edmund P. Littlefield, Treasurer; Percival Rose, Secretary; Uriah Dodge, Senior Deacon; John Rose, Junior Deacon; Lorenzo Littlefield, Senior Steward; John Thomas, Junior Steward; Joshua T. Dodge, Chaplain; John Ray Littlefield, Marshal; Samuel R. Littlefield, Sentinel; Thaddeus Ball, Musical Director; Jesse Rose, Tyler.

From this time forward, meetings of the Lodge were held regularly, and numerous accessions made. The first member of the newly formed Lodge called away by death, was Bro. Jesse Rose, who died June 24, 1878, and was buried with the usual Masonic Rites. On February 29, 1880, Atlantic Lodge attended in a body the funeral of a deceased brother, Capt. Archibald Millikin, of Mt. Vernon Lodge, Providence, who was drowned in the Seekonk river a few days previously, and whose body was recovered and brought to Block Island by the steam tug Reliance. The usual Masonic burial ceremony was observed at his funeral.

During the year 1886, on the 17th of October, the Lodge was for the third time in its history, called upon to perform the solemn duty of committing to the earth the body of a departed brother. The deceased was Past Master John R. Littlefield, one of the charter members. He was a highly esteemed citizen, and a faithful and much loved Mason.

During the early years of its history, Atlantic Lodge met in apartments that were used by Neptune Lodge, I. O. O. F., but as there came an increase in numbers and resources, the feeling grew strong to obtain a Masonic home for the use of the Lodge. The enterprise of securing such a home was pushed vigorously forward, and the corner-stone of the building erected for Masonic uses was laid, and this hall dedicated, August 26, 1890.

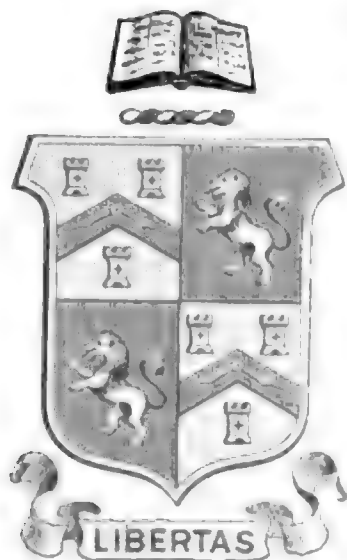
Most Wor. Bro. George H. Kenyon was Grand Master of Masons in Rhode Island at that time. The Grand Master and other Grand Officers proceeded to Block Island on the day named, where they were received at the steamboat landing by Atlantic Lodge, No. 31, which escorted them to the place where the services were to be held. The exercises were in accordance with the prescribed Ritual. An address was delivered by Rt. Wor. Bro. Horatio Rogers, who ably set forth some of the essential principles and functions of Freemasonry. On the evening of the same day the hall was dedicated to Freemasonry, according to the ancient custom and usage of the Craft, and its officers were duly installed. Interesting addresses were made by Grand Master Kenyon, and Bros. Elisha H. Scott, Acting S. G. W., and Horatio Rogers, Past Grand Secretary. This occasion was one of rare privilege and edification to the brethren of Atlantic Lodge and others who had assembled to witness the impressive services. Music was furnished by a Masonic choir, Bro. N. L. Wilbur, Grand Musical Director, presiding at the organ. The hall thus dedicated and since occupied by Atlantic Lodge, is a plain, unpretending structure, on High street, near the landing, 30 x 40 feet, two stories in height, with a basement. The upper part is utilized by the Lodge room, a dining hall, a closet, lavatory, etc. The Lodge room is carpeted, and comfortably, though not luxuriously, furnished.

Atlantic Lodge has had during its short life, a fair degree of prosperity. It has been obliged, however, to do its work under some limitations. It is a well known fact that isolated communities, even of considerable size, invariably acquire some peculiarities of manners and speech, that serve to distinguish them from larger bodies of people, living under conditions that admit of frequent intercourse. The majority of the members of Atlantic Lodge, have not probably been inside a Lodge room half a dozen times since they were admitted to the Fraternity. Visitors come but infrequently to the Masonic Lodge on Block Island, hence, there is but little opportunity to make comparisons in the work, or to improve in Masonic knowledge. In this connection, therefore, it seems proper to make a brief reference to Bro. John W. Hooper, who, in some senses, may be looked upon as the father of Atlantic Lodge. He was Wor. Master of the Lodge for five consecutive years, when he declined a re-

election, but he was again called to the East in 1884-5, by the unanimous choice of the Lodge. He has always had the welfare of the Lodge in view. His acquaintance with the Ritual and the ceremony has given special value to his services, so faithful and continuous. Other brethren have rendered important official service to the Lodge, among them Bro. Edward P. Littlefield, who has been Treasurer since the organization of the Lodge, a period of nearly sixteen years. Notwithstanding its various limitations and peculiar needs, Atlantic Lodge has maintained a steady and prosperous course. It has expressed a good quality of Freemasonry, and afforded a ministry of fellowship and benevolence to the brethren associated together under its auspices. The whole number of members, as reported in Centennial year, was fifty-seven. Its officers for that year were the following:

JOHN C. CHAMPLIN .....	W. M.	RICHMOND A. NEGUS.....	J. D.
CLARENCE C. ROSE .....	S. W.	ELMER H. DAY.....	S. S.
NAPOLEON B. ROSE.....	J. W.	WILLIAM C. ALLEN .....	J. S.
EDWARD P. LITTLEFIELD...	Treas.	DAVID B. ROSE. ....	Mar.
ALMANZA J. ROSE.....	Sec'y.	HAMILTON A. MOTT.....	Sent.
W. : JOHN W. HOOPER.....	Chap.	W. : ALMANZA LITTLEFIELD..	M. D.
WILLIAM F. HOOPER .....	S. D.	PERCIVAL ROSE. ....	Tyler.

## ROGER WILLIAMS LODGE, No. 32, CENTREDALE.



THE following sketch was furnished by Bro. James H. Angell, Secretary and historian of the Lodge:

The origin of this comparatively new Lodge was due to the desire of a number of brethren residing in Centredale and the vicinity, to be better accommodated in the matter of Masonic privileges. Some thirty of these brethren gave consideration to the matter, and concluded that it would be well for them, and helpful, perhaps, to the Masonic Fraternity, should they or-

ganize a new Lodge.

The first meeting of which any record has been preserved, was held at the Union Free Library room, in Centredale, on the evening of September 15, 1875. A goodly number of interested brethren were present. Bro. James H. Angell of Temple Lodge, No. 18, was asked to preside. He briefly stated the object of the meeting, and expressed an opinion favorable to the proposed movement. At a later period during the same evening, Bro. James C. Collins was chosen Chairman, and Bro. Frank C. Angell, Secretary; both of these brethren were members of Temple Lodge, No. 18. After some exchange of views a Committee was appointed to obtain information in regard to the desires of brethren living in the vicinity as to the proposed establishment of a new Masonic Lodge. Other meetings were held during the succeeding months, and from time to time the committee of inquiry made reports. The general desire of brethren who were consulted, seemed to be in favor of organizing a new Lodge, as proposed.

At a meeting held on the evening of December 27, 1875, the subject of a name for the proposed new Lodge was discussed. Among other suggestions made, was the taking of the name of



"Roger Williams" as an appropriate and suitable designation. The question was argued whether or not it was proper to designate the Lodge by the name of Roger Williams, there being no positive proof that he was a Mason. It was argued, however, that Roger Williams possessed the traits of character and views of human duty toward God and man, quite in accord with the general principles of Freemasonry. This being the case, it was decided, after due deliberation, that the name of Roger Williams should be adopted as the designation of the Lodge. After several preliminary meetings were held, a petition signed by twenty-six Master Masons, was presented to Temple Lodge, No. 18, Greenville, asking that Lodge to recommend the petition for a new Lodge to be called by the name of Roger Williams, and located in the village of Centredale. Temple Lodge acceded to the wishes of the petitioners, and on January 27, 1876, Most Wor. Bro. Nicholas Van Slyck, Grand Master of Masons in Rhode Island, issued a Dispensation to the petitioners, and appointed Bro. Thomas Wilmarth the first Wor. Master; Bro. Alexander W. Harrington, S. W., and Bro. Charles P. Walker, J. W. By direction of the Grand Master, the newly authorized organization was placed under the charge of Bro. John P. Luther, as Special Deputy.

The first meeting of the Lodge under Dispensation, was held in the hall in Railroad Block, Centredale. At this meeting James H. Angell was appointed Treas.; Frank C. Angell, Sec'y; Roger W. Harris, S. D.; A. Jarvis Smith, J. D.; George T. Angell, S. S.; William F. Allison, J. S.; George E. Olney, Chap.; James V. Dawley, Mar.; George W. Capron, M. D., and Asael S. Angell, Tyler. It was decided to hold the regular meetings of the Lodge on the first Saturday before each full moon, and no change has ever been made, as respects the time of holding the Communications of the Lodge. A petition for a Charter for the new organization was presented to the Grand Lodge of Rhode Island, at its annual session, held May 15, 1876. After due examination and consideration, a Charter was issued to the following named brethren: Thomas Wilmarth, Alexander W. Harrington, Charles P. Walker, James H. Angell, Frank C. Angell, James C. Collins, Daniel O. Angell, Rufus W. Harris, A. Jarvis Smith, Leroy G. Weston, William Andrews, Ansel S. Angell, Cornelius M. Capron, George F. An-



gell, John Reade, Almanzo S. Stone, James D. Dawley, Jr., John R. Cozzens, William F. Allison, George F. Stottard, George E. Olney, William Rowley, Jr., Oliver P. Sherman, Jr., R. William Greatorex, Charles E. Nichols, George E. Eddy, Charles H. Cozzens, George W. Capron, Henry C. Arnold, George W. Stone, Henry R. Hill, George W. Dorrance, Lilley B. Mowry, and Mial S. Aldrich.

The Lodge was duly constituted under the Charter granted May 27, 1876, by Grand Master Nicholas Van Slyck, assisted by the Officers of Grand Lodge. An address appropriate to the occasion was delivered by R. : W. : Bro. George M. Carpenter. The District Deputy Grand Master, Bro. Henry A. Pierce, installed the following brethren as Officers of the newly constituted body, Roger Williams Lodge, No. 32: Thomas Wilmarth, Master; Alexander W. Harrington, S. W.; Charles P. Walker, J. W.; James H. Angell, Treas.; Frank C. Angell, Sec'y; Rufus W. Harris, S. D.; A. Jarvis Smith, J. D.; George F. Angell, S. S.; William F. Allison, J. S.; James V. Dawley, Jr., Mar.; George E. Olney, Chap.; Daniel O. Angell, Sent.; Asael S. Angell, Tyler, and George W. Capron, M. D.

Roger Williams Lodge thus constituted, started out in a career of activity and of usefulness, having the purpose to gain the respect of the community wherein it was established. This has been the endeavor of the members of Roger Williams Lodge from that time until now. It is believed that some worthy expression has been made of the principles of Freemasonry as applied to common life during the comparatively brief history of this organization. On June 13, 1884, the Lodge was made the recipient of a fine banner, presented to it by the residents of Centredale and the vicinity. Very interesting exercises were held in connection with the presentation of the beautiful banner, made of blue and white silk trimmed in gold, with lace and fringe, and embellished with appropriate Masonic designs. The banner was the handiwork of F. C. Savory, of Boston, Mass. Roger Williams Lodge took part in the parade at the laying of the corner-stone of the Masonic Temple, Providence, June 7, 1874, and also at the celebration of the One Hundredth Anniversary of the organization of the Grand Lodge of Rhode Island, June 24, 1891, and on the latter occasion the beautiful banner before referred to, was carried for the first time.

The Lodge continued to hold its meetings in the hall in Railroad Block, until October, 1885, when a change was made, and the present commodious and comfortable apartments in Angell Block, Centredale, were secured. These apartments are conveniently arranged both for music and social purposes.

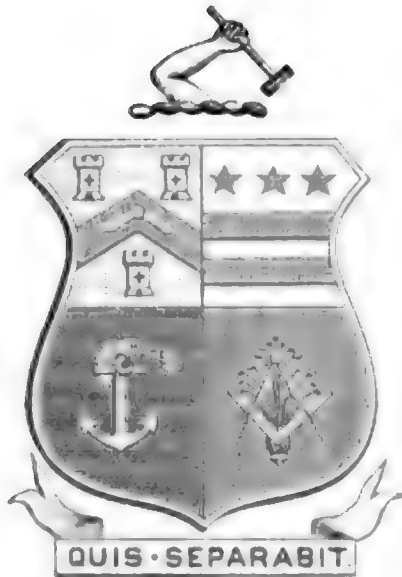
The pedestal on the Wor. Master's station has an historic interest which entitles it to special mention, the die or shaft of the same being cut from the rock on which Roger Williams landed, when he came to Rhode Island, 1636. This die or shaft of the pedestal was obtained by the persevering efforts of one of the members, Bro. Frank C. Angell, who presented it to the Lodge. The pedestal is artistically finished, with proper emblems and inscriptions. The granite base and marble capital were the gift of Bro. Rufus W. Harris and Bro. Thomas Wilmarth.

Roger Williams Lodge, at the time of the Centennial celebration, June 24, 1891, had fifty-five members. The following named brethren have served in the office of Wor. Master: Thomas Wilmarth, 1876-77, and again in 1879; Alexander W. Harrington, from May, 1877, to May, 1878; Rufus W. Harris, from May, 1879, to May, 1880; William Andrews, from May, 1880, to May, 1881; James V. Dawley, from May, 1881, to May, 1883; Robert Henry Morton, from May, 1883, to May, 1884; Daniel O. Angell, from May, 1884, to May, 1886; William F. Allison, from May, 1886, to May, 1887; William H. McAbee, from May, 1887, to May, 1890; Charles F. Dawley, from May, 1890, to May, 1891, when he was again re-elected for the year ensuing.

The Officers of the Lodge elected and installed May 23, 1891, were the following:

CHARLES F. DAWLEY.....W. M.	EDWIN W. WHITE.....J. D.
OLIVER P. SHERMAN.....S. W.	ALANSON D. ROSE.....S. S.
ALBERT O. COATES.....J. W.	W.: WILLIAM H. MCABEE J. S.
STANTON J. SMITH.....Treas.	W.: JAMES V. DAWLEY ....Mar.
FRANK C. ANGELL.....Sec'y.	W.: WILLIAM F. ALLISON..Sent.
GEORGE E. OLNEY.....Chap.	A. JARVIS SMITH.....M. D.
JAMES N. SMITH.....S. D.	CHARLES E. NICHOLS.....Tyler.

## ADELPHOI LODGE, No 33, PROVIDENCE.



W. M. BRO. JOHN W. MCKNIGHT furnishes the following brief sketch: Early in the year 1876, a few of the members of Mt. Vernon Lodge, believing they could do better work and increase their interest in Masonry by the formation of a new Lodge, asked for and received a Dispensation, and through the kind assistance of St. John's Lodge, and others of the Fraternity, Adelphei Lodge, No. 33, was born.

The Dispensation was granted on the fifth of February, 1876, and the Lodge was Chartered on the fifteenth of May, and Constituted under direction of Grand Master Nicholas Van Slyck on the twelfth of June in the same year.

Thus came into existence, a Lodge, then as now intended to be what might be termed a "Family Lodge," wherein the members might be bound in social ties much more closely than would be possible in a Lodge with a larger membership.

To Bro. Stillman White, its first W. Master, and a few other devoted Masons, Adelphei Lodge owes its birth and its very healthy existence.

The Lodge had eighteen members when organized, several of whom were Past Masters.

The reaper, Death, has called upon two of its members, and the Lodge mourns the loss of R. W. Henry Allen Chace and W. Ezra Samuel Dodge.

The first members initiated in this Lodge were Bros. Dutee Wilcox and John Sanford, and the Master's degree was conferred upon them on the twenty-first day of June, 1878.

There are now forty-four members of whom fourteen are Past Masters.



This Lodge has beautiful rooms of its own in the Elizabeth building, No. 104 North Main St., which are of ample size and handsomely furnished. Adelphoi Lodge is probably the most social Masonic organization of any in the State, and has abundantly proven that those earnest members who, fifteen years ago, thought such a Lodge to be necessary, really builded better than they knew.

No Lodge in this jurisdiction has been more harmonious or more prosperous, and no Lodge has more nearly attained the object sought than Adelphoi. No officer has ever been elected and no action taken by this Lodge except by unanimous vote.

While it is the desire of the members that this shall always be a small Lodge, they believe that small as she is, this Lodge has done a good work and has well exemplified the teachings of our Ancient Order, and its members, while giving due credit and praise to others, know that Adelphoi ranks with the best.

Its members have not been selected for their financial or great intellectual ability, but to illustrate to the Fraternity and to others the significance of its name—Adelphoi—a *band of brothers*.

Its meetings are held on the first Tuesday of each month and the average attendance will compare favorably with the larger Lodges. In fact the interest of its members seems never to grow dormant and its doors are always open to brother Masons, whom it delights to entertain.

The number of members of Adelphoi Lodge as reported in 1891 was forty-one. The officers for that year were as follows:

CLARENCE M. GODDING..... W. M.	WILLIAM BARKER.....J. D.
RICHARD H. DEMING.....S. W.	J. EDWARD STUDLEY.....S. S.
WILLIAM P. VAUGHAN.....J. W.	EDWARD A. GODDING.....J. S.
ISRAEL B. MASON.....Treas.	GEORGE L. SHEPLEY.....Mar.
W. J. JOHN W. MCKNIGHT...Sec'y.	HENRY A. KIRBY.....Sent.
W. J. GEORGE H. HOLMES....Chap.	WILLIAM A. WALTON.....M. D.
GEORGE H. HEATHCOTE.....S. D.	JAMES M. SCOTT.....Tyler.

### UNITY LODGE, No. 34, LONSDALE.

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THE following sketch is a condensation of the very carefully prepared and ample history of Unity Lodge, presented by W. Bro. William Martin, Secretary of the Lodge.

Unity Lodge, located in the village of Lonsdale, town of Cumberland, was thirteen years of age at the time when the centennial of the Grand Lodge of Rhode Island was observed; but to trace the organization to its beginning, reference must be had to a period considerably before the time of its formal establishment.

In the year 1864, so far as known, there were but two residents of Lonsdale who were members of the Masonic institution, namely; Bros. John J. Carpenter and Hiram Titus; the former made a Mason in Morning Star Lodge, No. 13, Woonsocket; the latter in Union Lodge, No. 10, Pawtucket. Bro. Carpenter held his Masonic membership quite to himself, and few persons knew that he belonged to the Craft. Nevertheless, at his death, in 1870, he received the honors of a Masonic funeral. Freemasonry was not regarded with any considerable favor in Lonsdale, until a comparatively recent period. Between the years 1864 and 1878, there seemed to be a general change of feeling in the community, for at that time some forty persons had united with Masonic Lodges in the vicinity, and learned for themselves of its lessons of truth, and its activities of benevolence. Among the most active and devoted members at that time, Bro. Hazard Sherman comes distinctively into view. His was an overflowing soul; and no sacrifice was too great for him to make in order that his brethren might attend the Lodge meetings. At the period noticed, schools of Masonic instruction were often held in private residences. Soon the





feeling of increasing loyalty to the Craft, and the desire for more convenient access to the privileges of Masonic meetings, led the brethren in Lonsdale to plan for a home of their own.

The formation of the Lonsdale Masonic Relief Association, the objects of which were to take care of the sick, and afford pecuniary relief to the unfortunate, led apparently to the establishment of a new Lodge. A building formerly used for a school-house, and owned by the Lonsdale Co., was rented, fitted up, and furnished for the uses of the Masonic Relief Association. The work done by this Association in behalf of many of its members, was most commendable. In 1877, however, the association was discontinued; and a society of a similar character came into being in Valley Falls, the year following, which now lives and prospers carrying on the same good work. The Lonsdale brethren, however, maintained the organization under a somewhat different form of government, and held regular meetings in the hall afterwards controlled by Unity Lodge, which may be said to be the outgrowth of the previously organized association.

The first meeting of the brethren interested, called to consider the advisability of establishing a Masonic Lodge in Lonsdale, was held on the evening of February 9, 1878. After due consultation it was deemed advisable to go forward and petition for the formation of a new Lodge. A board of officers was nominated at this meeting, as follows: N. B. Kerr, W. M.; John Dawber, S. W.; Peter Lowe Robertson, J. W.; Geo. Sherman, Treas.; James E. Cook, Sec.; James Crawshaw, Chap.; John Bradshaw, S. D.; Geo. A. Farrar, J. D.; John Mills, S. S.; John Ramsden, J. S.; Robert S. Blair, Mar.; Alfred Hough, Mus. Dir.; Geo. Birchell, Tyler; Jos. Fleming, Sen.

When the question of naming the Lodge arose, it was the unanimous opinion of all assembled that a committee should be chosen to wait upon the Superintendent of the Lonsdale Co., Bro. Gilbert W. Pratt, and accord to him the honor of selecting the name. Bro. Pratt expressed his grateful appreciation of the honor, and suggested the name "Unity," and this name was unanimously approved. It should be stated in this connection, that in more than one sense, Bro. Pratt is to be regarded as the paternal head of the Masonic Lodge in Lonsdale. His own Lodge membership is with King David Lodge, Mass.; yet his

desire for the prosperity of Unity Lodge, and his general love for the institution, have permitted him, on numerous occasions, to show in very practical ways, his goodwill for the Lodge located in Lonsdale.

Forty-two Masons, in good and regular standing, signed the petition for a Dispensation. This petition was presented to Bro. Charles R. Cutler, Grand Master of Masons in Rhode Island, and in due time received the approval of the Grand Master. In granting the Dispensation, Grand Master Cutler designated Bro. Nathaniel B. Kerr as first Master; Bro. John Dawber as S. W., and Bro. Peter L. Robertson as J. W.; and appointed Wor. Bro. Moses D. Church Special Deputy, to have in charge the Lodge during the time of its work, U. D.

The Grand Lodge at its annual session, held in Providence, May 20, 1878, after hearing a favorable report from the Committee on Charters and By-Laws, to whom had been referred the petition of Unity Lodge, U. D., for a charter, the Grand Lodge voted that the desired charter be issued to Unity Lodge, to be located at Lonsdale, and to be numbered 34. The following named brethren were included in the charter membership: Nathaniel B. Kerr, John Dawber, James Geldard, Edwin Saxon, Richard Stringer, James Entwistle, George Birchell, Thomas Pollitt, James C. Dexter, John Bradshaw, Peter L. Robertson, John Mills, John Simpson, James Crawshaw, John Ramsden, James L. McKinlay, William Martin, Charles W. Thornton, John Yates, Robert S. Blair, James Whittle, Joseph Nelson, Alfred Hough, Henry Jones, William T. Gildard, James Nelson, James E. Cook, Miles G. Merry, William Davis, George Sherman, Alfred Sherman, Luke Duxbury, William Fleming, John N. Boyd, Hazard Sherman, Dennis Sharkey, Thomas Lambert, Joseph Fleming, Thomas A. Pingree, Daniel Wilkinson, Archibald Cooper, William McAllister.

The Lodge was formally constituted June 15, 1878. The Grand Lodge was opened in Masonic Hall, the Grand Master, Most Wor. Bro. Charles R. Cutler, presiding. Wor. Bro. Alvord O. Miles officiated as Grand Marshal, and under his leadership a procession was formed, headed by Reeves' American Band, and marched to the Lonsdale Co's. hall, in the old village. The hall was filled to overflowing with the families and friends of the members, to witness the service of constitution, and the

public installation of the officers. The Masonic portion of the services was rendered by the American Band, and the choir from the Masonic Orpheus Club, of Providence, and an address suited to the occasion was delivered by Rev. William N. Ackley, Acting Grand Chaplain. The officers elect, were installed by Rt. Wor. Bro. John P. Luther, Third District Deputy Grand Master, to whose care the Lodge was consigned during the first period of its charter existence. The officers installed at this time, were: N. B. Kerr, W. M.; John Dawber, S. W.; Peter Lowe Robertson, J. W.; Geo. Sherman, Treas.; James L. McKinlay, Sec.; James Crawshaw, Chap.; John Bradshaw, S. D.; William Martin, J. D.; John Mills, S. S.; John Ramsden, J. S.; Geo. Birchell, Sen.; Robert S. Blair, Mar.; Alfred Hough, Mus. Dir.; Joseph Fleming, Tyler.

The work of the Lodge, even at the first, was most creditable to the officers and brethren. Much attention had been given to mastering the ritual and ceremonial in all parts, and the officers of Unity Lodge had contributed essentially in the needed preparation for the correct working of the degrees.

Before the close of the year 1878, Bro. James L. McKinlay was stricken down by consumption, and was obliged to relinquish the duties of his office as secretary. At the first annual meeting, Bro. John Mills was chosen his successor. About this time, family gatherings, for which Unity Lodge is famed, were started. These gatherings, providing for the social intercourse of the family and friends of the members, have been regarded with a large measure of satisfaction. Literary and musical exercises constitute a marked feature of these social occasions.

The shadow that overhung the Lodge, occasioned by the sickness of the first secretary, Bro. McKinlay, did not dissipate, and on January 4, 1880, this young and much esteemed member of the Lodge, departed this life in the sure and certain hope of a glorious resurrection. This was the first broken link in the chain of charter membership.

Bro. Kerr's administration as Master, was energetic and successful. In the latter part of the second year of his holding this office, he removed from the village and was therefore unable to labor so assiduously on behalf of the Lodge as before; but he had laid for his successors an abiding foundation which will perpetuate his memory through coming years.

Bro. John Dawber was elected Master of the Lodge on the evening of February 10, 1880, and Bro. Peter L. Robertson, S. W. The last named brother filled the position only that evening. Rt. Wor. John P. Luther in making his report to the Grand Lodge, says: "I installed Bro. Peter L. Robertson Sen. Warden, and while reciting to him the solemn service, a quiver of the lip and the tear in eye, were evidences to me that he felt indeed that the Grand Leveller of human greatness would soon end his earthly existence, which proved true; for in about one month he closed his eyes in death." This brother who died so soon after his election to an important office in the Lodge, was highly esteemed by his associates; he died March 3, 1880. During the administration of Bro. Dawber, entertainments for the members and their friends, in the nature of socials and family gatherings, were plentiful, and were greatly enjoyed. From these occasions handsome sums were netted for the swelling of the Lodge funds, and the providing of better furniture and appointments in the Lodge room; pillars for the middle chamber; handsome chairs and settees for the east, west, and south; and cushioned chairs for all the officers, were purchased with the avails of these socials. During the second year of this administration, Bro. Hartington was taken sick and died, his burial taking place in Moshassuck cemetery. The large number of brethren who followed his remains through a terrible storm of sleet and rain, bore evidence to the esteem in which he was held. Two of his sons have since become members of Unity Lodge. One interesting incident during the time when Bro. Dawber was Wor. Master, included services held in connection with the Initiating, Passing, and Raising his own son; and this young brother being endowed with excellent musical abilities, has, by their exercise on many occasions, added much to the impressiveness of our ceremonies. On January 3, 1882, Bro. George Sherman was complimented by being made the recipient of a "Jones's Masonic Register," filled out, and enclosed in a very elaborate gilt frame, presented to him by the Lodge, in token of his faithful and efficient services while holding the office of treasurer. During Bro. Dawber's three years of service as Master, Unity Lodge made considerable progress in numbers and resources. Thirty candidates were admitted, and when he retired there was a balance in the treasury of more

than \$400. His labors were constant for the elevating of the Lodge to the position which it now holds amongst sister Lodges of the jurisdiction. In proof of his loyalty and devotion it may be mentioned that for the first five years in the history of Unity Lodge, he was present at every communication.

At the fifth annual communication, held February 13, 1883, Bro. William Martin was chosen Master, and served two years. During his term of office the Lodge was called out on four different occasions, to consign to their last resting places, respectively, the remains of four departed brethren, namely: Daniel Wilkinson, Henry C. Jones, Hazard Sherman, and William J. Patterson; the last named being a sojourning Mason of St. John's Lodge, Dublin, Ireland. The other three brethren were charter members of Unity Lodge; they had been residents of Lonsdale for many years, and their memory and worth are enshrined in the affections of the whole community.

About this time the Lodge was favored by receiving from Mrs. James McKinlay, a beautiful portrait in oil, of her departed husband, the first secretary of Unity Lodge, Bro. James L. McKinlay. A fine crayon portrait of Bro. Gilbert W. Pratt, was also placed conspicuously in the Lodge room at the same time. A memorial picture of the charter members was obtained. This consists of forty-eight cabinet pictures enclosed in a massive gilt frame, 60x66 inches, and is pronounced by all to be a most attractive work. Interesting as it now is, it will be still more valuable when the members of the group shall have departed this life.

On July 28, 1883, Unity Lodge caused a brief sketch of its organic life, prepared by Bros. John Dawber and William Martin, to be included among the articles deposited in the corner stone of the new building, Christ Church, Lonsdale.

Bro. James A. Pingree was chosen Master at the annual meeting, held February 9, 1885, and served one year. During this term the officers were furnished with handsome lambskin aprons trimmed with blue silk; the Past Masters of the Lodge were likewise presented with aprons of the same stamp, embossed with square and compass in the center. During the year of Bro. Pingree's administration, the membership increased, and a considerable amount was added to the Lodge funds. The Lodge festival that year was one of the most notable occasions in its his-



tory, many distinguished Masons being present, among whom were Grand Master Bro. Lyman Klapp, and ex-Governor Bourn, of Rhode Island.

Bro. John F. Hindley was chosen Master, February 9, 1886. He served faithfully for one year, during which, however, only one application was received, which was not accepted; consequently no work was done. Bro. Hindley declined a re-election. He was succeeded February 8, 1887, by Bro. Dawber, who again rendered energetic service as Master for a period of two years. During this time the Lodge was called to mourn the taking away by death, of Bros. John Mills and Alfred Sherman, who were greatly mourned by their surviving brethren. While Bro. Dawber was holding the office of Master for the second time, ten more members were added to the roll of Unity Lodge. He was succeeded February 12, 1888, by Bro. Luke Duxbury, who served for two years with great credit to himself and acceptance to the Lodge. During these two years twelve more names were added to the roll of membership. During this period three more links were severed in the chain of charter membership, namely: Bros. William Davis, Miles G. Merry, and Dennis Sharkey. Thus ten of the brethren whose names were enrolled on the charter, were called away to the unknown future during the first thirteen years of the existence of the Lodge.

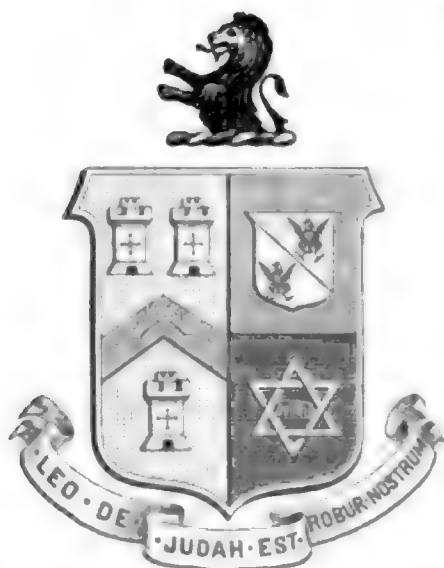
The historian of Unity Lodge in summing up the record, says: "The calls for acts of charity in the form of almsgiving, during the years since Unity Lodge was organized, have been many, and a deaf ear has never been turned to the unfortunate. The Lodge has gone even beyond its obligations in relieving the necessities, and ministering to the wants of those not belonging to the home organization." He also states that the Lodge has prospered in more than an ordinary measure, because "it has adapted itself to the wants of the community." Unity Lodge has been loyal to the Grand Lodge, and has ever sought to make its course conform to the rules and regulations of the governing body, and to so conduct itself as to promote the general prosperity of the Craft. Its membership has multiplied about three-fold, and includes, at the time of this writing, men of every rank and station of life. Its affairs are in good hands, the best feeling prevails, and the outlook is everywhere hopeful and encouraging.

The whole number of members, as reported in 1891, was 115.  
The officers of the Lodge for that year were the following:

JAMES HINDLE.....W. M.	JOHN W. QUINHAM.....J. D.
DAVID CONN.....S. W.	WILLIAM S. HAGUE.....S. S.
HENRY EWART.....J. W.	EDMOND P. ROBINSON.....J. S.
GEORGE SHERMAN.....Treas.	GEORGE W. HAWKINS .....Mar.
WILLIAM MARTIN.....Sec'y.	EDWARD MCLEAN.....Sent.
JOSEPH LESTY.....Chap.	WILLIAM J. E. YATES.....M. D.
SAMUEL E. CARPENTER.....S. D.	THOMAS LAMBERT.....Tyler.



## REDWOOD LODGE, No. 35, PROVIDENCE.



THE history of this Lodge, compiled by Bros. William H. T. Mosley and Lorenzo Traver, is alike ample and interesting in its presentation of matters relating to the activities of the organization, since the time of its formation, 1877. The editor has found it necessary, however, in this case as in several others, to abbreviate somewhat the sketch furnished, and to unite some of its statements in a briefer form of presentation.

In the year 1877 some of the Israelitish Masons residing in Providence, felt the need of uniting themselves together, more closely, by the establishment of a Masonic Lodge. The idea of forming such a new Lodge originated with Bro. Myer Noot. Others favored such a movement, and a petition was circulated and signed by a considerable number of brethren, and the same was placed in the hands of the Grand Master of Masons in Rhode Island, January 2, 1878. The petitioners asked that the proposed new Lodge should be designated by the name of "Redwood Lodge;" also that Myer Noot be the first Master; Henry Green, S. W.; and Leopold Hartman, J. W.

The petitioners whose names were in the charter afterwards granted, were as follows: Myer Noot, Henry Green, Leopold Hartman, Abraham Gomperts, Adolph Cohen, Joseph Schwarz, Charles Jacobs, Hyman Happ, Lorenzo Traver, William Richardson, Morris L. Happ, Adolph Greenwood.

The petition for the establishment of Redwood Lodge was recommended by St. John's Lodge, No. 1, Providence. The Grand Master of Masons in the jurisdiction, Bro. Charles R. Cutler, granted a Dispensation in accordance with the wishes of the petitioners, February 22, 1878.

The first meeting of Redwood Lodge, U. D., was held in



Haggai Hall, No. 41, Weybosset street, on the evening of February 25, 1878. Rt. Wor. Bro. George M. Carpenter, District Deputy Grand Master, was present and gave all needed directions to the proceedings. The Wor. Master appointed the following officers, namely: Hyman Happ, Treas.; Lorenzo Traver, Secretary; Abraham Gomperts, S. D.; Charles Jacobs, J. D.; Adolph Cohen, S. S.; William Richardson, J. S.; and Adolph Greenwood, Tyler.

From this first meeting, U. D., held February 22, 1878, to the date of the last meeting, U. D., June 3, 1878, there were 18 petitions presented, upon which ballots were taken, all being clear with the exception of one. During this period there were twelve meetings held, and 10 candidates initiated, certainly a good record of interest and of activity.

The petition for a Charter, accompanied by the By-Laws of the new Lodge, were submitted to Grand Lodge and approved at its annual session, held May 20, 1878. It was voted that Redwood Lodge should be numbered 35, and to have concurrent jurisdiction with St. John's Lodge, No. 1, Mount Vernon Lodge, No. 4, What Cheer Lodge, No. 21, and Corinthian Lodge No. 27, located in the city of Providence, together with Rising Sun Lodge, of East Providence. The new Lodge thus authorized was constituted on the evening of Monday, June 10, 1878, in accordance with the services prescribed by the ritual. Grand Master Bro. Charles R. Cutler presided at the services, and an address, appropriate to the occasion, was delivered by Rev. Francis H. Hemperley, acting as Grand Chaplain. At the close of the constituting services, the following officers of Redwood, having been duly elected, were installed by the District Deputy Grand Master, Bro. George M. Carpenter, to whose care the Lodge was assigned: Myer Noot, W. M.; Henry Green, S. W.; Leopold Hartman, J. W.; Hyman Happ, Treas.; Lorenzo Traver, Sec'y; Abraham Gomperts, S. D.; Charles Jacobs, J. D.; Adolph Cohen, S. S.; William Richardson, J. S.; Joseph Schwarz, Mar.; Morris L. Happ, Sent.

At the close of the formal services a collation was served, at which some eighty brethren sat down to enjoy the hospitality of the newly constituted Lodge. Wor. Bro. Myer Noot served as Master for two years, at the end of which time Redwood Lodge had thirty-one members.

At the third annual meeting of Redwood Lodge, Bro. Leopold Hartman was elected Wor. Master. Regular meetings were maintained, and a goodly number of petitions presented and acted upon. The roll of membership, at the annual meeting in 1881, contained 36 names. In that year the Lodge obtained an act of incorporation from the General Assembly; it bore date of April 9, 1881. At the fourth annual communication, held June 13, 1881, the Most Wor. Grand Master of Masons in Rhode Island, Bro. Thomas Vincent, was present with many Grand Officers. The election was held under the direction of Grand Master Vincent, the Senior and Junior Grand Wardens acting as tellers. Bro. Melvin Parker was elected Wor. Master. The officers elected and appointed, were duly installed by the Grand Master. During this year death visited this Lodge for the first time. Charles A. Tucker died October 11, 1881. He was initiated February 14, of the same year, and admitted to membership May 9. Two weeks after the death of Bro. Tucker, Bro. Solomon Levy, who had only taken the first degree in Freemasonry, departed this life; he was in the 43d year of his age. During the years next succeeding, considerable work was done, and the affairs of the Lodge were managed, generally, with discretion.

At the annual meeting, held June 11, 1883, Most Wor. Grand Master Bro. Lyman Klapp visited the Lodge, and presided at the election. The membership of the Lodge, as then reported, was 39. On March 13, 1883, another member of Redwood Lodge died, Bro. Frederick C. Neilson. He was a native of Copenhagen, Denmark, born in 1846, and died in Denver, Colorado, on the date just named. He had been a member of Redwood Lodge in good standing for three years. Bro. Charles Jacobs died during the same year, 1883, being in the 54th year of his age. He was born in Prussia, and had resided for some time in New York City, where he was made a Mason in 1857. He dimitted from Zerubbabel Lodge, No. 329, New York, to become one of the charter members of Redwood Lodge, No. 35, Providence.

Although some work was done during the following year, and new members added, the aggregate membership was diminished to 36. Two had died, as already noticed, and two dimitted.

Bro. William Henry Hunt, a member of Redwood Lodge,

born in Bristol, R. I., May 16, 1843, died February 17, 1885. His membership in the Lodge dated from May 8, 1882. During the year last referred to, and the year following, some differences of opinion prevailed among members, and no additions were made. At the annual meeting, held June 14, 1886, 37 names were reported as constituting the roll of membership. At that time the death of Bro. Charles H. Scott was reported. He had been a member of Redwood Lodge since March 13, 1882; he died December 13, 1886, in Butte, Montana Territory.

The tenth annual communication of the Lodge, held June 13, 1887, was made notable by the delivery of an instructive address by Wor. Bro. Myer Noot, upon the duties of Masons toward their brother Masons. Bro. Noot moved out of the State about this time, but retained all of his former interest in the prosperity of the organization. At the succeeding annual meeting, June 11, 1888, he sent a communication to Redwood Lodge, bearing his fraternal greeting and best wishes. The Records of the succeeding years until the time of the Centennial Anniversary of the Grand Lodge, show meetings held with regularity, and comparatively well attended. The annual meetings were made interesting by the presence of Grand Officers, and special services suited to the occasion. It is the custom of Redwood Lodge to present a Past Master's jewel to each of its retiring Masters. This presentation is usually made at the time of the annual meetings.

At the annual meeting of Redwood Lodge, held June 8, 1891, the total membership of the Lodge was reported as 44. During the thirteen years of its organic life, 114 applications for the degrees have been presented to this Lodge; 67 of these petitions have been approved, and 64 candidates have been initiated. The losses by deaths and removals, and also for non-payment of dues, have been considerable, so that the present membership of the Lodge is not large. It is now favored, as it always has been, with zealous and faithful brethren to support its interests. Among the charter members to whom reference may well be made in this connection, are Wor. Bros. Myer Noot, Leopold Hartman, Henry Green, Lorenzo Traver, who served as secretary for 11 years, and Adolph Cohen. Others who came into the Lodge at a later period have also served its interests faithfully, in elective or appointed offices. It had forty-eight names

on its list of members as reported in 1891. The officers of the Lodge in Centennial year, elected and installed June 8, 1891, were the following:

JAMES L. BOULESTER.....W. M.	JOSEPH J. HAHN.....J. D.
EUGENE H. LINCOLN... ..S. W.	LEANDER F. WHITMARSH....S. S.
CHARLES R. SOUTHEY .....J. W.	RUDOLPH M. WARSHAUER...J. S.
LOUIS FRANK.....Treas.	W. M. M. GREEN.....Mar.
W. M. H. T. MOSLEY....Sec'y.	EDGAR A. MOWRY.....Sent.
W. M. HENRY GREEN.....Chap.	AMON R. THURSTON.....Tyler.
WILLIAM H. DOBSON.....S. D.	





## ORPHEUS LODGE, No. 36, PROVIDENCE.



W. ·. BRO. WILLIAM H. SCOTT is the author of the following excellent sketch:

This is the Musical Lodge of the jurisdiction. During the past twelve years of its existence as a Lodge, it has furnished the vocal music of the Grand Lodge of Rhode Island, on many public occasions, and even as early as 1864 it sang as a club for the Grand Lodge, at the laying of the corner-stone of the Trinity M. E. Church in this city.

The Lodge is the outgrowth of a musical society composed of five young men, who in the winter of 1860-61 met together for mutual improvement. Their names are George B. Chace, who presided at the piano and acted as director, Thomas P. Fenner, Herman Decker, Eli Smith and Edwin Baker. So much did they enjoy the rehearsal of the beautiful part-songs for male voices, that it was deemed advisable to try the experiment on a larger scale during the next winter, and accordingly there was formed on Wednesday, November 13, 1861, the organization long known as "The Orpheus Club." The names of the seventeen original members of the club are, Edwin Baker, its first and only President; C. Henry Alexander, Vice President; John W. Noyes, Secretary and Treasurer; Lewis T. Downes, Musical Director; Daniel S. Parkhurst, Alonzo Williams, Geo. F. Robinson, George C. Noyes, Erastus L. Walcott, Thomas P. Fenner, John Howe, George B. Chace, Herman Decker, Theodore Andrews, Edwin D. Robbins, A. Richmond Rawson, and Eli Smith. This number was gradually increased by the addition of some of the best singers in the city. By regular and persistent practice under proper direction, the club took a high rank among musical organizations, and awakened great interest in musical circles.

On June 2, 1862, the club made its debut in a grand vocal and instrumental concert at the East Greenwich Seminary, and on June 4, 1862, it took a prominent part in the popular, national, musical dialogue, "Uncle Sam and his Family," given at the Broad Street Christian Church, of this city.

From 1863 to 1867 it gave many musical soirees and public concerts, which received flattering mention in our daily papers. The *Providence Press* of February 10, 1866, said: "The concert of the Orpheus Club last night was one of the best musical entertainments ever given in this city. The music was excellent, and its execution would have brought encomiums even from Orpheus himself." The *Providence Journal* of the same date said: "The Orpheus Club Concert was a very great success. Yes, whether we look at the character of the music presented, the style in which it was performed, the reception it met with, or the assemblage gathered to hear it, we feel fully justified in pronouncing it a very great success."

During the same period the club sang at the laying of the corner-stone of the Trinity M. E. Church, already referred to; at a Grand Lodge of Sorrow, held at the Chestnut Street M. E. Church, on March 20, 1865, in commemoration of R. : W. : George Arnold French, Grand Senior Warden; at the special funeral services of President Abraham Lincoln, held on April 19, 1865, in the Beneficent Congregational Church; and at the Sngerfest of the Liederkranz Society on June 26, 27, 28, 1866.

From 1863 to 1869 was the most active period of the club's existence; and although after this time it sang occasionally on such prominent events as the laying of the foundation-stone of the Soldiers' and Sailors' Monument, on June 24, 1870, the laying of the corner-stone of the Providence County Court House, the dedication of the halls of Jenks, Warwick and Franklin Lodges, the constitution of Corinthian, Barney Merry, Rising Sun, Atlantic, Roger Williams, Adelphoi, Unity, and Redwood Lodges, yet the character of the club was being metamorphosed. Its early associations had so entirely changed, that after 1872 its members met only to rehearse music for the purpose of singing at Masonic meetings, a majority of the club being members of the Fraternity. In November of that year, its By-Laws were so altered that only Master Masons in good standing were to be afterwards admitted to membership. At the same time

its non-Masonic members resigned, and thus the way was provided for the perpetuation of the club as a Masonic Lodge.

A petition to the Grand Lodge for a Dispensation, signed by the members of the club, was presented to St. John's Lodge, No. 1, Providence, and their recommendation obtained, and on April 29, 1879, a Dispensation was granted by M. . W. . Grand Master Charles R. Cutler, appointing, at the request of the members, Edwin Baker to be its first Master, U. D.; Henry Clay Field, its first Senior Warden; and William Russell Greene, its first Junior Warden. R. . W. . John P. Luther, especially appointed for the purpose, convened the Lodge on the same day, duly installed its officers, and the Master then and there held the first communication of Orpheus Lodge. The officers besides those already named, were, William McDonald, Treas.; William B. Bennett, Sec'y; Joseph William Rice, Chap.; Wor. Samuel A. Howland, S. D.; George H. Lincoln, J. D.; Wor. Henry T. Stone, S. S.; W. . Edward E. Darling, J. S.; C. Henry Alexander, Mar.; Theodore A. Allen, Sent.; George B. Chace, Mus. Dir.; John A. Howland, Tyler.

On May 19, 1879, a charter was granted to Orpheus Lodge, No. 36, and its By-Laws approved, by the Grand Lodge; but as dual memberships were not allowed, and as many of the thirty-six petitioners declined to leave their mother Lodges, the charter was not accepted until May 5, 1880. On that date the club voted to cease to exist on the constitution of the new Lodge, and the new Lodge voted to transfer to honorary membership those club members who did not wish to become active members by dimit. The Lodge was publicly constituted by M. . W. . Grand Master Edward L. Freeman, in Masons' Hall, What Cheer Building, on its semi-annual, May 12, 1880, with William Russell Greene as its first Master under the charter; C. Henry Alexander, its first Senior Warden; George H. Lincoln, its first Junior Warden; and the following list of officers: Henry Baker, Treas.; William B. Bennett, Sec'y; J. William Rice, Chap.; Leander G. Sherman, S. D.; Milton Livsey, J. D.; Edward H. Parks, S. S.; Lewis L. Fales, J. S.; Dwight M. Downes, Mar.; Theodore A. Allen, Sent.; George B. Chace, Mus. Dir.; Justus Thomas, Tyler.

The Lodge was presented with many costly and useful gifts, from its many friends among the brethren of sister Lodges,

and from the Lodges themselves, as well as from its fair friends outside of the Craft, gifts of paraphernalia, lights and working-tools, which enabled the Lodge to begin its existence fully equipped and ready for work. These acts of kindness served to strengthen the bond of union already existing.

The Lodge furnished the musical part of the ceremonies at the constitution of Nestell Lodge, No. 37, on September 30, 1880, and a friendship was thus engendered between these two youngest Lodges, which has ever since been maintained.

At the first annual communication of the Lodge, November 10, 1880, the board of officers were unanimously re-elected and re-appointed, and were installed by M.: W.: Grand Master Thomas Vincent.

During the term of the first Master, five members were added to the roll of membership, two of whom were of the original membership of the club. It was early felt among the members of the Lodge that it was desirable to keep it a small body, and to exercise the greatest care in admitting new members, both that its distinctive character as a musical Lodge might be maintained, and that the peace and harmony which had always been a characteristic of the club might be perpetuated in the Lodge. This policy has since prevailed, and its wisdom has been proved by the result.

In 1881, C. Henry Alexander was elected Master. During this year the Lodge moved from Baker Hall to Orpheus Hall, No. 70 Weybosset street, where it had a new, commodious and well-appointed Lodge room and ante-rooms, which were also occupied by Nestell Lodge, No. 37. The dedication of the new rooms was signalized by a grand union social of the two Lodges, on January 7, 1882.

In 1882, George H. Lincoln became Master. During his administration the Lodge took a prominent part musically in the post-prandial exercises of the grand and elaborate celebration of the twenty-fifth anniversary of What Cheer Lodge, No. 21, on February 2, 1883. It also, by invitation of the Grand Master, furnished music at the laying of the corner-stone of the Burnside Memorial Building, at Bristol, R. I., on September 25, 1883. The President of the United States, Bro. Chester A. Arthur, honored the occasion by his presence.

In 1883, Leander G. Sherman was elected Master. During

this year the Lodge was called upon to act as Grand Lodge Choir at the laying of the corner-stone of the Freemasons' Hall, Providence, on June 7, 1884.

In 1884, Milton Livsey was chosen Master. The Lodge sang at the laying of the foundation-stone of the Perry Monument, at Newport, R. I., on September 1, 1885.

George H. Bunce followed as Master in November, 1885. The Lodge furnished the vocal music at the dedication of the Freemasons' Hall, Providence, on February 3, 1886.

At the annual communication on November 10, 1886, Allen M. Peck was installed Master. On the same date occurred the twenty-fifth anniversary of the formation of "The Orpheus Club," and a special celebration of the event was held. On June 24, 1887, the services of the Lodge were called into requisition at the laying of the corner-stone of the George Hail Free Library Building in Warren, R. I., and the brethren of Orpheus who attended will not soon forget the generous hospitality accorded them by Most Wor. Past Master Charles R. Cutler.

At a special meeting of the Lodge, held October 19, 1887, it was voted to lease rooms in the Freemasons' Hall Building. It was with many regrets that the Lodge decided to leave the suite of rooms at Orpheus Hall, occupied by it for nearly six years, and associated with many pleasant memories. But as it was deemed wise to remove, it was decided to make its entrance into the new building a red letter day in the Lodge's history. This was accordingly done at the annual communication, on November 9, 1887, when Theodore A. Allen was installed Master. During this year the Lodge acted as Grand Lodge Choir at the laying of the corner-stone of the East Providence Town Hall, on August 10, 1888.

In November, 1888, John C. Davis was elected Master. During this winter a series of four socials was given, making a pleasant season for the brethren and their friends. One of these social events consisted in part of a fine concert by the Rhode Island Music Teachers' Association. On September 23, 1889, the Lodge sang for the Grand Lodge, at the laying of the corner-stone of the Reformed Jewish Synagogue, Providence.

In 1889, George C. Noyes was installed Master. On February 25, 1890, the Lodge tendered a grand reception to Most Wor. George H. Kenyon, Grand Master, to the officers of the Grand



Lodge and of the other Masonic bodies, and to the Masters and Musical Directors of all the Subordinate Lodges within the jurisdiction. An interesting feature of the occasion was a rehearsal of musical selections appropriate to the ritual work of the Lodge degrees. On August 15, 1890, the Lodge sang at the laying of the corner-stone of the new Town Hall, at Warren, R. I., and on August 26, 1890, at the laying of the corner-stone of the new Masonic Hall, at Block Island.

The original members of Orpheus founded the Lodge upon correct principles and a sure foundation, and its methods of procedure have always been in strict accord with constitutional law. Music, both instrumental and vocal, has formed a pleasing and elevating part of the Lodge work. The spirit of brotherly love, a distinctive tenet of the Craft, the Lodge has tried to show by enriching and inspiring others with their music. No Lodge, Grand or Subordinate, has ever sought in vain its aid for musical services. In fact, it has been the musical support of the Grand Lodge, and always takes delight in showing its allegiance by responding promptly to its call.

We have to chronicle with a passing tribute, the death of five active and two honorary members: Bro. Elbert M. Peckham, October 23, 1883; Bro. Frank A. Devereux, September 9, 1885; Bro. Henry Baker, March 14, 1888, at the advanced age of 83 years, 6 months, 4 days, who had been a member of the Fraternity for more than sixty years; Bro. George B. Hale, January 14, 1890; Bro. Justus Thomas, February 22, 1891. Honorary members, Bro. Charles R. Cutler, M. . Wor. Past Grand Master, March 26, 1889; Eben Tourjee, April 12, 1891. These brethren were men of sterling character, who were thoroughly in sympathy with the principles and tenets of the Order.

The membership of the Lodge, as reported in Centennial year, was eighty-two active and sixteen honorary. The officers for that year were as follows:

DON CARLOS H. TINKHAM, ...W. M.	CHARLES H. HATHAWAY....J. D.
WILLIAM H. SCOTT.....S. W.	EDWARD FIELD, 2d.....S. S.
HENRY P. MORGAN.....J. W.	WALTER M. OATLEY.....J. S.
W. . GEORGE H. BUNCE. ...Treas.	ROBERT J. GILMORE.....Mar.
WILLIAM B. BENNETT.....Sec'y.	ALEXANDER FRASER.....Sent.
W. . LEANDER G. SHERMAN..Chap.	W. . CHARLES L. KENYON...M. D.
CHARLES C. MUMFORD.....S. D.	THOMAS P. FENNER.....Tyler.







## NESTELL LODGE, No. 37, PROVIDENCE



An historical sketch of this Lodge, prepared by Bro. George Robinson, is herewith presented, the paper thus submitted to the editor having been but slightly changed and condensed.

Nestell Lodge was constituted September 30, 1880. It was organized at a time when the country had just recovered from a long season of depression, and its establishment was, in a small way, a sign of better times.

The question of starting a new Lodge, of which this was the outgrowth, had been discussed for a considerable period, but without any practical results. Usually in forming a new Lodge, the material is taken from a Lodge or Lodges in the jurisdiction, and includes brethren thoroughly conversant with the ritual. In this case, however, the brethren were either affiliated, or held membership in other jurisdictions from Maine to Texas, and from Scotland to Central America. The majority of them knew little about Freemasonry, and still less of the work as practiced in Rhode Island. With these conditions it is no matter of surprise that there was some hesitancy in taking hold of the matter of forming a new Lodge, when at best the project seemed largely experimental.

The brother most interested in the formation of this Lodge, was Henry M. Potter, of St. Alban's Lodge, No. 6, Bristol R. I. Bro. Joseph Baker, of What Cheer Lodge, No. 21, Providence, was induced to take hold of the enterprise, and under his guidance the matter soon assumed a definite shape. The first meeting for preliminary organization was held in the store of Wilson & Potter, 59 Weybosset street, Providence, December 22, 1879. At this meeting Bro. Joseph Baker was elected Chairman, and Bro. Henry M. Potter, Secretary. It was unanimously voted to petition for a Dispensation to form a new

Masonic Lodge to be named Narragansett Lodge. It was also voted that Bro. Joseph Baker be designated as the first Master of the Lodge, Bro. Henry M. Potter, Senior Warden, and Bro. James W. Lees, Junior Warden.

The petition having been approved by St. John's Lodge, No. 1, Providence, was presented to Grand Master E. L. Freeman, and a Dispensation was duly issued, bearing date March 4, 1880.

At the first meeting held under this authority, March 8, 1880, in the Scottish Rite Hall, 48 Weybosset street, Rt. Wor. Edwin Baker presided as Special Deputy of the Grand Master, and read the Dispensation; and at the close of his reading, Bro. Joseph Baker was formally inducted into the Oriental chair. At this meeting attention was called to the change of the name of the Lodge, from Narragansett to Nestell, a special alteration having been made, at the suggestion of the Grand Secretary, that recognition might be made of the Masonic fidelity of a brother recently deceased, R. . W. . Bro. Christian M. Nestell. The first board of officers was constituted as follows: Joseph Baker, W. M.; Henry M. Potter, S. W.; James W. Lees, J. W.; Thomas S. Mann, Treas.; Walter D. Watson, Sec'y; William H. Barron, Chap.; Eddy N. Shaw, S. D.; Richard J. Payne, J. D.; George Robinson, S. S.; A. H. Wagenseil, J. S.; A. H. Williams, Mar.; J. B. Allen, M. D.; J. K. Northup, Sent.; Wm. J. Barker, Tyler.

Nestell Lodge, thus organized, held its meetings at the hall of the Scottish Rite, and also in the hall used by Corinthian Lodge.

It was indebted to What Cheer Lodge, No. 21, for the use of jewels, aprons, working-tools, etc., until such time as the Lodge acquired possession of its own accessories.

Frank L. Forsyth was the first candidate received into the new Lodge. He received the Entered Apprentice Degree, April 14, 1880. Meetings were held for rehearsal and instruction, whenever practicable, and this custom has been continued until the present time; and thus the Lodge has established a good reputation for the work done within its halls.

In September, 1880, rooms were hired in Prescott Post Hall, 21 Weybosset St. The last meeting, U. D., was held September 30, 1880, on which evening the Lodge was constituted in accordance with a Charter which had been issued by the Grand Lodge, dated May 17, 1880. R. . W. . Bro. J. Howard Man-

chester presided at the election of officers. Most Wor. E. L. Freeman, Grand Master, presided at the constituting of the Lodge, the ceremony being in accordance with the forms prescribed by the ancient Ritual. The musical selections were finely rendered, under the direction of Orpheus Lodge, No. 36. The Lodge, with the Grand Officers and invited guests, then proceeded to the Narragansett Hotel, where an excellent supper was served. Addresses were made by Bros. E. L. Freeman, Thomas A. Doyle, Nicholas Van Slyck, Nelson W. Aldrich, and others. Bro. Joshua M. Addeman read an interesting paper, the same being a deposition of Christian M. Nestell, given before a committee of the General Assembly of Rhode Island, January 5, 1832. [This deposition, in part, appears on other pages of this volume.] Bro. Nestell's evidence, as given at that time, makes apparent the fact that the newly formed Lodge was named after a man possessed of a resolute will, a noble and strong character, and one who had the courage of his convictions. Bro. James Gill had these characteristics in mind, when he designed the crest of the coat-of-arms for Nestell Lodge, with the motto, *Fortis et Fidelis*, which so well represents the steadfastness of one who bore himself boldly in times when the Institution of Freemasonry was looked upon with general disapprobation.

At the request of Grand Master E. L. Freeman, Nestell Lodge exemplified the work of the Third Degree before the Grand Lodge, at its semi-annual session in Providence, held November 11, 1881. It was regarded by the members of Nestell Lodge as a great honor, that so soon after its constitution the Lodge should be called to exemplify the work of the Third Degree before the members of Grand Lodge. The work was so well rendered as to receive the approbation of the Grand Lodge.

Nestell Lodge continued to occupy quarters in Prescott Post Hall, until December 15, 1881, when, realizing the need of more suitable quarters, it united with Orpheus Lodge, No. 36, in occupying Orpheus Hall, No. 70 Weybosset St. This change of quarters was every way an improvement.

The first link broken in the chain of Charter members, was the death of Thomas S. Mann, Treas., who lost his life at the Calender street fire, November 21, 1882. He was much respected, and his loss was deeply deplored.

The fifth anniversary of the constituting of the Lodge, was observed September 30, 1885. Nearly all the brethren were present, with many invited guests. Addresses were made by Bros. Newton D. Arnold, Thomas A. Doyle, Rev. Henry W. Rugg, and others, interspersed with music by a quartet composed of Bros. Edwin Baker, William R. Greene, William W. Flint, and Herbert H. Brown.

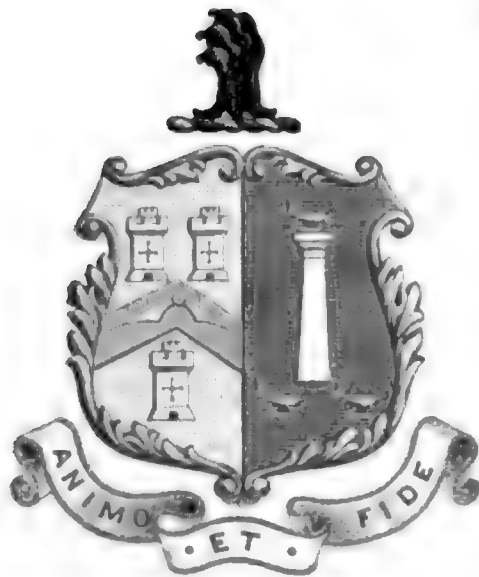
The Lodge continued to occupy Orpheus Hall until November 11, 1886, when it moved into the building erected by the Freemasons' Hall Co., since which time its meetings have continued to be held in the Masonic Temple. The tenth anniversary of the establishment of the Lodge, was duly observed September 30, 1890. It was one of the most enjoyable occasions in the history of the organization. Out of a membership of one hundred and twenty-five more than one hundred were present. The brethren, with invited guests, sat down to a bountiful supper, at the conclusion of which several excellent addresses were made. Bro. E. L. Freeman, Past Grand Master, congratulated the Lodge on its growth and prosperity; he said that when he granted the Dispensation, he regarded the giving of the same as a somewhat doubtful experiment. Now, however, he was confident that the strength and usefulness of Nestell Lodge were permanently assured.

The following named brethren have been Masters of Nestell Lodge: Joseph Baker, 1880-81; George Robinson, 1882-83; D. Coit Taylor, 1884; John M. Bogle, 1885; Albert H. Williams, 1886; Edward King, 1887; Hosea Q. Morton, 1888; James W. Lees, 1889; William H. Patt, 1890; Frederick G. Stiles, 1891. The whole number of members, as returned in 1891, was 135. The officers of that year were the following:

FREDERICK G. STILES.....W. M.	HOWARD A. PEARCE.....J. D.
JOHN R. CROSSLEY .....S. W.	EDWARD I. BROOKS.....S. S.
JOSEPH BAKER, JR.....J. W.	GEORGE BAKER.....J. S.
JOHN W. RANDALL.....Treas.	FRANK S. SMITH.....Mar.
W. GEORGE ROBINSON.....Sec'y.	HARRY GREGORY.....Sent.
WILLIAM H. BARRON.....Chap.	SAMUEL GOODINSON.....M. D.
C. W. CLISSOLD.....S. D.	DANIEL HEAVEN.....Tyler.



## DORIC LODGE, No 38, AUBURN.



THIS Lodge, organized in Centennial year, 1891, entered upon its existence at an auspicious period and under specially favorable conditions. Its brief history affords good ground for the belief that the newly established Lodge will attain a large measure of influence in the flourishing village where it is located, and among the Craft of the jurisdiction, and that it will be extensively useful according to the

desires of its founders.

M. : W. : George H. Kenyon, Grand Master, granted a Dispensation, under date of April 29, 1891, empowering certain brethren to form a new Lodge to be designated Doric Lodge, No. 38, and to be located in Auburn. He appointed Bro. Linus A. Webster to be the first Wor. Master; Bro. Walter H. Matteson, S. W.; Bro. Charles H. Tucker, J. W. The petition on which the before mentioned action was taken, and which bore the approval of Harmony Lodge, No. 9, was signed by the following brethren: Linus A. Webster, Walter H. Matteson, Charles H. Tucker, George A. Spink, Frank C. Viall, Chester A. Gallup, Orin A. Gardiner, William H. Whitehead, Albert E. Meek, A. R. Kerr, Dan O. King, A. B. Pierce, E. M. Pierce, William J. Cross, C. W. Thompson, Aaron S. Haven, F. W. Bradbury, H. A. Barnes, E. F. King, Herbert M. Tanner, Thomas S. Hammond, John A. Howland, W. H. Patt, W. S. Hague, Warren F. Wood, Eber S. Bowen, E. R. Tefft, John Pollard, W. J. Crawford, A Potter, Willard W. Jackson.

Grand Master Kenyon in his address to Grand Lodge, delivered May 18, 1891, expressed his warm approval of the new movement. In connection with his report of having attended



a meeting of the petitioners, held April 29, 1891, when he delivered to them the Dispensation granted, and formally placed the first three officers in their respective positions, the Grand Master added this testimony:

"I believe that in the growing village of Auburn there is a good field for a Lodge and plenty of good material to increase its growth. Doric Lodge has at present eleven applicants for the degrees, upon whom investigating committees have been appointed, whose petitions will be acted upon at the next regular communication. This Lodge has started under very favorable auspices, and there can be no doubt that it will not only be a success, but that it will be a prosperous and vigorous body. The brethren of the proposed new Lodge intend to erect a building to be used for Masonic purposes only, and to be the owners of their Masonic home.

They will apply to you to-day for a Charter, not because they are in haste to be constituted, but that they may be assured that they shall be established as one of the chain of Lodges in this jurisdiction. They do not care to be constituted until some time in the fall, but if a Charter is voted them by the Grand Lodge they will then be in condition to go on with the erection of this building at an early date, with the assurance that their existence is fully established. I therefore recommend that a Charter be granted them, and that they be regularly constituted at such time as shall seem best in the judgment of the Grand Master, upon their request.

With the granting of the Dispensation, in order that they might have the necessary instruction, and we might be assured that their movements were well directed, I issued a commission to R. : W. : Henry C. Field, appointing him a Special Deputy in charge of Doric Lodge. He will report to you their progress thus far, and I am confident that his report will give you a very favorable opinion of the prospects of our new Lodge."

The Grand Lodge at its annual session, held on the day named, May 18, 1891, voted that a Charter should be issued—the Dispensation to continue in force until such time as the Grand Master should see fit to constitute the brethren into a regular Lodge. It was also voted to give Doric Lodge, No. 38, concurrent jurisdiction with Harmony Lodge, No. 9, Pawtuxet. The Charter was duly issued in accordance with the vote of Grand Lodge.

It was not until near the close of Centennial year, December 16, 1891, that Doric Lodge was constituted by the Grand Master, M. : W. : Geo. H. Kenyon, under the authority given, as previously indicated. The exercises of the Constitution Service took place in the Church of the Ascension, Auburn, and were held in the presence of some two hundred of the Craft

and invited guests. The eulogy on Masonry was delivered by R.:. W.:. Bro. Cyrus M. Van Slyck. Grand Master Kenyon gave an impressive charge to the officers and brethren of the new Lodge. R.:. W.:. Bro. Henry C. Field, Special Deputy in charge of the Lodge while under Dispensation, to whose efforts much credit is due for the proficiency of the officers in the ritual and for the orderly administration of affairs from the first, conducted the Installation service. During the evening an exceedingly interesting episode occurred. Most Wor. Nicholas Van Slyck, Past Grand Master, arose and addressed the Craft, stating that as a considerable proportion of the members of the newly constituted Lodge came from old Harmony Lodge, No. 9, of Pawtuxet, and as they were to occupy the same territory, he had been requested by that old Lodge to present to the new Lodge the Great Lights, which were duly arranged before him, as a slight token of the brotherly love and affection which existed between the Lodges; and with hearty wishes and God speed for the new Lodge. This presentation speech was made in Bro. Van Slyck's most masterly manner, and by its fervor made a deep and lasting impression on all the brethren present.

The gift was accepted with an appropriate response by the Worshipful Master, Linus A. Webster, who assured the brethren of Harmony Lodge that their kind remembrance was fully appreciated.

Thus is set forth a brief narrative of the establishment of Doric Lodge, latest born of the Masonic Lodges allegiant to the Grand Lodge of Rhode Island at the time of this writing. Doric Lodge, No. 38, child of Centennial year, now occupies its own pleasant and convenient Masonic home and is enjoying a well deserved prosperity.

The officers duly installed at the time of the constitution of the Lodge were the following:

LINUS A. WEBSTER.....W. M.	SILAS E. SLOCUM.....J. D.
CHARLES H. TUCKER.....S. W.	ALBERT R. KERR.. ....S. S.
ORRIN A. GARDINER.....J. W.	GEORGE E. WHIPPLE..... J. S.
GEORGE A. SPINK.....Treas.	W.:. LUCIUS M. BUTLER, ....Mar.
FRANK C. VIAL.....Sec'y.	IRA G. WHITTIER.....Sent.
Rev. JAMES H. NUTTING.....Chap.	CHESTER A. GALLUP.....M. D.
EVERETT M. PIERCE.....S. D.	WILLIAM WHITEHEAD.....Tyler.

PART IV.

CENTENNIAL CELEBRATION

OF THE

GRAND LODGE OF RHODE ISLAND.



## CENTENNIAL CELEBRATION

ON the following pages are given the principal events connected with the celebration of the One Hundredth Anniversary of the founding of Rhode Island. The names of the various Committees of the Grand Lodge, and of the persons who on the occasion are shown, with the names of the officers of the Observance itself, are given in the first regard to the various details of the celebration, the day and the evening, the various exercises, the use of Grand Lodge, and the various addresses and much other matter, are given in the part of this History, thus to be published.

As years pass on, this record will be valuable for the purposes of reference and review. Enquiring brethren, by turning to the pages, will be assured of the fact that the Celebration of 1891 was a notable event, and varied arrangements were wisely made and carried out.

In this connection it is proper to state that the material for Part IV was gathered under the personal supervision of R.: W.: Bro. Edwin Baker, Grand Secretary, and that such material was arranged by the same for the present use.



## CENTENNIAL CELEBRATION.

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ON the following pages are set forth the principal events connected with the celebration of the One Hundredth Anniversary of the Grand Lodge of Rhode Island. The preliminary steps taken by Committees of the Grand Lodge in preparing for the occasion are shown, while the attractive features of the Observance itself are presented with due regard to the various details. The exercises held in the day and the evening were faithfully reported for the use of Grand Lodge; and the full order, including addresses and much other related matter, is made a part of this History, thus to have an enduring record.

As years pass on, this record will become more valuable for the purposes of reference and historical review. Enquiring brethren, by turning the following pages, will be assured of the fact that the Centennial Celebration of 1891 was a notable event, and that the varied arrangements were wisely made and admirably carried out.

In this connection it is proper to state that the material for Part IV was gathered under the personal supervision of R.: W.: Bro. Edwin Baker, Grand Secretary, and that such material was arranged by him for the present use.



## CENTENNIAL CELEBRATION.

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### ACTION TAKEN UNDER AUTHORITY OF THE MOST WORSHIPFUL GRAND LODGE PREPARATORY TO THE CELEBRATION.

The first mention of the Centennial of the Most Worshipful, "The Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the State of Rhode Island and Providence Plantations," appears on page 85 of the printed proceedings for the year ending May 20th, 1889, and in the following words :

"The R. : W. : Grand Secretary calls attention of Grand Lodge to the near approach of the Centennial of its existence as a body, and upon motion of Past Grand Master Klapp it is unanimously

*"Ordered,* That a Committee be appointed to present to Grand Lodge at an early day, some plan for the proper celebration of our ONE HUNDREDTH ANNIVERSARY."

The M. : W. : Grand Master appoints as that Committee, Past Grand Masters Klapp and Van Slyck and R. : W. : Edwin Baker.

The absence of Past Grand Master Klapp from the city during the summer months, and his subsequent sudden demise on the 27th day of September, 1889, prevented any action being taken by the committee, and upon the request of the remaining members, the M. : W. : Grand Master appointed W. : Henry C. Armstrong to the vacant place.

The first formal meeting of the Committee was held November 16, 1889, in the office of Bro. Van Slyck, and the Committee was organized by the choice of Bro. Van Slyck as Chairman and Bro. Baker as Secretary.

After an interchange of opinions as to plans for procedure, it was unanimously voted to submit the following report to Grand Lodge at its Semi-Annual Communication to be holden Monday, November 18, 1889.

*To the M.: W.: Grand Lodge of R. I.:*

At the Annual Communication in May last, Past Grand Masters Klapp and Van Slyck and R.: W.: Edwin Baker were appointed a Committee "to present to Grand Lodge at an early day some plan for the proper celebration of our one hundredth anniversary."

The decease of M.: W.: Bro. Klapp, who was Chairman of the Committee, required the appointment of another and W.: Henry C. Armstrong was added.

Your Committee having duly considered the matter referred to them are clearly of the opinion that Grand Lodge should celebrate the completion of its one hundredth year of existence, rather than its one hundredth Annual Communication. The former occurs June 25th, 1891, and the latter May 19th, 1891. This so far as we are informed has been the custom of older Grand Lodges.

We therefore recommend that steps be taken at once to arrange for the Centennial to be held June 25th, 1891, believing that none too much time is before us to make the arrangements for a successful celebration.

Respectfully submitted,

N. VAN SLYCK,	} Committee.
EDWIN BAKER,	
HENRY C. ARMSTRONG,	

PROVIDENCE, NOV. 18, 1889.

The report having been duly considered by Grand Lodge it was unanimously

"Ordered, That the Committee be continued with instructions to carry out the recommendations contained in their report."

Following the passage of this order, the Committee held various informal personal conferences among themselves and with many prominent members of the Craft, and in formal session held at the office of Bro. Van Slyck on the 14th day of 1890, they authorized him to present the following report to the Grand Lodge at its Annual Communication to be holden Monday, May 19, 1890.

*To the M.: W.: Grand Lodge of Rhode Island:*

At the last Semi-Annual Communication of Grand Lodge, your Committee on the Centennial Celebration, were instructed to proceed to make arrangements

for that occasion in accordance with the recommendations contained in their report that day.

Having duly considered the matter we have deemed it inexpedient to formulate any plan for that occasion until after this Annual Communication, and the organization of Grand Lodge for the ensuing year shall have been completed.

As to the date on which the celebration should be holden, your Committee have decided, after consultation with many prominent craftsmen, to appoint Wednesday, June 24, 1891, as the day. Our reasons are these: In 1791 the festal day of Saint John the Baptist, June 24th, fell on Sunday, and our brethren were compelled to take Monday; believing it to be the intention of Grand Lodge to celebrate the completion of its one hundredth year, we have chosen the day on which it occurs, namely, June 24th, and as it is a Festival Day with the Craft, we thought it eminently proper that the Centennial should be holden at the close of the one hundredth year, rather than at the commencement of the second century.

Your Committee feel that this event is one of importance to the Craft in Rhode Island, and should be celebrated with becoming dignity; in order to accomplish this, a considerable amount of money will be needed, much more than the Grand Lodge can well spare from its general fund.

Your Committee also felt that some addition should be made to its numbers, (now consists of three) and respectfully ask that such brethren be added as is in the opinion of the Grand Master expedient.

If any authority is deemed necessary to enable your Committee to solicit subscriptions from the Lodge and Craft throughout the State, in order that we may successfully carry out such plans as may be formulated, we respectfully ask that you will grant us such authority.

Your Committee are clearly of the opinion that a portion of the celebration should be set apart for the entertainment of the ladies, and will so arrange unless otherwise ordered by Grand Lodge.

Respectfully submitted,

N. VAN SLYCK,

*For Committee.*

PROVIDENCE, May 19, 1890.

The report of the Committee was accepted and the following was unanimously passed:

*“Ordered, That the report be received, recorded and placed on file, the request of the Committee be granted, their recommendations adopted, and the Committee continued.”*

The next formal meeting of the Committee was held at the office of Bro. Van Slyck on the 25th of November, 1890, all the members being present, as was also the M. : W. : Grand Master, George H. Kenyon.

The principal object of the meeting was to consult with the M. : W. : Grand Master concerning the additions to the Committee. After due consideration it was deemed advisable to have one representative from each Lodge in the State, making a Committee of thirty-six including the Chairman.

As a historical paper on Freemasonry in Rhode Island was considered an almost foregone conclusion, and as the Committee were informed that Rev. and W. : Bro. Henry W. Rugg, our esteemed Grand Chaplain for more than a quarter of a century, had been engaged for a long time in the preparation of a History of Freemasonry in Rhode Island, Bro. Baker of the Committee was deputed to consult with Bro. Rugg in regard to the subject and report at the next meeting of the Committee what arrangements could be made (if any) with him to present such a paper at the celebration.

It was further deemed inexpedient to arrange any details for the celebration until the additional members of the Committee had been appointed and the Committee reorganized.

The M. : W. : Grand Master then appointed thirty-three additional members on the Committee, one for each Lodge unrepresented, and also seven members at large who were chosen for special duties. The roster of this Committee will be found further on in this work.

Pursuant to an order from the Chairman of the Committee the following notice was sent to each member :

PROVIDENCE, R. I., January 20, 1891.

Bro.....of.....Lodge No....

DEAR SIR—You have been appointed by the Grand Master to represent your Lodge on the General Committee which was authorized by Grand Lodge to arrange for the celebration of its Centennial on the 24th day of June, 1891.

The Committee will meet for organization in the Lodge Parlors at Freemasons Hall, Wednesday, January 28th, at 11 o'clock A. M., and your presence is earnestly desired.

EDWIN BAKER,

*Grand Secretary.*

Pursuant to the foregoing call, the brethren appointed by the M. : W. : Grand Master as the General Committee met at the designated time and place.

There were present M.: W.: Nicholas Van Slyck, Chairman of the old committee, and representatives from the following Lodges :

St. John's, No. 1.	What Cheer, No. 21.
St. John's No. 1 P.	Eureka, No. 22.
Washington, No. 3.	Charity, No. 23.
Washington, No. 5.	Jenks, No. 24.
St. Alban's, No. 6.	Corinthian, No. 27.
Mount Moriah, No. 8.	Barney Merry, No. 29.
Union, No. 10.	Rising Sun, No. 30.
Manchester, No. 12.	Atlantic, No. 31.
Morning Star, No. 13.	Roger Williams, No. 32.
St. Paul's, No. 14.	Unity, No. 34.
Hamilton, No. 15.	Redwood, No. 35.
Warwick, No. 16.	Orpheus, No. 36.
Temple, No. 18.	Nestell, No. 37.
Franklin, No. 20.	

also R.: W.: Stillman White, Acting Grand Master.

Bro. Van Slyck called the meeting to order and stated that, as the new committee were to practically carry on the work for which it was appointed, he thought that there should be a new organization. He then in behalf of the old committee tendered their resignations officially and called for the nomination of a Chairman, a Secretary and a Treasurer, when the following officers were unanimously chosen :

M.: W.: Nicholas Van Slyck, *Chairman*.  
 R.: W.: Edwin Baker, *Secretary*.  
 W.: Henry C. Armstrong, *Treasurer*.

The Chair then addressed the Committee, stating that as the Centennial of Grand Lodge was an event of interest to every Lodge and brother in Rhode Island, it had been deemed wise to have a representative from every Lodge in the State, and accordingly the Grand Master had appointed the brethren there present that their respective Lodges might each have a voice in the proceedings of the Committee of Arrangements. He then requested the Secretary to read the minutes of all the preceding meetings that the Committee might be informed of what had been done.

The only unfinished business coming from the old Committee was the report of Bro. Baker, who was appointed to interview Bro. Rugg upon the subject of a Historical Address at the Cel-



eburation. Bro. Baker informed the Committee that Bro. Rugg had kindly consented to serve them in such way as they desired.

It was then voted that Rev. and W.: Henry W. Rugg, D. D., be requested to prepare a History of Freemasonry in Rhode Island for publication, and that he be invited to deliver a historical address at the Centennial Celebration.

The remaining business transacted by the Committee is fully set forth in the following circular letter which was forwarded to the Lodges immediately following the meeting.

#### CENTENNIAL BULLETIN, No. 1.

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*Issued for the information of the Craft, by the General Committee in charge of the Centennial Celebration to be holden June 23d and 24th, 1891, by the M.: W.: "The Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the State of Rhode Island and Providence Plantations."*

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On the 24th day of June, 1891, the Grand Lodge will celebrate the completion of the one hundredth year of its existence as a body, and a Committee has been appointed to make arrangements for its observance, in a manner becoming the dignity of the body and the importance of the occasion. In order that the Craft throughout the State may be fully informed in the matter, occasional bulletins will be issued, giving details of the Committee work which has been proposed or completed.

The Masters of Lodges are particularly requested to give the information contained in them as wide publicity among their members as possible, and urge upon them the importance of individual effort, that the success of the celebration may be assured beyond question.

The Committee of Arrangements are thirty-six in number, and include representatives from every Lodge in the State. They met at Freemasons Hall, Providence, Wednesday, January 28th, 1891, and organized for action, appointing Past Grand Master Van Slyck, Chairman; Bro. Edwin Baker, Secretary; and Bro. Henry C. Armstrong, Treasurer, twenty-eight members being present.

There was great unanimity of opinion on all matters presented, and the following is a synopsis of the business transacted.

#### PLAN OF CELEBRATION.

**JUNE 23D, EVENING.** The Grand Master will give a reception to the ladies and brethren at Freemasons Hall, Providence. Promenade Music and Refreshments to be paid for from the General Fund. Admission by Card.

**JUNE 24TH, MORNING.** Grand Master Masons Procession in Lodge forma-



tion, escorting the Grand Lodge to some hall where the Literary Exercises will be held, consisting of an Oration, an Historical Sketch by Rev. Henry W. Rugg, a Poem and Music, followed by a collation to be arranged for according to the convenience of the several Lodges.

The Committee are unanimous in their opinion that the clothing worn on parade should be BLACK or dark clothes, BLACK SILK HAT, WHITE GLOVES and APRONS.

JUNE 24TH, EVENING. Grand Lodge Banquet with speeches and music at some place to be hereafter chosen. This dinner will be paid for by the sale of tickets, FIRST, to Grand Lodge members, and after to such brethren as desire.

#### SUB COMMITTEES.

ORATOR AND POET. Bro. Edward L. Freeman (10), Benjamin M. Bosworth (3), and Dwight R. Adams (12), are the Committee to procure an Orator and Poet for the occasion.

MUSIC. Bro. Edwin Baker (21), Henry C. Armstrong (27), and Henry P. Morgan (36), are the Committee to arrange for the Musical Exercises for the celebration, also to procure such bands as may be needed for the procession, and pay for them from the General Fund. All bands in line will be assigned a place, that the annoyances heretofore experienced may be avoided.

CENTENNIAL MEMENTO. Bros. George H. Burnham (1 P), Alvord O. Miles (30), and George H. Holmes (33), are the Committee to procure the Centennial Medal.

INVITATIONS. Bros. George H. Burnham (1 P), Edward L. Freeman (10), and Benjamin M. Bosworth (3), are the Committee on invited guests.

HALLS. Bros. Henry C. Armstrong (27), Charles F. Luther (29), and Benjamin M. Bosworth (3), are the Committee to procure such halls as may be needed.

#### GENERAL MATTERS.

WAYS AND MEANS. "Voted, That each member of this Committee present to his Lodge the necessity for a large sum of money to successfully carry out the celebration, and request them to immediately appoint an energetic Committee to solicit subscriptions from the members for that purpose."

It is the desire of the General Committee to pay all bills by means of subscriptions, and they rely on a very generous response to their call. Please remember that it is all to be expended for your pleasure and benefit.

LODGE HISTORY. The Committee thought proper that the Centennial Volume should contain an Historical Sketch of every Lodge, and passed the following: "Voted, That the Secretary of this Committee be directed to request each Lodge in this jurisdiction to forward to the Committee at a day not later than May 1, 1891, a succinct history of the Lodge for publication in the proceedings of the day, and also to forward some design in the form of Armorial Bearings, for a frontispiece for the "history."

This history should be one of general interest and not filled with statistics ; appoint your historian at once, and set him at work ; adopt some armorial device for your Lodge. Bro. George H. Burnham, who is an expert in Heraldry, has kindly consented to aid such Lodges as desire in this matter. When the cuts for printing are once made you have them for use at your pleasure. The cost of publishing the history and the engraving the arms of the Lodge is probably the only expense the several Lodges as such will be called upon to meet.

**COLLATION, JUNE 24TH.** The Committee desire that every Lodge should make some expression of opinion as to the way and manner the collation after parade should be served, and to advise their Committee of their preference. This is an important matter, as it concerns the comfort of all.

**INFORMATION.** Any information desired by the Lodges can be more quickly obtained by applying directly to the several Committees appointed from time to time, and any general information can be had from the Secretary.

Yours fraternally,

EDWIN BAKER,

*Secretary.*

PROVIDENCE, R. I., February 2, 1891.

Box 213.

On the 8th day of April, 1891, a general meeting of the Committee was held at Freemasons Hall, Providence, R. I.

There were present Bro. Van Slyck in the Chair, the M. : W. : Grand Master and the R. : W. : Deputy Grand Master, and representatives from the following Lodges :

St. John's, No. 1, P.	What Cheer, No. 21.
Mount Vernon, No. 4.	Jenks, No. 24.
Washington, No. 5.	Hope, No. 25.
St. Alban's, No. 6.	Corinthian, No. 27.
Friendship, No. 7.	Ionic, No. 28.
Mount Moriah, No. 8.	Barney Merry, No. 29.
Union, No. 10.	Roger Williams, No. 32.
King Solomon's, No. 11.	Adelphoi, No. 33.
Manchester, No. 12.	Unity, No. 34.
Hamilton, No. 15.	Redwood, No. 35.
Warwick, No. 16.	Orpheus, No. 36.
Temple, No. 18.	Nestell, No. 37.
Franklin, No. 20.	

The various Committees appointed at the last meeting reported progress and the Secretary was instructed to prepare a circular, subject to the approval of the M. : W. : Grand Master, setting forth the plan of the celebration and the needs of the

Committee, and cause a sufficient number to be printed and forwarded to each Lodge, with a request to the Masters to cause them to be forwarded at the earliest possible day to the members of their respective Lodges.

#### CENTENNIAL BULLETIN, No. 2.

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*Issued for the information of the Craft, by the General Committee in charge of the Centennial Celebration to be holden June 23d and 24th, 1891, by the M.: W.: "The Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the State of Rhode Island and Providence Plantations."*

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**BRETHREN:**—The Grand Lodge having voted to celebrate the completion of the one hundredth year of its existence as a body, ordered the appointment of a Committee of Arrangements for the occasion, and the Grand Master, in compliance with that vote, has appointed representatives from every Lodge in the State to serve as such Committee.

This Committee has held two formal meetings, and has laid out, substantially, a plan for the celebration, which in brief is as follows :

On the evening of June 23d, the Grand Master will hold a Grand Reception in Freemasons Hall, Providence, R. I. Promenade Music and Refreshments will be provided, and cards of admission will be issued to each member of the several Lodges, admitting them with lady—the entire expense of this reception will be paid from the General Fund in the hands of the Committee.

On the morning of the 24th a Grand Parade will be had of all the Lodges in the State acting as escort to Grand Lodge ; each Lodge will have a separate formation, and the line will be composed exclusively of Blue Lodge Masons.

The line will march to Infantry Hall, where the Literary Exercises will be held. The bands for the parade and the expenses attendant upon the services will be paid for from the General Fund.

All Lodges will make their own arrangements for a collation after parade, and it has been suggested that we take a boat and go down river for a shore dinner. The various Subordinate Lodge Committees are requested to confer with each other in this matter, that a general arrangement may be made in case this suggestion is adopted.

In the evening the Grand Lodge Banquet will take place. Every brother, except our invited guests from abroad, will be required to pay for his seat at table. The place where this is to be held has not been selected, but will depend upon the sale of tickets.

Tickets for the Banquet will be for sale to Grand Lodge members only until June 10th, then to all Masons until June 20th, at which time the sale will probably be closed.

There will be a Centennial Medal issued, and the price will be announced as soon as it can be ascertained.

A Centennial Memorial Volume will also be published, and particulars concerning it will be forwarded later.

It is expected that the Grand Master will call out all the Lodges in the State, and it is hoped, for the credit of all, that the response of the members will be general, in order that the event may be celebrated with becoming dignity.

The subject of Ways and Means has been the great problem for the Committee, and after due consideration of the subject, and careful estimates, it has been decided to ask the Lodges to collect subscriptions equal to a sum of not less than one dollar per member, and forward to Bro. Henry C. Armstrong, care Kendall Manufacturing Co., Providence, R. I., who has been appointed to act as Treasurer.

The cost of Medal, Invitations to Guests and their entertainment, that of Printing the Memorial Volume, which will be equitably distributed, and other expenses, will necessarily be large.

Please understand that every dollar of the money sent is to be expended for all alike, whether he belong to Grand or Subordinate Lodge, the only exceptions being our invited guests.

In the name of the Grand Lodge, brethren, we ask you to be liberal and prompt in your subscriptions, as we believe that the expenses of this celebration should be paid in that way.

#### GENERAL COMMITTEE.

N. VAN SLYCK, *Chairman*..

#### REPRESENTATIVES.

St. John's, No. 1, Newport—Overton G. Langley.  
 St. John's, No. 1, Providence—George H. Burnham.  
 Washington, No. 3, Warren—B. M. Bosworth.  
 Mount Vernon, No. 4, Providence—William H. Perry.  
 Washington, No. 5, Wickford—Albert F. Ellsworth.  
 St. Alban's, No. 6, Bristol—William J. Bradford.  
 Friendship, No. 7, Chepachet—William C. Steere.  
 Mount Moriah, No. 8, Limerock—James Jackson.  
 Harmony, No. 9, Pawtuxet—George R. Babbitt.  
 Union, No. 10, Pawtucket—E. L. Freeman.  
 King Solomon's, No. 11, E. Greenwich—William R. Sharpe.  
 Manchester, No. 12, Anthony—Dwight R. Adams.  
 Morning Star, No. 13, Woonsocket—Charles M. Arnold.  
 St. Paul's, No. 14, Newport—Thomas C. Sherman.  
 Hamilton, No. 15, Clayville—Holden O. Hill.  
 Warwick, No. 16, Phenix—J. Ellery Hudson.  
 Temple, No. 18, Greenville—Daniel S. Thurber.  
 Franklin, No. 20, Westerly—B. Courtland Bentley.  
 What Cheer, No. 21, Providence—Edwin Baker.  
 Eureka, No. 22, Portsmouth—Edward F. Anthony.  
 Charity, No. 23, Hope Valley—George R. Rice.

Jenks, No. 24, Central Falls—George C. Stillman.  
 Hope, No. 25, Peacedale—John E. Perry.  
 Granite, No. 26, Harrisville—Fred. S. Farwell.  
 Corinthian, No. 27, Providence—Henry C. Armstrong.  
 Ionic, No. 28, Greene—Amasa P. Taber.  
 Barney Merry, No. 29, Pawtucket—Charles F. Luther.  
 Rising Sun, No. 30, East Providence—A. O. Miles.  
 Atlantic, No. 31—Block Island—John W. Hooper.  
 Roger Williams, No. 32, Centredale—Frank C. Angell.  
 Adelphoi, No. 33, Providence—George H. Holmes.  
 Unity, No. 34, Lonsdale—John Dawber.  
 Redwood, No. 35, Providence—Louis Frank.  
 Orpheus, No. 36, Providence—Henry P. Morgan.  
 Nestell, No. 37, Providence—Fred G. Stiles.

## AT LARGE.

Elisha H. Rhodes (9), Cyrus M. Van Slyck (27), Horace K. Blanchard (21), Hunter C. White (21), Clinton D. Sellew (27), C. Henry Alexander (36), Joseph O. Earle (4).

## SUB-COMMITTEES.

HISTORIAN—Rev. Henry W. Rugg (1 P.).

ORATOR AND POET—Bros. Edward L. Freeman (10), Benjamin M. Bosworth (3), and Dwight R. Adams (12), are a Committee to procure the Orator and Poet.

MUSIC—Bros. Edwin Baker (21), Henry C. Armstrong (27), and Henry P. Morgan (36), are the Committee to arrange for the Musical Exercises for the celebration, also to procure such musicians as may be needed.

CENTENNIAL MEMENTO—Bros. George H. Burnham (1 P.), Alvord O. Miles (30), and George H. Holmes (33), are the Committee to procure the Centennial Medal.

INVITATIONS—Bros. George H. Burnham (1 P.), Edward L. Freeman (10), and Benjamin M. Bosworth (3), are the Committee on invited guests.

HALLS—Bros. Henry C. Armstrong (27), Charles F. Luther (29), and Benjamin M. Bosworth (3), are the Committee to procure such halls as may be needed.

RECEPTION—Elisha H. Rhodes (9), Cyrus M. Van Slyck (27), C. Henry Alexander (36), Horace K. Blanchard (21), Hunter C. White (21).

BANQUET—Clinton D. Sellew (27), Joseph O. Earle (4), Henry C. Armstrong (27).

ORDER OF EXERCISES, JUNE 24TH—The Committees on Music and Invitations.

The Committee are unanimous in their opinion that the clothing worn on parade should be BLACK or dark clothes, BLACK SILK HAT, WHITE GLOVES and APRONS.

Secretaries of Subordinate Lodges are requested to forward a copy of this circular to every member at the earliest possible date.

Yours fraternally,

EDWIN BAKER,

*Secretary.*

No other meeting was held by the General Committee, the sub-committees taking up the work and carrying it on until the close of the celebration.

At the One Hundred and First Annual Communication of Grand Lodge held in Providence, R. I., May 18, 1891, the foregoing Bulletin was presented to Grand Lodge as the report of the Centennial Committee, and it was unanimously

“ *Ordered*, That the report be received, recorded and placed on file.”

Immediately following the Annual Communication, the M.: W.: Grand Master issued the following edict summoning the Craft to attend him on the day of the celebration :

*To the Officers and Members of our Most Worshipful Grand Lodge, and the Worshipful Masters, Wardens and Brethren of all our Subordinate Lodges.*

WE, the Most Worshipful GEORGE HENRY KENYON, Grand Master of Masons in the State of Rhode Island and Providence Plantations :

SEND GREETING.

WHEREAS, Our Most Worshipful Grand Lodge will complete the One Hundredth Year of its existence on the twenty-fourth day of June instant, and

WHEREAS, Our Most Worshipful Grand Lodge having voted unanimously to celebrate the event in a manner becoming the dignity and importance of the occasion, and

WHEREAS, the Committee in charge of the Celebration having arranged for a Public Demonstration on

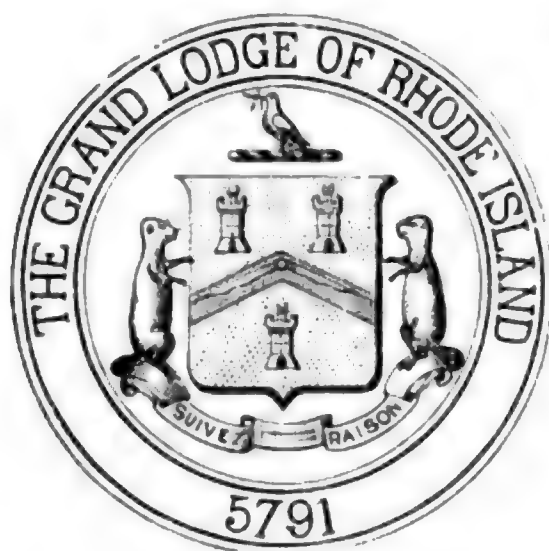
WEDNESDAY, THE 24TH DAY OF JUNE NEXT,

the same being the Festival Day of Saint John the Baptist,

NOW THEREFORE, KNOW YE, that We, the Most Worshipful Grand Master of Masons aforesaid, by virtue of the prerogatives of our said office, do hereby COMMAND and REQUIRE you to attend us at The Freemasons

Hall, or such other place as we may hereafter appoint in the City of Providence, at half-past nine o'clock in the forenoon of the day aforesaid.

FURTHERMORE, we do hereby direct each of the Worshipful Masters within our jurisdiction, to cause this edict to be read in open Lodge at the first Communication after its receipt for the information of the Craft.



IN TESTIMONY WHEREOF, We have caused these presents to be issued, and the Seal of our Most Worshipful Grand Lodge to be affixed, at Providence, this First day of June, in the year of our Lord, One Thousand, Eight Hundred and Ninety-One, and of Masonry, Five Thousand, Eight Hundred and Ninety-One.

GEORGE HENRY KENYON.

By the Most Worshipful Grand Master,

EDWIN BAKER,

*Grand Secretary.*

The Committee on Invitations having been directed to cause a suitable plate for invitations to be engraved, issued the following card with the elegantly engraved note of invitation; these were sent to the six elective officers of every Grand Lodge with which the Grand Lodge of Rhode Island is in correspondence, as well as to many distinguished Craftsmen and citizens, numbering in all upwards of four hundred.

DEAR SIR AND BROTHER :

We take great pleasure in enclosing you herewith an invitation to be present at the Centennial celebration of the M. . W. . Grand Lodge of Rhode Island, to be held in the City of Providence, Wednesday, June 24, 1891.

The exercises will include a reception by the Grand Master at the Masonic Temple, on Tuesday evening, June 23, 1891, for all the brethren and their ladies. A procession of the Master Masons of the State will take place on the morning of the 24th, followed by exercises in Infantry Hall, consisting of Address of Welcome by Grand Master Kenyon, Historical Address by Rev. Bro. H. W. Rugg, D. D., an Address on Masonry by Rev. Bro. E. C. Bolles, D. D., of New York, singing by Orpheus Lodge, etc.



A Banquet will be served on the evening of the 24th, to which you are invited.

As we have been unavoidably delayed in issuing the invitations, will you please notify at earliest convenience, R. W. Edwin Baker, Grand Secretary, Providence, as to your acceptance or not.

Fraternally yours,

GEORGE H. BURNHAM,	}	<i>Committee.</i>
E. L. FREEMAN,		
BENJ. M. BOSWORTH,		

PROVIDENCE, R. I., June 8, 1891.

The W. Grand Marshal issued the following proclamation announcing the order of the day :

*The Most Worshipful "The Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons of the State of Rhode Island and Providence Plantations."*

OFFICE OF THE GRAND MARSHAL, FREEMASONS HALL,  
PROVIDENCE, R. I., June 10, 1891.

*To the Masonic Fraternity of the State of Rhode Island :*

BRETHREN: The following order of arrangements for the Centennial Celebration of Grand Lodge on the 24th instant, is hereby promulgated for the information and government of the Craft.

The grand procession will be formed in three divisions, on South Water Street and Crawford Street bridge, at half-past nine o'clock A. M., and will be in readiness to move promptly at ten o'clock in the following order :

#### FIRST DIVISION.

Form on South Water Street, with the right at Market Square.

Two Tylers with drawn swords.

Assistant Grand Marshal.	Grand Marshal.	Assistant Grand Marshal.
Aid.	Aid.	Aid.

National Band—T. W. Hedly, Leader.

Nestell Lodge, No. 37.....	Providence.
Doric Lodge, U. D.....	Auburn.
Orpheus Lodge, No. 36.....	Providence.
Redwood Lodge, No. 35.....	Providence.
Unity Lodge, No. 34.....	Lonsdale.
Adelphoi Lodge, No. 33.....	Providence.
Roger Williams Lodge, No. 32.....	Centredale.
Atlantic Lodge, No. 31.....	Block Island.

Rising Sun Lodge, No. 30.....	East Providence.
Barney Merry Lodge, No. 29 .....	Pawtucket.
Ionic Lodge, No. 28.....	Greene.
Corinthian Lodge, No. 27 .....	Providence.
Granite Lodge, No. 26 .....	Harrisville.
Hope Lodge, No. 25.....	Peacedale.
Jenks Lodge, No. 24.....	Central Falls.
Charity Lodge, No. 23.....	Hope Valley.
Eureka Lodge, No. 22.....	Portsmouth.

SECOND DIVISION.

Form on South Water Street, in the rear of the First Division, with the right at Market Square.

Assistant Marshal.	Assistant Grand Marshal.	Assistant Marshal.
Aid.	Band.	Aid.
What Cheer Lodge, No. 21.....	Providence.	
Franklin Lodge, No. 20.....	Westerly.	
Temple Lodge, No. 18.....	Greenville.	
Warwick Lodge, No. 16... ..	Phenix.	
Hamilton Lodge, No. 15.....	Clayville.	
Saint Paul's Lodge, No. 14 .....	Newport.	
Morning Star Lodge, No. 13. ....	Woonsocket.	
Manchester Lodge, No. 12.....	Anthony.	
King Solomon's Lodge, No. 11.....	East Greenwich.	
Union Lodge, No. 10 .....	Pawtucket.	
Harmony Lodge, No. 9.....	Pawtuxet.	
Mount Moriah Lodge, No. 8....	Limerock.	
Friendship Lodge, No. 7.....	Chepachet.	
Saint Alban's Lodge, No. 6 .....	Bristol.	
Washington Lodge, No. 5....	Wickford.	
Mount Vernon Lodge, No. 4.....	Providence.	
Washington Lodge, No. 3 .....	Warren.	
Saint John's Lodge, No. 1. ....	Providence.	
Saint John's Lodge, No. 1.....	Newport.	

THIRD DIVISION.

Form on Crawford Street Bridge, the right at South Water Street

Assistant Grand Marshal.

Assistant Marshal.	Aid.	Assistant Marshal.
Aid.	Band.	Aid.

The M. W. Grand Lodge of Rhode Island.

The following named brethren have been appointed Assistant Grand Marshals, viz.: W. Arthur W. Dennis, Brothers Hunter C. White, George H.

Heathcote, Theo. A. Barton, C. E. Harrison, and E. K. Gridley, and they will each select and appoint two aids. The Grand Marshal will be recognized by the jewel of his office and a purple and gold sash and baton. The Assistant Grand Marshals by the purple and white sashes and batons, and the aids by blue and white batons and rosettes.

The M. : W. : Grand Lodge will assemble in the Freemasons Hall, and will consist of the Grand Officers, the General Centennial Committee, invited guests, and such brethren as are especially detailed for specific duty. All other Past Masters will parade with their respective Lodges.

Subordinate Lodges will form and march in columns of four in the following order: Tyler, Stewards with the banner carried between them; Entered Apprentices, Fellow Craft, Master Masons, Members, Musical Director and Sentinel, Senior and Junior Deacons, Chaplain, Secretary and Treasurer, Senior and Junior Wardens, Past Masters, Worshipful Master. Officers will wear their official jewels, Tylers will carry drawn swords, Marshals their batons, Stewards and Deacons their rods, Wardens their columns, and Masters of Lodges their gavels. Brethren are requested to wear only such jewels as pertain to the Symbolic Lodge.

By order of the M. : W. : Grand Master all brethren will appear in black or dark clothes, black silk hats, white aprons and gloves; and no one, unless so clothed will be permitted in the line. A uniformity of neck wear should also be observed by wearing either black or white scarfs or ties.

The Lodges are expected to arrive promptly at the place designated for the Grand Procession, organized and formed ready to take their positions in line at once. Lodges having banners are especially requested to carry them, viz.: between the Stewards, at the head of the Lodge.

The divisions will be formed by the Assistant Grand Marshals at the points designated, and ready to march at 10 o'clock A. M. Marshals of Lodges will report promptly their arrival to the Assistant Grand Marshal of the Division, and be assigned their proper places.

The route of march will be up Westminster Street, around the Doyle Monument, down High and Broad Streets, Market Square and South Main Street. During the march the Marshals of Lodges will see that the brethren, in columns of fours, are kept up to proper distance, and not permit an improper lengthening of the column; also that the head of the Lodge is kept close to the one preceding it. Upon the head of the column arriving at Infantry Hall, South Main Street, the column will be opened in the centre of the fours, brethren closed well up toward the right and faced inward. The M. : W. : Grand Lodge, preceded by the band, will then pass through the lines, the brethren saluting with the hand salute as it passes them. The Lodges will then pass through the lines, from the left to the right, in the usual manner of inversion, and follow the M. : W. : Grand Lodge into the hall.

At the close of the exercises at Infantry Hall, the line will be dismissed.

By the authority of the M. : W. : Grand Master,

CHARLES R. DENNIS,

*Grand Marshal.*

The following circular was sent to all the Subordinate Lodges in the State, accompanied by a sufficient number of cards of admission to ensure every member an entrance to the Grand Reception tendered by the craft to the M.: W.: Grand Master on the eve of St. John's day:

PROVIDENCE, R. I., June 15, 1891.

*To the Worshipful Masters of the Subordinate Lodges of Rhode Island:*

BRETHREN: You are requested to deliver to each member of your several Lodges who may request it, two (2) cards of admission to the Reception to the M.: W.: Grand Master.

As it is important that the Committee should be informed of the number who will be present, you will return to the R.: W.: Grand Secretary, on Saturday, June 20, all tickets not called for (as above prescribed) before that day.

Fraternally,

ELISHA H. RHODES,  
CYRUS M. VAN SLYCK,  
C. HENRY ALEXANDER,  
HORACE K. BLANCHARD,  
HUNTER C. WHITE,

*Centennial Reception Committee.*

The official notice to the Craft concerning Grand Lodge in Festival Communication was as follows :

1791. GRAND LODGE FESTIVAL COMMUNICATION, 1891.

WEDNESDAY, JUNE 24TH, 1891.

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BROTHER :

The Festival Communication will be held in The Freemasons Hall, Providence, R. I., on the morning of the above day, at 9 o'clock sharp.

Grand Officers will report to the M.: W.: Grand Master at 9:30 o'clock sharp, clothed and ready to take their place in the line.

All Past Masters who are not detailed for special duty will parade with their respective Lodges.

All Brethren detailed for special duty in Grand Lodge will report at 9 o'clock at Freemasons' Hall.

All of the Grand Lodge Centennial Committee who can do so conveniently will parade with the Grand Lodge, and report at 9:30 sharp.

Dress: Dark Clothes, Black Silk Hats, White Gloves and Aprons. Short line of march. The line will be dismissed after the exercises in Infantry Hall.

Members of Grand and Subordinate Lodges can obtain their tickets to the Reception, June 23d, from the Masters of their respective Lodges.





Dear Sir & Brother:

The W. M. The Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masters for the State of Rhode Island and Providence Plantations, will celebrate its Centennial on Wednesday, June twenty-fourth, A.D. 1891, in the City of Providence.

I take great pleasure in extending to you a cordial and fraternal invitation to be present and participate in the ceremonies of the occasion.

Fraternally Yours,

*Geo. A. Kenyon*  
Grand Master

Providence, June 12<sup>th</sup> 1891.

Please watch the daily city papers for any additional information or changes which may be made in the arrangement.

Everything augurs well for a glorious time, and a pleasant day will insure the complete success of the celebration.

As all the Lodges have made their own arrangements for a collation on the 24th inst., none have been made for Grand Lodge Members separately. Several Lodges are to visit Crescent Park, and any Brother desiring to do so can obtain a special ticket, including transportation, upon the Wharf of the Continental S. S. Co.

Yours Fraternally,

EDWIN BAKER, *Grand Secretary.*

The following circular was forwarded to the members of Grand Lodge :

CENTENNIAL OF THE M.: W.: GRAND LODGE OF RHODE  
ISLAND, A.: F.: & A.: M.:

PROVIDENCE, R. I., June 1, 1891.

*To the Members of Grand Lodge :*

The undersigned having been appointed a Committee to take "charge of the Grand Lodge Banquet on the evening of June 24th," beg to announce that until it is known how many are to be provided for no definite arrangements can be made. The Committee believe that a first-class dinner should be provided on this occasion, and in that are supported by members of Grand Lodge, so far as their opinion has been obtained.

The price of tickets has, therefore, been fixed at three dollars and fifty cents each (without wines) and with no complimentary tickets, except to the guests of Grand Lodge.

You are requested to return the enclosed postal on or before the 10th inst., the last day that tickets will be reserved for Grand Lodge members only. Between the 10th and 20th the sale of tickets will be to all Masons desiring them, to the limit of the seating capacity (without crowding) of the hall or dining-room.

Fraternally yours,

CLINTON D. SELLEW,	}	<i>Committee.</i>
JOSEPH O. EARLE,		
HENRY C. ARMSTRONG,		



## GRAND MASTER'S RECEPTION.

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As an appropriate beginning of the Centennial Festivities of Grand Lodge, the Craft of the State, through the General Centennial Committee, tendered a Complimentary Reception to M.: W.: George H. Kenyon, Grand Master of Masons, at The Freemasons Hall, Providence, R. I., on Tuesday evening, June 23d, 1891, from 8 to 11 o'clock.

The arrangements for the reception were in charge of a Special Committee, consisting of R.: W.: Brothers Elisha H. Rhodes, Cyrus M. Van Slyck, C. Henry Alexander, W.: Horace K. Blanchard and Bro. Hunter C. White, who were diligent in their efforts to make the affair a grand ovation.

Eighty-four hundred invitations were issued and over four thousand acceptances received. These were from all parts of the State, and it was estimated that upwards of three thousand brethren and ladies were present.

The formal reception was held in Saint John's Hall, at which the M.: W.: Grand Master was assisted by R.: W.: Elisha H. Rhodes, Senior Grand Warden, and Mrs. Rhodes; R.: W.: Edward P. Lowden, Junior Grand Warden, and Mrs. Lowden. W.: Charles R. Dennis, Grand Marshal, was the Master of Ceremonies, and in his labors he was assisted by W.: Arthur W. Dennis, W.: W. Howard Walker, and Bros. Hunter C. White, Charles C. Mumford, Theodore A. Barton, Edmund C. Danforth, Edgar K. Gridley, Charles E. Harrison, and James E. Tillinghast, who were busily employed in directing the movements of the great throng which gathered there to pay their respects to the M.: W.: Grand Master.

After being presented, the brethren and ladies wandered at their leisure through the spacious building, stopping at the Banquet Hall to partake of a tempting collation served by Gelb & Norton.



The enjoyment of the evening was greatly enhanced by the presence of Bro. Thomas W. Hedly's National Band Orchestra, which was divided into two parts and played simultaneously in the galleries of Saint John's Hall and the Chapel the following

## P R O G R A M M E.

ORIENTAL MARCH.....	<i>Asher.</i>
OVERTURE—"Primrose".....	<i>Brespant.</i>
CONCERT WALTZ—"A Summer Night".....	<i>Moses.</i>
MEDLEY—"Good Old Times".....	<i>Bowson.</i>
"Starlight".....	<i>Braham.</i>
"Scotch Patrol".....	<i>Asch.</i>
"Les Sylphes".....	<i>Bachman.</i>
"American Dance".....	<i>Bendix.</i>
SELECTION—"Poor Jonathan".....	<i>Moses.</i>
GRAND PROCESSIONAL MARCH—"Babyland".....	<i>Clauder.</i>
CONCERT POLKA—"Valeria".....	<i>Clauder.</i>
MEDLEY OVERTURE—"Zing Boom Zing".....	<i>Brooks.</i>
CONCERT WALTZ—"Casino Tanz".....	<i>Gungle.</i>
GALOP—"High Tide".....	<i>Armstrong.</i>

The Lodges of the more remote sections of the jurisdiction were well represented, and the utmost good order and feeling prevailed, notwithstanding the great number present.

There was a constant influx from 8 until nearly 11 o'clock. Many ladies were attired in full evening dress, and the scene was remarkably brilliant and inspiring to the Craft, among whom were many distinguished guests from abroad.

The East of Saint John's Hall was profusely decorated with flowering plants, which added greatly to the charm of the scene.

All present seemed to enjoy the occasion, and many remained until a late hour to enjoy the opportunity offered for social converse.

It will be a long time ere so large and brilliant an assemblage will grace the parlors of Freemasons Hall, as there will not, in all probability, be any event to call it together.

Shortly after 11 o'clock the throng gradually diminished, and soon the Grand Master's Reception was a matter of history.

## FESTIVAL COMMUNICATION.

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The M.: W.: "The Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the State of Rhode Island and Providence Plantations" assembled at 9 o'clock A.M. in The Freemasons Hall, Providence, R. I., on Wednesday, June 24th, A.: L.: 5891, A. D. 1891, the same being the Festival Day of Saint John the Baptist.

### OPENING.

The Festival Communication was opened in Ample Form upon the three degrees of Masonry with prayer by the Rev. and W.: Grand Chaplain.

### PRESENT.

The Standing Committee on Credentials reported that there were present at the Four Hundred and Fifty-fourth Communication of the Most Worshipful Grand Lodge two hundred and eighty-two members or their proxies, thirty-four Lodges being represented as follows :

### CREDENTIAL REPORT.

Grand Officers.....	22
Past Grand Masters.....	5
Other Past Grand Officers.....	5
Past Masters.....	148
Masters of Lodges.....	34
Senior Wardens of Lodges.....	26
Proxies for Senior Wardens of Lodges.....	8
Junior Wardens of Lodges.....	26
Proxies for Junior Wardens of Lodges.....	8
Total .....	282



The names of the brethren were as follows :

M. : W. :	GEORGE H. KENYON.....	Grand Master
R. : W. :	STILLMAN WHITE.....	Deputy Grand Master.
R. : W. :	ELISHA H. RHODES.....	Senior Grand Warden.
R. : W. :	EDWARD P. LOWDEN .....	Junior Grand Warden.
R. : W. :	DARIUS B. DAVIS.....	Grand Treasurer.
R. : W. :	EDWIN BAKER .....	Grand Secretary.
	Bro. GEORGE W. MILLARD.....	Assistant Grand Secretary.
R. : W. :	WILLIAM H. CRAWLEY.....	1st D. : D. : G. : M. :
R. : W. :	CYRUS M. VAN SLYCK.....	2nd D. : D. : G. : M. :
R. : W. :	C. HENRY ALEXANDER.....	3rd D. : D. : G. : M. :
R. : W. :	CHARLES S. NICHOLS .....	4th D. : D. : G. : M. :
R. : W. :	HENRY C. FIELD.....	5th D. : D. : G. : M. :
Rev. and W. :	HENRY W. RUGG.....	Grand Chaplain.
	Rev. EDWIN C. BOLLES.....	Grand Orator.
	W. : GEORGE W. PETTIS.....	Senior Grand Deacon.
	W. : ALBERT H. WILLIAMS.....	Junior Grand Deacon.
	W. : EUGENE F. WARNER .....	Senior Grand Steward.
	W. : BENJAMIN W. CASE.....	Junior Grand Steward.
	Bro. HERBERT J. ASTLE.....	Assistant Grand Steward.
	Bro. ARTHUR F. WHITE .....	" "
	Bro. JOSEPH H. POTTER .....	" "
	Bro. CHARLES S. WEBSTER.....	" "
	W. : CHARLES R. DENNIS.....	Grand Marshal.
	W. : ARTHUR W. DENNIS.....	Assistant Grand Marshal.
	Bro. HUNTER C. WHITE.....	" "
	Bro. THEODORE A. BARTON.....	" "
	Bro. GEORGE H. HEATHCOTE.....	" "
	Bro. EDGAR K. GRIDLEY.....	" "
	Bro. CHARLES E. HARRISON .....	" "
	W. : GEORGE H. HOLMES.....	Aid to Grand Marshal.
	Bro. HENRY W. HARVEY .....	" "
	Bro. JOHN E. KENDRICK.....	" "
	Bro. LOUIS E. CADY.....	" "
	Bro. WALTER W. BURNHAM.....	" "
	Bro. JOHN KELSO .....	" "
	Bro. HERBERT A. RICE .....	" "
	Bro. WILLIAM H. BARCLAY.....	" "
	Bro. WILLIAM P. JEFFERSON .....	" "
	W. : JABEZ W. WILMARTH, JR.....	Grand Sword Bearer.
R. : W. :	FAYETTE B. BENNETT.....	Grand Pursuivant.
	W. : FORREST A. PECK.....	Grand Lecturer.
	W. : CHARLES L. KENYON .....	Grand Musical Director.
	Bro. THOMAS W. HEDLY .....	Grand Band Master.
	W. : JOHN A. HOWLAND.....	Grand Tyler.
	Bro. THEODORE V. MATTESON.....	Assistant Grand Tyler.
	Bro. ANSON T. RICE.....	" "

## PAST GRAND MASTERS.

REV. WILLIAM N. ACKLEY,  
EDWARD L. FREEMAN,

NEWTON D. ARNOLD,  
OLIVER JOHNSON,

NICHOLAS VAN SLYCK.

## PAST DEPUTY GRAND MASTERS.

JAMES H. ARMINGTON,

SAMUEL G. STINESS.

## PAST SENIOR GRAND WARDENS.

DANIEL BABCOCK,

HENRY C. FIELD.

JAMES M. DAVIS.

## PAST JUNIOR GRAND WARDEN.

WILLIAM GILPIN.

## GRAND REPRESENTATIVES.

Alabama,  
Arkansas,  
Canada,  
Colon and Cuba,  
England,  
Florida.  
Idaho,  
Illinois,  
Indiana,  
Indian Territory,  
Iowa,  
Kansas,

Louisiana,  
Maine,  
Michigan,  
Missouri,  
Nebraska,  
New Hampshire,  
New Jersey,  
New Mexico,  
New York,  
New South Wales,  
North Dakota,  
Ohio,

Oregon,  
Pennsylvania,  
Quebec,  
South Australia,  
Tennessee,  
Texas,  
Vermont,  
Victoria,  
Virginia,  
Washington,  
Wisconsin,  
Wyoming Territory.

## PAST MASTERS.

Frow B. Garnett,  
William Hamilton,

{ St. John's Lodge, No. 1, Newport.

Albert G. Bates,  
Jerome B. Borden,  
George H. Burnham,  
Albert H. Cushman,  
William E. Husband,  
George Fuller,  
Edward S. Jones,  
Charles W. Jencks,

{ St. John's Lodge, No. 1, Providence.

James C. Blake,  
Edwin J. Collamore,  
William L. Collamore,  
John A. Emery,  
Fred E. Sammis,

{ Washington Lodge, No. 3.



Joseph S. G. Cobb, Stephen M. Greene, Amos M. Hawkins, Alfred Manchester, Charles Larkham, Charles B. Manchester, William H. Perry, William H. Silloway,	} Mount Vernon Lodge., No. 4.
James R. Briggs, Albert F. Ellsworth, Thomas J. Pierce, Stephen E. Reynolds,	} Washington Lodge, No. 5.
George H. Douglass, Robert B. Franklin, J. Howard Manchester, Charles Thackery, William T. C. Wardwell, Charles H. Whedon, Orrin Wilson,	} St. Alban's Lodge, No. 6.
Edwin M. Neff, William C. Steere,	} Friendship Lodge, No. 7.
Martin C. Latham, James Meers, Nathan E. Peabody, Henry N. Potter,	} Mount Moriah Lodge, No. 8.
Elisha S. Arnold, George R. Babbitt, Charles E. Johnson, Samuel T. Remington, William B. Rhodes, James Sutcliffe, Walter O. Talcott,	} Harmony Lodge, No. 9.
Ervin Read, Waldo Trescott,	} Union Lodge, No. 10.
William Bodfish, Byron Briggs, John C. Nichols, William R. Sharpe, Thomas J. Tilley, George H. Wilcox,	} King Solomon's Lodge, No. 11.

Dwight R. Adams, George L. Card, Henry D. Heydon, Byron A. Northup, Andrew Potter,	} Manchester Lodge, No. 12.
Caleb L. Knight, George C. Knight, George A. Whipple,	} Morning Star Lodge, No. 13.
Holden O. Hill, Byron Steere, Eugene C. Wightman,	} Hamilton Lodge, No. 15.
William B. Douglass, Thomas M. Holden, Edward Pike, John Potter, 3d, Alton D. Wood,	} Warwick Lodge, No. 16.
William H. Arnold, Walter J. Smith, Ethan C. Thornton,	} Temple Lodge, No. 18.
Peter Cahill, Albert L. Chester,	} Franklin Lodge, No. 20.
George W. Arnold, Arthur H. Armington, Horace K. Blanchard, Frank S. Congdon, Elton A. Cooke, Arthur W. Dennis, Samuel A. Howland, Thomas Phillips, S. Penrose Williams,	} What Cheer Lodge No. 21.
Phillip B. Chase,	Eureka Lodge, No. 22.
Elisha P. Clark, George E. Greene, Millen S. Greene, George R. Rice, Millard F. Tucker,	} Charity Lodge, No. 23.
Jonathan Allenson, Theodore F. Dexter, Asa H. Nickerson, George C. Stillman, Jabez W. Wilmarth, Olney W. Wilmarth,	} Jenks Lodge, No. 24.

William A. Inman, Edward F. Keach, Edward F. King, James H. Stewart,	}	Granite Lodge, No. 26.
Henry C. Armstrong, Edmund S. Hopkins, John S. Kellogg, Charles S. Pettee, Clinton D. Sellew,	}	Corinthian Lodge, No. 27.
Joseph T. Hopkins, George B. Rice, Amasa P. Taber, Gardiner R. Wilcox,	}	Ionic Lodge, No. 28.
John F. Adams, George N. Bliss, Oscar A. Carleton, Charles G. Hill, Simeon Hunt, Alvord O. Miles, Henry R. Rogers, William R. Sherman, Mason B. Wood,	}	Barney Merry Lodge, No. 29.
William F. Allison, James V. Dawley, Rufus W. Harris, Robert Henry,	}	Rising Sun Lodge, No. 30.
John M. Buffinton, D. Russell Brown, Daniel N. Davis, George H. Holmes, John Heathcote, John W. McKnight, Fred I. Marcy, Smith S. Sweet,	}	Roger Williams Lodge, No. 32.
John Dawber, Luke Duxbury, John S. Hindley, William Martin,	}	Adelphoi Lodge, No. 33.
John Dawber, Luke Duxbury, John S. Hindley, William Martin,	}	Unity Lodge, No. 34.
Herman Boaz, Henry Greene, William M. Greene, Leopold Hartman, William H. T. Mosley,	}	Redwood Lodge, No. 35.

Theodore A. Allen, John C. Davis, Milton Livsey, Leander G. Sherman,	}	Orpheus Lodge, No. 36.
Joseph Baker,		
Hosea Q. Morton,		
William H. Patt, George Robinson, James W. Lees,		

REPRESENTATION.

ST. JOHN'S LODGE, No. 1, Newport.

Henry R. Concklin.....	Master.
James H. Comstock.....	Senior Warden.
Duncan McLean.....	Junior Warden.

SAINT JOHN'S LODGE, No. 1, Providence.

Charles H. C. Carter.....	Master.
Fred C. Bushee.....	Senior Warden.
Asa Cushman .....	Proxy for Junior Warden.

WASHINGTON LODGE, No. 3.

Jesse M. Munro.....	Master.
Benjamin M. Bosworth.....	Senior Warden.
Fred S. Collamore.....	Junior Warden.

MOUNT VERNON LODGE, No. 4.

George F. Keene .....	Master.
Ozro C. Heath.....	Senior Warden.
Horace S. Richardson.....	Junior Warden.

WASHINGTON LODGE, No. 5.

Byron L. Arnold.....	Master.
Benjamin Bray.....	Senior Warden.
John F. Rose .....	Junior Warden.

SAINT ALBAN'S LODGE, No. 6.

William J. Bradford.....	Master.
William Hodgkinson .....	Senior Warden.
James Coggeshall.....	Proxy for Junior Warden.

## FRIENDSHIP LODGE, No. 7.

Everett W. White.....Master.  
 Eugene F. Eddy.....Senior Warden.  
 Charles Potter.....Junior Warden.

## MOUNT MORIAH LODGE, No. 8.

James Lee.....Master.  
 Alfred J. Curtis.....Senior Warden.  
 Walter Livesley.....Junior Warden.

## HARMONY LODGE, No. 9.

Frank S. Livermore.....Master.  
 Hiram E. Smith.....Senior Warden.  
 Frank E. Whipple.....Junior Warden.

## UNION LODGE, No. 10.

W. Howard Walker.....Master.  
 Silas B. Havens.....Senior Warden.  
 George D. Carpenter.....Junior Warden.

## KING SOLOMON'S LODGE, No. 11.

Isaac H. Wadleigh.....Master.  
 William U. Harrington.....Senior Warden.  
 Levi N. Fitts.....Junior Warden.

## MANCHESTER LODGE, No. 12.

John Winsor.....Master.  
 Arthur J. Matteson.....Senior Warden.  
 Frank H. Congdon.....Junior Warden.

## MORNING STAR LODGE, No. 13.

Ralph W. Cook.....Master.  
 W. George C. Knight.....Proxy for Senior Warden.  
 Albert C. Smith.....Proxy for Junior Warden.

## SAINT PAUL'S LODGE, No. 14.

George E. Vernon.....Master.  
 William J. Cozzens.....Proxy for Senior Warden.  
 William S. Cranston.....Proxy for Junior Warden.

## HAMILTON LODGE, No. 15.

Thomas A. Seamans.....Master.  
 Eugene C. Wightman.....Proxy for Senior Warden.  
 George A. Young.....Proxy for Junior Warden.

## WARWICK LODGE, No. 16.

J. Ellery Hudson.....Master.  
 W. Alton D. Wood.....Proxy for Senior Warden.  
 Charles Cornell.....Proxy for Junior Warden.

## TEMPLE LODGE, No. 18.

Henry D. Turner.....Master.  
 Clarence Mathewson.....Senior Warden.  
 William A. Thurber.....Junior Warden.

## FRANKLIN LODGE, No. 20.

Robert D. Barr.....Master.  
 William F. Saunders.....Proxy for Senior Warden.  
 Lorenzo D. Richmond.....Proxy for Junior Warden.

## WHAT CHEER LODGE, No. 21.

Spencer B. Hopkins.....Master.  
 Amos B. Bradley.....Senior Warden.  
 Zephaniah G. Pierce.....Proxy for Junior Warden.

## CHARITY LODGE, No. 23.

Millard F. Tucker.....Master.  
 John L. Kenyon.....Senior Warden.  
 Whiting Metcalf.....Junior Warden.

## JENKS LODGE, No. 24.

John F. Follett.....Master.  
 W. Jonathan Allenson.....Proxy for Senior Warden.  
 Joseph M. Bates.....Junior Warden.

## HOPE LODGE, No. 25.

William F. Graham.....Master.  
 Fred H. Gorton.....Senior Warden.  
 Herbert M. Knowles.....Junior Warden.

## GRANITE LODGE, No. 26.

Stephen M. Paine.....Master.  
 George E. Brown.....Senior Warden.  
 Henry A. Waterhouse.....Junior Warden.

## CORINTHIAN LODGE, No. 27.

Charles C. Newhall.....Master.  
 James E. Tillinghast.....Senior Warden.  
 Edmund C. Danforth.....Junior Warden.

## IONIC LODGE, No. 28.

Samuel H. Bowen.. ..Master.  
 W.°. George B. Rice.....Proxy for Senior Warden.  
 George B. Parker.....Junior Warden.

## BARNEY MERRY LODGE, No. 29.

John F. Oldham.....Master.  
 Charles H. Ells.....Senior Warden.  
 Andrew E. Thresher.....Junior Warden.

## RISING SUN LODGE, No. 30.

John S. Rogers.....Master.  
 William H. Bennett.....Senior Warden.  
 Charles H. Wilmarth.....Junior Warden.

## ROGER WILLIAMS LODGE, No. 32.

Charles F. Dawley.....Master.  
 Oliver P. Sherman.....Senior Warden.  
 Albert O. Coates.....Junior Warden.

## ADELPHOI LODGE, No. 33.

Clarence M. Godding.....Master.  
 W.°. John Heathcote.....Proxy for Senior Warden.  
 William P. Vaughn.....Junior Warden.

## UNITY LODGE, No. 34.

James Hindle.....Master.  
 David Conn.....Senior Warden.  
 Henry Ewart.....Junior Warden.



## REDWOOD LODGE, No. 35.

James E. Boulester.....Master.  
 Eugene H. Lincoln.....Senior Warden.  
 Charles R. Southey.....Junior Warden.

## ORPHEUS LODGE, No. 36.

Don Carlos H. Tinkham.....Master.  
 William H. Scott.....Senior Warden.  
 Henry P. Morgan.....Junior Warden.

## NESTELL LODGE, No. 37.

Frederick G. Stiles.....Master.  
 John R. Crossley.....Senior Warden.  
 Joseph Baker, Jr.....Junior Warden.

## DORIC LODGE, U. D.

Linus A. Webster.....Master.  
 Walter H. Matteson.....Senior Warden.  
 Charles H. Tucker.....Junior Warden.

*To the M. : W. : Grand Lodge of Rhode Island, etc. :*

The foregoing contains a full report of all persons entitled to vote in Grand Lodge at the Festival Communication.

ALBERT H. CUSHMAN,	} <i>Credential Committee.</i>
MARCUS M. BURDICK,	
MILTON LIVSEY,	

June 24th, A. : L. : 5891.

## BEARERS OF SYMBOLS AND WORKING TOOLS.

R. : W. : William Gilpin.....	Book of Constitutions.
R. : W. : Albert H. Cushman.....	Great Lights.
W. : Milton Livsey.....	} Burning Tapers.
W. : William H. Silloway.....	
Bro. Fred E. Willis.....	
Bro. Louis H. Greene.....	Golden Vessel of Corn.
Bro. Jeremiah H. Cranston.....	Silver Vessel of Wine.
Bro. William C. Dawson.....	Silver Vessel of Oil.
W. : James C. Blake.....	Celestial Globe.
Bro. Allen G. Oatley.....	Terrestrial Globe.

Bro. John W. Carter .....	Tuscan Order.
W. : Robert Henry .....	Doric Order.
Bro. Asa H. Richmond .....	Ionic Order.
Bro. Edwin Hirst .....	Corinthian Order.
Bro. Abram G. Mink .....	Composite Order.
Bro. Archibald Spence .....	Twenty-four inch Gauge.
Bro. John B. Craig .....	Gavel.
W. : Daniel H. Sprague .....	Square.
Bro. Otis B. Graham .....	Level.
Bro. James McEwen .....	Plumb.
Bro. James M. Bricket .....	Trowel.

The M. : W. : Grand Master informed the Grand Lodge that he had summoned the Craft to attend him that day in Festival Communication for the purpose of celebrating the One Hundredth Anniversary of the Organization of Grand Lodge, and directed the W. : Grand Marshal to assemble the Craft in Grand Procession for the purpose of attending upon the Literary Exercises at Infantry Hall, which the Centennial Committee had arranged as a part of the day's celebration.

## GRAND PROCESSION.

### FIRST DIVISION.

Formed on South Water Street, with the right at Market Square.

Two Tylers with drawn swords.

Assistant Grand Marshal.	Grand Marshal.	Assistant Grand Marshal.
Aid.	Aid.	Aid.
National Band.	Bro. T. W. Hedly, leader.	35 Men.
Nestell Lodge, No. 37, Providence..... 102 Brethren.		
W. : Frederick G. Stiles, Master.		
Doric Lodge, U. D., Auburn..... 14 Brethren.		
W. : Linus A. Webster, Master.		
Orpheus Lodge, No. 36, Providence..... 45 Brethren.		
W. : Don Carlos H. Tinkham, Master.		
Redwood Lodge, No. 35, Providence..... 22 Brethren.		
W. : James E. Boulester, Master.		
Unity Lodge, No. 34, Lonsdale..... 65 Brethren.		
W. : James Hindle, Master.		

Adelphoi Lodge, No. 33, Providence.....	25 Brethren.
W. : Clarence M. Godding, Master.	
Roger Williams Lodge, No. 32, Centredale.....	28 Brethren.
W. : Charles F. Dawley, Master.	
Rising Sun Lodge, No. 30, East Providence.....	52 Brethren.
W. : John S. Rogers, Master.	
Barney Merry Lodge, No. 29, Pawtucket.....	40 Brethren.
W. : John F. Oldham, Master.	
Ionic Lodge, No. 28, Greene.....	20 Brethren.
W. : Samuel H. Bowen, Master.	
Corinthian Lodge, No. 27, Providence.....	14 Brethren.
W. : Charles C. Newhall, Master.	
Granite Lodge, No. 26, Harrisville.....	30 Brethren.
W. : Stephen M. Paine, Master.	
Hope Lodge, No. 25, Peacedale.....	20 Brethren.
W. : William F. Graham, Master.	
Jenks Lodge, No. 24, Central Falls.....	52 Brethren.
W. : John F. Follett, Master.	
Charity Lodge, No. 23, Hope Valley.....	50 Brethren.
W. : Millard F. Tucker, Master.	

## SECOND DIVISION.

Formed on South Water Street, in the rear of the First Division, with the right  
at Market Square.

Assistant Marshal.	Assistant Grand Marshal.	Assistant Marshal.
Aid.	Aid.	Aid.
Westerly Band.	Thomas Waddington, leader.	20 men.
What Cheer Lodge, No. 21, Providence.....	193 Brethren.	
W. : Spencer B. Hopkins, Master.		
Franklin Lodge, No. 20, Westerly.....	35 Brethren.	
W. : Robert D. Barr, Master.		
Temple Lodge, No. 18, Greenville.....	27 Brethren.	
W. : Henry D. Turner, Master.		

Warwick Lodge, No. 16, Phenix.....	52 Brethren.
W. : J. Ellery Hudson, Master.	
Hamilton Lodge, No. 15, Clayville.....	14 Brethren.
W. : Thomas A. Seamans, Master.	
Saint Paul's Lodge, No. 14, Newport.....	10 Brethren.
W. : George E. Vernon, Master.	
Morning Star Lodge, No. 13, Woonsocket .....	76 Brethren.
W. : Ralph W. Cook, Master.	
Manchester Lodge, No. 12, Anthony .....	37 Brethren.
W. : John Winsor, Master.	
King Solomon's Lodge, No. 11, East Greenwich.....	48 Brethren.
W. : Isaac H. Wadleigh, Master.	
Union Lodge, No. 10, Pawtucket .....	80 Brethren.
W. : W. Howard Walker, Master.	
Harmony Lodge, No. 9, Pawtuxet .....	45 Brethren.
W. : Frank D. Livermore, Master.	
Mount Moriah Lodge, No. 8, Limerock.....	36 Brethren.
W. : James Lee, Master.	
Friendship Lodge, No. 7, Chepachet.....	17 Brethren.
W. : Everett W. White, Master.	
Saint Alban's Lodge, No. 6, Bristol .....	46 Brethren.
W. : William J. Bradford, Master.	
Washington Lodge, No. 5, Wickford.....	25 Brethren.
W. : Byron L. Arnold, Master.	
Mount Vernon Lodge, No. 4, Providence .....	110 Brethren.
W. : George F. Keene, Master.	
Washington Lodge, No. 3, Warren.....	41 Brethren.
W. : Jesse M. Munro, Master.	
Saint John's Lodge, No. 1, Providence.. ..	85 Brethren.
W. : Charles H. C. Carter, Master.	
Saint John's Lodge, No. 1, Newport.....	42 Brethren.
W. : Henry R. Concklin, Master.	

## THIRD DIVISION.

Formed on Crawford Street Bridge, the right at South Water Street.

Assistant Marshal.	Assistant Grand Marshal.	Assistant Marshal.
Aid.	Aid.	Aid.

White's Band. William E. White, leader. 25 men.

Grand Tyler with drawn sword.

Grand Stewards with White Rods.

A Brother with a Golden Vessel of Corn.

Two Brethren with Silver Vessels of Wine and Oil.

Six Brethren with Working Tools.

Two Brethren with Tuscan and Composite Orders.

Three Brethren with the Doric, Ionic and Corinthian Orders.

Two Brethren with Globes Celestial and Terrestrial.

A Past Master with Burning Taper.

Steward with White Rod.	A Past Master with Great Lights.	Steward with White Rod.
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Two Past Masters with Burning Tapers.

Grand Musical Director.	Grand Lecturer.	Grand Pursuivant.
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Members of the Centennial Committee :—R. : W. : Albert F. Ellsworth (5), W. : William C Steere (7), W. : William R. Sharpe (11), W. : George R. Babbitt (9), R. : W. : Dwight R. Adams (12), W. : Holden O. Hill (15), W. : Horace K. Blanchard (21), W. : John Dawber (34).

Carriage containing M. : W. : George B. Van Daun, Past Grand Master of Iowa, and Bro. George R. Hiller, of New Jersey ; M. : W. : Charles Wells, Grand Master of Massachusetts, and R. : W. : Sereno D. Nickerson, Grand Secretary of Massachusetts.

Carriage containing Past Grand Masters Johnson, Freeman, Ackley and Arnold.

Carriage containing Third District Deputy Grand Master, R. : W. : John Pinder, D. : G. : M. : of New Hampshire ; Bro. G. H. Hall, of Connecticut, and W. : Henry C. Armstrong, Treasurer Centennial Committee.

Carriage containing the First, Second, Fourth and Fifth District Deputy Grand Masters.

Carriage containing the Grand Treasurer, Grand Secretary, Grand Chaplain and Grand Orator.

Carriage containing the Grand Senior and Junior Wardens, Past Grand Masters Clifford P. McCalla, of Pennsylvania, and Robert M. Moore, of New Jersey.

Carriage containing M.: W.: George H. Kenyon, Grand Master of Masons ; R.: W.: Stillman White, Deputy Grand Master ; Past Grand Master Nicholas Van Slyck, Chairman of the Centennial Committee ; and R.: W.: William Gilpin, Bearer of the Book of Constitutions.

Grand Deacons with Black Rods, flanking the Grand Master's carriage.

Grand Sword Bearer.

Two Grand Stewards with White Rods.

The M.: W.: Grand Lodge consisted of the Grand Officers, the General Centennial Committee, invited guests, and such brethren as were especially detailed for specific duty. All other Past Masters and the Masters and Wardens paraded with their respective Lodges. There were 587 brethren in the First Division, 1025 in the Second Division, and 74 in the Third Division, making the total number of Masons in line 1686, to which add 80 musicians, making a grand total of 1766 men in line.

The Subordinate Lodges formed and marched in columns of fours in the following order : Tyler, Stewards with the banner carried between them ; Entered Apprentices, Fellow Craft, Master Masons, Members, Musical Director and Sentinel, Senior and Junior Deacons, Chaplain, Secretary and Treasurer, Senior and Junior Wardens, Past Masters, Worshipful Master ; the officers wearing their official jewels, Tylers carrying drawn swords, Marshals their batons, Stewards and Deacons their rods, Wardens their columns, and Masters of Lodges their gavels ; all the brethren appeared in black or dark clothes, black silk hats, white aprons and gloves.

The route of march was up Westminster street, around the Doyle Monument, down High and Broad streets, Market Square and South Main street. Upon the head of the column arriving at Infantry Hall, South Main street, the line opened in the centre of the fours, and the M.: W.: Grand Lodge, preceded by the band, then passed through, the brethren saluting as it passed. The Lodges then passed through the lines, from the left to the right, in the usual manner of inversion, following the M.: W.: Grand Lodge into the Hall.

Upon entering the Hall the M.: W.: Grand Master, Grand Officers, Invited Guests and Centennial Committee took seats upon the platform as also did the brethren of Orpheus Lodge, No. 36, who rendered the musical part of the programme. The National Band was stationed under the gallery at the west of the platform, the Subordinate Lodges occupied the main floor, while the galleries were reserved for the ladies, the hall being completely filled in every part.



5749.

—  
St. John's Lodge,  
No. 1,  
NEWPORT.



5757.

—  
St. John's Lodge,  
No. 1,  
PROVIDENCE.

CELEBRATION

OF THE

**One Hundredth Anniversary**

OF THE ORGANIZATION OF

THE MOST WORSHIPFUL

"THE GRAND LODGE OF THE MOST ANCIENT AND HONORABLE  
SOCIETY OF FREE AND ACCEPTED MASONS FOR THE STATE  
OF RHODE ISLAND AND PROVIDENCE PLANTATIONS,"

ON THE

**Festival Day of Saint John the Baptist,**

WEDNESDAY, JUNE 24TH, A. S. L. S. 5891,

AT

PROVIDENCE, R. I.

5749.

—  
St. John's Lodge,  
No. 1,  
NEWPORT.

➤ GRAND ➤

5891.

➤ LODGE ➤

5891.

—  
Doric Lodge,  
No. 38,  
AUBURN.

# ORDER OF EXERCISES

IN

## Infantry Hall.

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COMMENCING AT 11:15 O'CLOCK A. M.

---

OVERTURE—"Zampa," - - - - - *Herold.*

HEDLY'S NATIONAL BAND.

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*The Grand Master:* The Worshipful Grand Marshal will make the proclamation.

*The Grand Marshal:* By order and authority of the Most Worshipful Grand Master of Masons of the State of Rhode Island and Providence Plantations, I do now command all persons here to preserve silence and decorum during the solemn ceremonies that are now about to occur. This proclamation I make once—twice—thrice; in the South, in the West, and in the East.

*The Grand Master:* The Brethren will join in responsive reading with the Worshipful Grand Chaplain.

PSALM C.

*Jubilate Deo.*

*Chaplain:* 1. Make a joyful noise unto the Lord, all ye lands.

*Brethren:* 2. Serve the Lord with gladness; come before his presence with singing.

*Chaplain :* 3. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people and the sheep of his pasture.

*Brethren :* 4. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

*Chaplain :* 5. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.

*Choir :* Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be: world without end. Amen.

## PSALM CXXXIII.

*Ecce quam bonum.*

*Chaplain :* 1. Behold how good and how pleasant it is for brethren to dwell together in unity:

*Brethren :* 2. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;

*Chaplain :* 3. As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.

*Choir :* Glory be to the Father.

## PSALM CL.

*Laudate Dominum.*

*Chaplain :* 1. Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power.

*Brethren :* 2. Praise him for his mighty acts: praise him according to his excellent greatness.

*Chaplain :* 3. Praise him with the sound of the trumpet: praise him with the psaltery and harp.

*Brethren :* 4. Praise him with the timbrel and dance: praise him with stringed instruments and organs.

*Chaplain :* 5. Praise him upon the loud cymbals : praise him upon the high-sounding cymbals.

*Brethren :* 6. Let everything that hath breath praise the Lord. Praise ye the Lord.

*Chaplain :* Glory be to the Father.

TE DEUM LAUDAMUS, - - - - - *Gerrish.*

*Solos by Bros. Herbert E. Brown and William W. Flint.*

ORPHEUS LODGE, No. 36.

*The Grand Master :* Brethren, prayer will now be offered by the Grand Chaplain, Rev. H. W. Rugg, D.D.

#### PRAAYER.

*The Grand Chaplain :* Almighty and ever blessed God, Creator of the universe and ruler of all things which Thou hast made so wisely and so well, we invoke Thy presence and help and blessing as we engage in the exercises of this centennial celebration, realizing that without Thee we shall not profit in our undertaking, or be edified according to our desires. Grant unto us, we pray Thee, the spirit of humility and praise, and of adoration and thanksgiving, that we may approach Thee in the spirit of true devotion and sincere aspiration; and, ministered to by Thy grace and by Thy truth, may the words of our mouths and the meditations of our hearts be acceptable in Thy sight, profitable to ourselves, and conducive to the interests of the Institution here represented.

O God, our Father, we thank Thee that Thy favor has attended the Fraternity under whose auspices we have this day convened. We would gratefully remember our faithful brethren of former days, especially those who were connected with the establishment of our Grand Lodge, into whose labors we have entered. We thank Thee for the fidelity, the intelligence, the noble consecration of mind and heart and spirit which were conspicuous in the characters and lives of the founders of this Grand Lodge. May we not forget what they were and what

they did in representing the elements of a noble manhood, a broad and generous culture, and a helpful human fellowship; and, while we rejoice in what we now have of additional facilities and ministries, we would not forget those who placed the foundation on which we are now established.

Thus with reverent acknowledgments unto Thee, O God, we invoke Thy blessing upon this Grand Body that enters into the joyous celebration of its one hundredth anniversary to-day. May Thy merciful favor rest upon all its members, those here present and the absent as well, and upon the Craft allegiant to this governing Body. Grant, we pray thee, that Thy blessing may rest upon the Grand Master of Masons in this jurisdiction, that he may be wise to instruct and strong to lead the Craft in ways of usefulness, in accordance with the landmarks of Freemasonry and the principles of everlasting righteousness. We pray Thy blessing to rest upon our brethren of other jurisdictions who have come here to partake of our hospitality to-day, to join in these exercises, with whom we clasp hands in glad fellowship, as spiritually we would be joined with the most distant members of our Fraternity, rejoicing in that kindness of feeling which is world-wide and which has a touch of Thine own spirit and grace and Thine own love upon it.

We commend to Thee the President of the United States, the Judges of the Courts and members of the two houses of Congress, and all who are associated with them in the various places of national authority, the Governor of this Commonwealth, the Mayor of our city, and others who hold important official positions; and pray that Thou wouldst aid them in the faithful discharge of their respective obligations, that the people may be served rightly and well, that this nation may be a nation whose God is the Lord, and whose people shall walk in ways of obedience to Divine and human sanctions, and so be blessed through all future generations.

O God, our Father, we come to Thee with our fervent petition that Thou wouldst establish our hearts in Thy fear, and that we may be faithful to all the duties of related life, specially to the obligations of this Fraternity, in the communion of which we have realized so many delightful and happy hours.

Thus would our prayer of faith and trust go up to Thee, O God, our Father. Listen Thou to our petitions, and give to us

the bestowment of Thy grace and the blessing of Thy love, that all our words and works, begun, continued and ended in Thy name, may be to Thine everlasting glory. May Thy favor attend us, to deliver us from our sins, to strengthen and confirm us in all goodness, that so we may evermore walk in the light, saying unto Thee in earnest heart utterance : "Our Father who art in Heaven, hallowed be Thy Name. Thy kingdom come. Thy will be done in earth as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, forever and ever. Amen."

RESPONSE — "Pater Noster," - - - - *Kenyon.*

ORPHEUS LODGE, NO. 36.

## ADDRESS OF WELCOME.

M. W. GEORGE H. KENVON, GRAND MASTER OF MASONS.

*Grand Master Kenyon :* My brethren, in the name of peace, harmony and good fellowship, we cordially greet you on this festival occasion. To-day marks an important epoch in the history of the Grand Lodge. One hundred years of its existence have been completed and added to the record of the past. From earliest times it has been the custom among civilized nations to celebrate certain times and events in the lives of private individuals, of illustrious men and of honorable institutions, according to the degree of importance attached to their existence and usefulness. We are here assembled at this time to commemorate, in an appropriate manner, the completion of our first century, and to enter, under the most favorable auspices, upon the commencement of the second.

In looking back over the record of the past, in the

few short moments that have been set apart for that purpose to-day, we shall be able to but glance hastily at the more important events. With pride and satisfaction we look upon what has been, and are thereby inspired with the brightest hopes for the future. The Grand Lodge of Rhode Island has grown from a little band of faithful and zealous brethren, who first gave it life, to an honorable and venerable institution consisting of more than five hundred members. Prosperity has assisted its growth, and harmony and fraternity have prevailed during the past one hundred years. Its life and growth have not been due, my brethren, to any accident or fortunate combination of circumstances. It has survived and flourished because of the grand principles upon which the institution it represents is founded. Freemasonry lives because its fundamental principles all tend to elevate, to enlighten and to ennoble the minds of men. Its foundation-stone is a belief in and a firm reliance upon the Divine Providence, and upon this basis is erected the superstructure of our glorious institution. We are gathered at this time to rejoice in its existence, and to attest our loyalty to its principles and to its precepts.

We are favored, my brethren, by having with us to-day distinguished brethren from other States—members of sister Grand Lodges—who have come here to aid us in our celebration and to bear to us the fraternal greeting of their several Grand Jurisdictions. We are truly grateful, and we feel honored by their presence. It affords us great pleasure, my visiting brethren, to extend to you a cordial welcome to our home, and to thank you for the kindly interest you have manifested in our welfare. To all the brethren



of our own jurisdiction participating with us on this festival occasion, we gladly offer a fraternal greeting and a most hearty welcome. We have endeavored to so arrange the exercises of the day that they may be enjoyable to every member of the Craft, and that in future days we may look back with pleasant memories upon our observance of the centennial anniversary of the Grand Lodge of Rhode Island.

PART SONG — "Walk in the Light," - - - *Dow.*

ORPHEUS LODGE, NO. 36.

*Grand Master:* Brethren, the Reverend and Worshipful brother who will deliver the historical address needs no introduction to the Masons of Rhode Island. I have the pleasure to formally present to you our Reverend and Worshipful brother, Henry W. Rugg, D. D.

## HISTORICAL ADDRESS.

BY REV. HENRY W. RUGG, D. D.

*Most Worshipful Grand Master, Members of the Grand Lodge and Brethren of the Fraternity:*

The organization which observes this centennial festival is privileged to review a bright and useful past. A hundred years do not count for much in the great world's history, but such a space of time is quite sufficient to test the elements of stability of any human institution, and to show that which is ephemeral in contrast with that which is abiding. A hundred years furnish ample opportunity for the making of a record, attractive or otherwise, on the part of organizations which endure so long. Fortunate, in-

deed, is this Grand Lodge that, while it comes to the keeping of this anniversary, having a present strength of numbers and resources greater than at any former period, it is yet able, in the backward glance which this occasion prompts, to look upon the abundant tokens of progress and prosperity, of sweet fellowship and fraternal service, that mark an ascending way from the first even until now.

Freemasonry originated in the ancient days. In its modern expression we find an abundant evidence of its likeness to human associations belonging to a remote period in the past—to the mysteries of the Egyptian Osiris and the Rites of Eleusis, as well as the Guilds of mediæval times. Its symbols and ceremonies point to eternal truths. They are impressive in more than an ordinary degree because they have the stamp of antiquity. It is not my purpose, however, in this discourse to enter into any discussion of the interesting questions which relate to pre-historic Freemasonry, or attempt to trace the evolution of this modern system from lessons taught and ceremonies practiced in the temples of Egypt or in the great Temple at Jerusalem. It is sufficient to assume that there is such a line of connection, and that consequently the Masonic Fraternity has a prestige and commands an influence which otherwise would not attach to the organization.

The history of Freemasonry in this jurisdiction properly begins with the formation of St. John's Lodge of Newport, December 27, 1749, a warrant for that Lodge having been issued by Thomas Oxnard, Provincial Grand Master at Boston. For some reason or other, the document authorizing the organ-

ization of this first Lodge in Newport—the dispensation granted in 1749—was withheld from the Lodge by the act of its Worshipful Master, thus causing an exceedingly unpleasant condition of affairs, which was relieved, however, by the issue of a second warrant from the same authority, bearing date May 14, 1753. A little later another complication arose, there seeming to have been an intention on the part of the governing body to restrict the new Lodge to the conferring of two degrees, whereas the Newport brethren, with their accustomed progressive and large spirit, acting under a misapprehension of the powers granted, had been conferring also the third or Master's degree. After explanation, the Grand Lodge of Massachusetts, by the hand of Jeremy Gridley, then Provincial Grand Master, issued a supplementary warrant, dated March 20, 1759, expressly authorizing the conferring of the Master's degree by St. John's Lodge of Newport, and confirming what they had already done in that respect.

About two years before the granting of this confirmatory charter a Lodge had been organized in Providence, also taking the name of St. John's, the warrant, dated January 18, 1757, being given by the Grand Lodge of Massachusetts, of which body Jeremy Gridley was the head. It is very pleasant in this connection to note the fact that the two oldest Lodges in this jurisdiction were created by the same authority, and that each is in possession of a charter signed by that eminent patriot and Mason, Jeremy Gridley. It is likewise pleasant to reflect upon the fact that these lodges took the same name, the one in special recognition of St. John the Evangelist, the

other of St. John the Baptist. So it was provided in the charter granted to the brethren at Newport that they should annually keep, or cause to be kept, the Feast of St. John the Evangelist, while, in similar terms, the brethren at Providence were enjoined to observe the Feast of St. John the Baptist. Evidently there was something of high and holy purpose as well as Christian sentiment, signified by the name chosen and the observance commended.

There is no question of the priority of St. John's Lodge in Newport. It is the oldest Lodge in Rhode Island and ranks accordingly, and should so have precedence. But St. John's of Providence, formerly designated as No. 2, is now privileged to use the premier number, action allowing such numerical designation having been taken by the Grand Lodge in 1861. Both of the St. John's Lodges have the prestige of age and honorable distinction; both have lived long, wrought faithfully, and now show the results of their influence in the communities where they are established. It may be remembered, however, that both Lodges were inactive for a considerable period in their earlier history, the Lodge at Providence remaining dormant from 1769 to 1778, when it was revived by a warrant issued by the Grand Lodge of Massachusetts; the Lodge at Newport likewise falling into desuetude during the time of the Revolution, and continuing in that condition until about the time of the formation of this Grand Lodge.

In explanation of the temporary declension of the first Lodge at Newport, or, rather, to bring in another element to make the situation a little clearer, it may be observed that King David's Lodge was

organized in that city in the year 1780, constituted under the immediate authority of Moses M. Hays, Inspector General, claiming large powers under a general warrant of Masonry emanating from George Harrison, Esq., Provincial Grand Master of New York, who for a time resided in Newport. The Masonic regularity of the proceedings was never very much questioned; and the Lodge was organized June 7, 1780, and lived and flourished for ten years. Moses M. Hays, elected its first Master, was afterwards Grand Master of the Grand Lodge of Massachusetts. Associated with him in the establishing and work of King David's Lodge were several men whose names are frequently met with in reviewing the early records of this Grand Body.

In 1790 American craftsmen were a good deal exercised in regard to a proposition for the formation of a General Grand Lodge—a National Grand Lodge—and it was while a consultation was being held respecting this question by the representatives of King David's Lodge and the Master of St. John's Lodge, Providence, that this other question—the formation of a Grand Lodge in our State—received consideration; and at this juncture, with the preliminaries for the establishment of a Grand Lodge well under way, King David's Lodge decided that it was best to merge its existence in the revived First Lodge of Newport. This course was decided upon October 13, 1790, and the following vote was entered upon the Record Book: "Voted that the Worshipful Master and others be a committee to confer with the members of the first Lodge in Newport and request them to revive their Lodge immediately, and this

Lodge will then cease its existence and become members thereof." The committee acted promptly, and so did the members of the first Lodge—St. John's; so that, upon November 17th, an entry appeared upon the Lodge records which showed their willingness to absorb the larger and more flourishing body and to sanction their previous action. Therefore, upon the acceptance of this offer, King David's Lodge became extinct, and its members united with the members of the first St. John's Lodge of Newport, thus giving the priority which was justly claimed for that Lodge in the formation of this Grand Body.

The plan for the formation of a Grand Lodge having the approbation of the committees of the respective Lodges, St. John's of Newport and St. John's of Providence, received the sanction of the two bodies; of the former, March 14, 1791, and of the latter April 6, 1791. It may well be mentioned in this connection that the plan under which this Grand Body was organized included some unique features. It really established an alliance or a partnership between the two Lodges that formed its constituency, special care being taken to arrange for an equal division of the offices and honors by allotment to the respective subordinates themselves. By the agreement, in expressed terms, St. John's Lodge of Newport was to have the selection of the first Grand Master, while the Deputy was to be chosen by the Lodge in Providence; and afterwards these officers were to be selected alternately from the two Lodges. Each of the Lodges was also to select its own proportion of the remaining officers.

Acting upon the plan agreed upon, the brethren



who had been elected by the respective Lodges as Grand Officers, with other members of the Grand Body, met at the State House in Newport June 27, 1791—so that, strictly speaking, we are three days distant from the date that marks the formation of this Grand Lodge—where brief services in completion of the organization took place, Moses Seixas, Master of St. John's Lodge of Newport, installing the Grand Officers.

It was not a numerous body that convened at that first Grand Lodge meeting one hundred years ago. There were but eighteen members present, although probably, besides these, there were in attendance a considerable number of interested brethren as visitors and guests. The entire constituency of the Grand Lodge numbered, according to what seems to be the best authority, 235, distributed almost equally between the two Lodges, the membership of St. John's Lodge of Newport being 113, and that of St. John's Lodge of Providence 122.

The eighteen brethren constituting the membership of the Grand Lodge at its formation were men of character and intelligence, held in deserved respect by their neighbors and fellow-citizens. Several of them were prominent in public affairs. Christopher Champlin, elected first Grand Master, was one of the foremost business men in Newport, and for sixteen years a member of the Rhode Island Legislature. He was President of the Bank of Rhode Island from the date of its establishment in 1795 until the time of his death, April 25, 1805. Jabez Bowen of Providence, Deputy Governor of Rhode Island, who succeeded Champlin as Grand Master in 1794, was an



eminent scholar and statesman, and was often called to fill important public offices. Moses Seixas, a prominent merchant in Newport, and also Cashier of the Bank of Rhode Island from its establishment in 1795 until his death on November 29, 1809, was actively identified with the formation of this Grand Lodge, and was its fourth Grand Master, serving in that office from 1802 until 1809. He was a worthy representative of the early craftsmen of Newport, as is shown by his having been selected by King David's Lodge, of which body he was then the head, to present an address to President Washington on the occasion of his visit to that city, which occurred August 17, 1790. Numbered in that original band of less than a score of souls were other strong men and devoted craftsmen, among whom may be mentioned Peleg Clark, Grand Master in 1796, David Tillinghast, George Dean, George Gibbs, Benjamin Bowen, John Carlile and Robert N. Auchmuty. The last named brother, although a devoted craftsman, born in New York and educated at Columbia College, did not favor the idea of American Independence, and had rendered service in the British Army during the Revolution.

The Grand Lodge, thus constituted of varied material, exemplified at the very outset the fundamental character and purposes of the Masonic Institution; for the records declare, on the second page of the original minutes, that, when the organization had been completed and the officers installed, the brethren marched in procession to Trinity Church, where an "excellent discourse was delivered by Rev. William Smith, Rector thereof, and a collection taken up

amounting to eleven pounds, nine shillings, four pence in lawful money." The newly formed Grand Lodge ordered that this sum should be invested in wood and distributed to the poor of the city of Newport. By attendance upon services in a Christian church, and by the offering for charity which they there made, they plainly signified that respect for religion and that broad, deep purpose of benevolence which have always been characteristic of the Masonic Fraternity.

During the first few years of its history this Grand Lodge held its communications annually, on or near the anniversary of St. John the Baptist, meeting in alternate years at the State House in Newport and at the State House in Providence. Usually the business occupied but a little time, for, under the plan adopted, the election of officers was practically decided in advance by the Lodges themselves; ample opportunity was therefore given for public religious exercises, and an excellent banquet usually made an important feature of the gatherings in the olden time. The Rev. William Smith of Newport and the Rev. Abraham L. Clark of Providence acted as Grand Chaplains very early in its history, being thus officially designated in the records of 1796. Each of these clerical brethren, as tokens of the Grand Lodge favor, received a pair of silver tankards, the expense being shared by the Lodges in Newport and Providence.

During the first decade of its history, four subordinate Lodges were organized allegiant to this Grand Lodge, namely, Washington Lodge No. 3 of Warren, 1796; Mount Vernon No. 4 of Providence, 1799;

Washington No. 5 of South Kingstown, 1799; and St. Alban's No. 6 of Bristol, 1800.

In further evidence of the prosperity apparent at that time, reference may be made to the seventh annual meeting of this Grand Body June 24, 1798, which was held at Providence in the new Masonic Hall occupying the third story of the Market Building, which is still standing, this upper story having been added to the building by St. John's Lodge of Providence, and the apartments dedicated under Grand Lodge auspices on the preceding St. John the Evangelist's day, December 27, 1797.

The next ten years gave gratifying evidence of the prosperity of the Craft, under the wise supervision of the Grand Lodge of this jurisdiction. Seven additional Lodges were chartered. But although there were thirteen Lodges in Rhode Island at the end of twenty years from the date of formation of Grand Lodge, the total membership was only about 800, showing that the numerical increase had not kept pace with the establishment of new subordinate bodies.

The quality of the membership, both in the Grand Lodge and in the local organizations, was probably never better or more reliable than during the first quarter of the hundred years that passes before our review to-day. The active workers in all the Lodges were men of character and intelligence, to whom Freemasonry meant vastly more than it did to some of their successors. The leaders in those earlier days, the brethren most prominent in the Grand Lodge, seemed to have, as I read the story of their faithful and wise labors, a genius for instruction and an excep-

tional capability for administration and for leadership. They were "bright Masons" in the technical sense, and they found sweet satisfaction in serving the interests of the Craft. Besides the men whose names I have already mentioned, there were two other brethren especially active in that period, Amos M. Atwell and William Wilkinson, who deserve grateful remembrance in the hearts of all Rhode Island Masons, both for what they represented of excellent character and of Masonic zeal and ability.

And there is one other zealous worker among Rhode Island Masons of that time, whose name stands out in stronger light before our eyes than all the others—the name of Thomas Smith Webb, known and honored throughout the Masonic world. Webb was a young man when he came to Providence, about the beginning of the present century, and almost at once his directing influence was felt in Masonic affairs, not in one department alone but in all branches of legitimate Freemasonry. He was a man of ideas and of strong will, quite ready to take the responsibility on himself of re-organizing and improving, whenever the exigency seemed to him to require such modification and re-organization, in order to increase the attractiveness of the Masonic ceremonies. He was an enthusiast in his endeavors to arrange and adopt Masonic symbols and teachings; and the results which he produced have come down to us in what is known as the "Webb Work," so generally used and praised in this country; and including the lectures which he formulated.

Webb took membership in St. John's Lodge of Providence, and, though never holding the office of

Master in that Lodge, was most active and prominent in working for its interests, and frequently represented the Lodge in the Grand Lodge. His first appearance in this Grand Body was in 1801, when he served as Grand Secretary, *pro tem*, at the very hour of his introduction. At the next session, in 1802, he was elected Grand Junior Warden. In 1803 he was elected Grand Senior Warden, holding the latter office for two years and declining a re-election in 1805. Under the Constitution of 1802, the offices of Grand Master and Deputy were limited to Past Masters of Rhode Island Lodges; hence Webb was not eligible to further advancement. In 1808 the Constitution was revised, and any brother belonging to a Rhode Island Lodge who had sustained the office of Master in some regularly constituted Lodge, became eligible to the highest offices. Thus the door was opened for Webb, who had been Master of Temple Lodge in Albany, N. Y., and he was elected Deputy Grand Master in 1810, and re-elected in 1812. The year following he was elected Grand Master, holding that office in 1813 and 1814, declining a re-election in 1815. On the occasion of his retirement, this Grand Lodge by resolution expressed its thanks to him for the grand and signal service he had rendered to Freemasonry in general, and particularly in the State of Rhode Island. Past Grand Master Webb died suddenly at Cleveland, O., in July, 1819. His remains, by the action of this Grand Lodge, were brought to Providence, and now rest in the North Burial Ground, where a monument, erected by the Rhode Island Craftsmen, testifies to his noble character and his Masonic usefulness.

Notwithstanding the general harmony which prevailed, some unpleasant events and occasions are noted in the records of that early period. I shall not undertake at the present time to discuss the questions that entered into one controversy to which I especially refer—an attempt to establish a clandestine Lodge in Newport, in 1818, by a number of Masons expelled from St. John's Lodge, No. 1, who after their expulsion published a document in which they declared themselves independent of the Grand Lodge of Rhode Island. These brethren, affirming themselves to have been unjustly treated, both by St. John's Lodge and this Grand Lodge, undertook to hold meetings, transact business, and make Masons, thus setting at defiance the authority of this Grand Lodge and the well approved principles of Masonic government. Illegally and by force they obtained possession of the charter, jewels, records, etc., of St. John's Lodge, and thus were able for a time to show some of the outward evidences of a lawful existence and to exercise a very disturbing influence among Craftsmen. The controversy was carried into the courts, and finally decided in such a way as to justify the course of St. John's Lodge, of Newport, and this Grand Lodge, in their dealings with the recalcitrant brethren.

Occasionally a little friction occurred in the movements of the Craft; sometimes there were differences of opinion regarding men and measures, but general prosperity continued until 1829, when a bitter and strong feeling against Freemasonry, originating in the alleged abduction and murder of William Morgan, for having betrayed, as it was said, Masonic



secrets, took possession of many minds—a feeling which, being encouraged by artful politicians, soon assumed the form of a violent crusade against the institution. Political Anti-Masonry raged fiercely in this State; I am inclined to think as fiercely as in any part of the country; and the General Assembly of our State, as you know, brethren, through a committee, in 1832 recommended the dissolving of all Masonic Lodges and the discontinuance of the Masonic Institution. In reply to this request the Grand Lodge, on August 27, 1832, passed the following brief resolutions:

*“Resolved,* That we are of the opinion that no good can result, either to the public or to Masons, by adopting the recommendation of the General Assembly—that in our view the clamorous leaders of Anti-Masonry care not whether we meet in Lodges or Chapters. It is not the Institution of Masonry they contend against; that is merely a pretense. Political power is their object.

*“Resolved,* that we regret the present state, but are of the opinion that our duty is plain, which is that we manifest a determination to adhere to our Institution through evil as well as through good report.”

The Grand Lodge of Rhode Island, it will be remembered, notwithstanding it surrendered its civil charter, continued to hold its meetings regularly and to maintain the faith and the principles of our ancient Fraternity. The Anti-Masonic crusade lasted for several years, subjecting this Grand Lodge and its subordinates and faithful Masons, to a very trying ordeal, out of which, however, they emerged with honor to themselves. Nearly all the Lodges in the jurisdiction continued to hold their meetings, more or less frequently, through the dark and trying period



of Anti-Masonry, although they did no work. The Grand Lodge held its annual communications regularly, and kept the movements and interests of the Fraternity steadily in view. While there were timid and weak-hearted Craftsmen who practically left the Fraternity during this period of testing, only twelve are noted as having been open apostates to Freemasonry in this State, of which, however, I am sorry to confess, several were clergymen.

The effects of the Anti-Masonic crusade outlasted the period of open, pronounced opposition. A revival of interest began in this State as early as 1847, but it was found difficult to re-establish the former conditions of prosperity, and not until about the time of the very successful Centennial celebration of St. John's Lodge, of Providence, on June 24, 1857, did the revival show its impetus of power and new life. The celebration referred to bore excellent fruit, increasing the confidence of brethren and stimulating the formation of several new Lodges. Bishop Randall's address on that occasion was a magnificent effort, and well adapted to eliminate prejudices from the minds of the public who heard him on that day, or who read his printed words, and to inspire renewed courage in the minds of many middle-aged and venerable Craftsmen.

The Grand Lodge of Rhode Island took part in that celebration; Oliver Johnson, Grand Master in the years 1855 and 1856, specially represented the Grand Lodge in that auspicious celebration. He sits with us here in Grand Lodge to-day; his Masonic career covers a period of seventy years; he came into this Grand Body in 1829 and took office in it very soon after; and he

has continued to be faithful to his convictions and faithful to Freemasonry during all these years.

The last thirty or more years covered by the backward look which it is so natural for us to take to-day, presents an almost uninterrupted course of advancement for our cherished Institution. Within the time covered by this last period of review there have come large accessions of numerical and material strength, better facilities for the rendering of Masonic work, and important aids in the way of making the lessons of Freemasonry more impressive. By Masonic periodicals, by the printing of the Proceedings of Grand Lodge, and by other helps, the way has been opened for the dissemination of much information respecting the doings and objects of Freemasonry, with results that justify the congratulations which Masons may well indulge in on this Centennial occasion.

There have been many workers along a bright and advancing path; many contributors to the results that make our hearts glad in the retrospect. Among the young men who came into the Fraternity in this State soon after the period last referred to, were some who, by their enthusiasm for Freemasonry and their intelligent devotion to its interests, will take rank with the fathers—whose record in the history of this Grand Lodge and of Freemasonry in Rhode Island, is alike honorable and abiding.

Of the living Elishas—brethren who took upon themselves the mantles of the departed Elijahs—I may not speak. May they long be with us in our fellowship and our work, to impart of their strength and skill and wisdom for the instruction of their brethren, and for the carrying forward of those whole-

some enterprises which will augment the usefulness and glory of our cherished organization. But there is one name inscribed on the list of modern leaders, which represents so much of conspicuous ability and fidelity that it should at least be specially named on this occasion. It is the name of Thomas Arthur Doyle, native of Providence, identified in most important and useful movements with the public interests, called to serve as the Chief Magistrate of the city of his birth for eighteen years, possessed of all the enthusiasm of Thomas Smith Webb for Freemasonry, and, like Webb, endowed with a wonderfully attractive personality which lent a charm to his words and made his influence all the more far-reaching and important. He entered the Grand Lodge in 1859, served as Grand Secretary nearly four years, was elected Grand Master in 1865, and continued in that office until 1872. His administration of Masonic affairs was marked by the characteristic expression of his strong personality; it was conducive to the advancement of the Grand Lodge, and the Fraternity allegiant to it, in those things that belong to the permanent prosperity and glory of the Masonic Institution. He was an honor to the Craft while living; his memory is very precious to those of us who walked and wrought with him for years, and will long remain a sweet and abiding influence to animate the hearts of Rhode Island Masons. Here a monument is builded for thee, O faithful and zealous brother, which will long endure.

“Here the reward stands for thee—a chief seat  
In fame's fair sanctuary, where some of old  
Crown'd with their triumphs, now are here enrolled  
In memory's sacred sweetness to all ages.”

Persons and events are brought together in a review of the past. Thus in our backward look to-day we note many notable occasions in which this Grand Lodge has participated, and seem to see the actors who were prominent at such times, and others who gathered with them in meetings for Masonic work and fellowship,—Craftsmen less active and influential, perhaps, but with hearts pervaded by equal affection for Freemasonry—our brethren all, who, walked together in sweet communion and wrought effectively for the establishment and prosperity of the Fraternity as here represented.

The Grand Lodge of Rhode Island has been convened four hundred and fifty-four times during the hundred years of its existence. Many of these communications have been held for the laying of the corner-stones of public buildings or the rendering of some service of general interest. Thus it has discharged its varied and important functions during the hundred years now ending. The record which it has made comprises a service rendered and results accomplished which are vastly more than facts and figures in their significance to the thoughtful reviewer. There has been a benign influence exerted, a ministry of grace and fraternal feeling dispersed, a practical helpfulness exerted, which offer a profounder cause for our anniversary observance to-day, and for the glad congratulations of this occasion, than do all the outward signs that may be set forth as reminders of the growth, strength, and present prosperity of Freemasonry under this Grand Lodge rule and within its jurisdiction.

The Grand Lodge of Rhode Island, taken as the

exponent of Freemasonry in this jurisdiction, has always stood for the fundamental equities which exist between man and man and demand recognition as the law of social being. It has by admonitions to its members in private, and by its public acts, given token of that respect for magistrates and civil rulers which Masons are taught to observe. It has thrown its influence on the side of law, order, and good government, and has diligently sought to promote the objects and ends of a worthy citizenship. It has represented a Fraternity—something more than a name,—wherein has been emphasized the sacred duty of rendering mutual help and protection, as between brother and brother of the mystic tie, and likewise that other and more far-reaching obligation which rests upon the proposition that all mankind are brethren,—that man was made for man, and hence each should give unto his brother, pity, aid, and consolation, and thus fulfil the royal law of love.

It has been avowedly and practically on the side of intelligence and sound learning, urging its members to intellectual pursuits and acquisitions. It has sought out the most accomplished and the most zealous of its members to administer the affairs of the Craft and to instruct brethren in Masonic ideas and symbolism, and in their application to character and daily life. It has recognized man's moral nature and needs, and has made itself a help and not a hindrance to the development of the religious life. It has invariably brought its followers to respect Almighty God and His revealed word, and to walk in ways of righteousness, which are the ways of peace. Without ever assuming Freemasonry to be religion itself, or the

Masonic organization to be a religious association by its technical and formal determination, it has yet been pervaded with the restraining, uplifting, and directing influences of pure religion. It has been essentially and practically a help to human belief in the eternal verities—in God and immortality, and the law of moral accountability which binds all souls.

Freemasonry as a system is permeated by the elements of religion. This Grand Lodge from the outset gave recognition to the fact. It was organized under religious sanctions, for its first public act was that of worship in the house of God. Able and devout clergymen were included in its early membership, and these religious teachers by their presence in the Lodge and by their services at Masonic altars, exercised an important influence upon and with the Craft. When you call the roll of Masonic leaders and builders in this jurisdiction, these men who have led the Craft in their devotions, in Grand Lodge and elsewhere, deserve to be mentioned. In the list of Grand Chaplains of the Grand Lodge of Rhode Island may be found the names of William Smith, Abraham Clarke, Alexander V. Griswold, David Pickering, George W. Taft, Stephen Gano, David Benedict, Geo. W. Chevers, Charles H. Titus and others, able and devoted Craftsmen, representatives of different sects and creeds, whose influence for good was widely felt in the communities where they respectively resided. In the nature of things these brethren must have exercised a corresponding influence in the Masonic Fraternity. Something of the prestige of this Grand Lodge, and of the glory which attaches to the benign ministries it has fostered, may be associated



with these faithful religious teachers so prominently identified with the expression of Freemasonry in this State.

By various helpful agents and contributing forces has the Masonic Institution in this jurisdiction grown out of weakness into strength and attained its present position of prosperity. It has had wise and conservative leaders, while its constituency generally has been composed of men who have had the respect of their fellow citizens. In the rank and file of the Rhode Island Masonic Brotherhood there have been not a few earnest Craftsmen, some of them well versed in Masonic science, who have been active and prominent in professional or business life, perhaps in public affairs, but who have not been widely known in Masonic circles simply from the fact that they have uniformly declined official preferment and preferred to retain the private station. Members of this stamp of character have helped to make Freemasonry respectable and respected in the various communities of the State; and to such a class, standing outside the noble leaders and worthy office bearers of the Craft, some portion of credit is due for the progress made and results achieved by our cherished Institution. Freemasonry recognizes merit; it has honors and rewards not to be despised by its skilful workers and faithful disciples; but it puts its members on a common level as brethren, and has respect for the humble brother in a weak and obscure Lodge not less than for the popular Craftsman belonging to a more prominent Lodge who advances step by step to exalted official positions. Faithfulness is the stamp and test in every grade. The Masonic Institution



derives its strength not from a few men who stand within its lines, deservedly honored, but from the rank and file of an intelligent and upright membership. On this occasion, in this presence, it is well that we should congratulate ourselves on the fact that not only has Rhode Island Freemasonry been favored with wise and noble leaders, but it has also been supported by a worthy constituency. Thus, under the Divine blessing, it has advanced its lines, increased its resources and usefulness, and so is privileged with much joy and thanksgiving to observe this anniversary.

There is encouragement and incitement in a review of the century that has made so bright a record for this Grand Lodge, and for Freemasonry in Rhode Island. We may rejoice, as we cross the line of another century, that under such favorable auspices the call sounds forth to go forth and undertake a noble service for truth and humanity. What is required of this Grand Lodge and of the Fraternity it represents? What but fidelity to ancient principles—the great underlying principles of honor, truth and right—and manly service for the good of men and the glory of God?

Go forth, then, O Institution most honored and beloved, to fulfil a still larger measure of usefulness! Go forth with a just confidence to meet the new demands of service that will be presented—the increasing opportunities for the blessed ministries which so much alleviate human distress and tend to brighten the hearts and homes of earth! Make impressive by the observance of ancient signs and ceremonies the sacred truths given to thy keeping; and thus make

thy power to be felt most deeply in the hearts of all who bow before thy altars and repeat thy vows, that there may come upon them the baptism of love—love for the Brotherhood—love for mankind—love for God the Father of all souls! So will thy mission be glorious! So will thy words and thy works help to usher in that golden day of universal blessing:

“And the far continents be joined in one  
By solemn sacrament, whose ritual  
Flashed throughout the depths, is glory to God  
In the highest! Peace on earth! Good will to men!”

PART SONG — “Lo, the day,” - - - - - *Abt.*

(Obligato by W. : D. C. H. TINKHAM.)

ORPHEUS LODGE, No. 36.

*Grand Master :* Brethren, I have the honor and pleasure of introducing to you our Reverend Brother Edwin C. Bolles, D. D., of New York, who will deliver the Centennial Oration.

## CENTENNIAL ORATION.

BY REV. EDWIN C. BOLLES, D. D.

*Most Worshipful, and members of the Grand Lodge,  
and members of the Craft:*

I do not know whether any one will praise the wisdom of the committee which, at this late hour introduces one of a profession sometimes famous for orthodoxy but never for brevity, to this multitude of hungry and thirsting Craftsmen. (Laughter.) I presume that the thirstiest of the Craft have already departed. I will try to confine myself within reasonable limits, and, if I do not, I will allow you, as the

first Lodge of Rhode Island was named after St. John, to celebrate my visit by naming the next Lodge that shall be formed, after the patriarch Job. I think, however, that I may safely say that ambulances may be ordered before 2 o'clock.

The man who wears the bronze disk of the Grand Army, or the brightly colored button of the Legion of Honor, is certainly unworthy of that distinction if he has not preserved through these piping times of peace the patriotism by whose impulse and fervor he exposed himself so long ago to death at his country's call. Since he fought in the ranks, the musket and the sword have been beaten into the implements of peace; the old lines of earthworks have gone down in pillows of daisies and corn upon the farmer's land. But unless he has cherished with an ever increasing fervor his love for the land that bore him, he is not the hero, he is not the American, that our traditions and our gratitude have admitted that he was. In the same way, withdrawn as I feel myself by the multiplied and crowded duties of an unresting profession, withdrawn as I am from the forms of practical Masonry, I should not be worthy to meet you here in festival to-day if I did not retain within my heart a grateful and loving sense of that great brotherhood to whom I have owed in my short life so much. I should be unworthy to plead for it if the old fire were not burning upon the altar of my years; if the old pledge were not holding me to an ever renewed loyalty for the right and for the truth; if the sight of these symbols did not kindle in me the same emotions of pride and love as when I first learned their names and their significance in our noble Craft. I

am here to-day simply to pay a grateful tribute to that which has served me well, which has kept me from evil, has made a peace within my heart and brotherhood without to my fellow-men; to acknowledge the tie which death only can dissolve, and of which I only ask that I may be found worthy of its golden links until the last hour shall sunder them and I shall find my soul in the Lodge of the hereafter.

I ask you then, very briefly, this afternoon, to consider something of the significance, and some of the lessons of that Institution, the history of one branch of whose government we represent on this Centennial day. I must, of course, pass over much ground that is familiar; but if I can only inspire you to recognize some new truth in that which you have believed, some new beauty in that which you have honored, some new dignity in that which is most familiar, the office of my speech and of my thought will be fulfilled. For he is not the greatest man who can discover a new world, and, out of some distance far across the sea and within the realm of mystery, bring to sight a shore upon which no man had ever trodden before; but he is the greatest who can show you a new world in the living present, in the familiar streets, in the daily events, in the ordinary pleasures and in the familiar discipline of one's common life. It is for this, then, that I plead, believing that Masonry needs but to look into itself to justify the praises that scholarship, culture, fashion and religion may bring to her shrine to-day.

I shall speak, in the first place, of the symbols of Masonry; but I cannot even enter upon their discussion without remembering something of the antiquity

of our Craft. Now I am coming to believe that it is the oldest thing in the world. To be sure, there could not have been a large company of Masons in the Garden of Eden; but I am of the opinion that there was something Masonic there, because its gates were tiled by an angel. I come to that conclusion upon the side of sacred revelation. If I turn to the scientific theories concerning the history of the world, I find that they are digging up out of the soil of past ages a great many implements of which they do not know the use. Now the wise men look at them, and they say they were something for hunting, or something for fishing or something for domestic use; but none can tell just what. Now I know what they were. They are the jewels, wrought out in stone, of the old pre-historic Lodges of Masons. And so we go back on that side, too. And I am watching with interest the discovery of the old tombs and the new mummies of Egypt, and I expect that when some new mummy of Rameses, or whatever name he bore when in life, shall be unrolled, that you will find a jewel, perhaps not the same which graces the centre of our stage to-day, but equivalent to it, under the envelopes on his breast. I am quite sure that Masonry is the oldest thing in the world, and so I propose to speak in praise of its glory and its official functions to-day.

I remind you, then, that Masonry has always stood before the world as a system of symbols, and that these symbols have been derived from the oldest and most impressive art which has sprung from the brain and has been developed by the mind of man. For, as the work of creation is world-building, orb after orb shaping itself in the sky, and constellations and

suns falling into their appointed place in the great order of that upper world; as the growth of man in history is the building up of institutions, the building up of governments, the building up of civilizing tendencies, arts, invention and culture; so the earliest of all human things is the art of building, of constructing, that which may be a shelter, may be an ornament, may be a dignity to human life. For this, people whose names we have forgotten laid stones in order upon the soil of the ancestral world; for this, the inhabitants along the Nile's bank piled up their masses of granite and wrought out of stone the sky-pointing pyramids, or carved upon vast columns and temple interiors the records of their conflicts and of their victories. For this, Greece lifted up above her splendid Capital, the crown of the Acropolis, the matchless Parthenon. The symbol that strikes nearest to the heart and life of the ancient world is the symbol of that Craft whose implements are about me as I speak, are worn as jewels upon your breast, or are enshrined in their mystic significance within your hearts. The builders of the ages have their echo in the institutions and in the symbols of the Masonic Craft.

Now don't despise a symbol. All outward signs of inward thoughts must be symbols. The words we speak are symbols; the songs we sing have symbolism beneath the deep music of their notes; the institutions we honor, are all made up of symbols; symbols throughout, of dignity, of beauty, and of inspiration.

I am drawn now and then, in the discharge of my profession, to the side of some lonely woman who is walking down the decline of life's last years; husband



and children all have fallen by her side; the turf is green above their graves, and every letter of their epitaph is written on her soul; and she will show me, with a tender pathos that brings tears to my own eyes, the worn wedding ring that she would only part with with her life. In that shining circle of thin gold is the symbol of her love and of her all. Would you say it was nothing, when by it she remembers those early days, the tender care of that manly soul, the growth of those little ones about her knee? Now, when December's sky is gray and the summer stars are driven out of the heavens, she remembers the summer, and the summer lives again in the golden sunshine of that wedding ring. What is it but a symbol?

You and I can remember when, years ago, our country saw the signs of danger and of war. Almost ready to be scorned and rejected by the other nations, almost ready to faint and to fall upon the very threshold of strife, our country called us to arms and pointed to the flag that was above. One glance at those historic stars and stripes, one wave of that unsheathed sword, and half a million men sprung to her side to keep her from evil. (Great applause.) That bit of colored bunting was a symbol that shall shine while God's light falls upon this continent of ours; shall shine with glory, with increasing splendor and with heavenly significance, to every heart that calls itself "American." (Applause.) I well remember that, during those hours of civil war, a friend of mine, sent upon a political errand from our government to the other side, was in a great European harbor. The window of his hotel looked out upon an expanse of water that was covered with the warships and with



the mercantile marine of every nation, and where every flag but our own was flying in the sunshine. There were stars and crosses, and bars and stripes, and all the colors of the rainbow, but that dear old flag was wanting. And he said he never knew what that flag meant until, on one of those weary days of his waiting, one of our vessels sailed into that Mediterranean port with the stars and stripes above her peak; and then he said, with the tears running down his eyes and with his hands clasped in gratitude to God, he thanked Heaven that the old flag still flew upon the breeze. (Applause.) Then don't make light of a symbol. Remember that we live in symbols, and the only bond that unites us to the true, the beautiful and the Divine, can be only a symbol after all.

But what are these symbols? They are the symbols of a Craft that has covered the world with poems and stories, history crystallized into buildings, art and sentiment and duty everywhere made resplendent by the skill of the artificer and the builder. If you go into some Italian or German city, you will find that the whole town has grown around the Cathedral. That is the centre of everything. The life of ages is represented in its carved front, in its tower and in its cloister; and when you lift the heavy curtain which hangs before you, you are impressed in that silent solitude by the symbolism which meets you. No one appears at the altar; the organ peal is mute; no incense from the censers arises in the air; there is no stoled priest to express the prayers of the congregation; you are alone under those great arches, and beside those great pillars that bear up that cliff of stone. And

yet, when you think that this is all the work of man's ideal and of man's constructive skill, when you remember that these stones have been laid one by one and these carvings made in all their detail by the educated chisels brought to bear upon them, you see that that Cathedral has built for you the thought of God, the thought of humility, the thought of ambition, the thought of human sympathy, the thought of devotion and of eternal love. There is built up that which was in your heart, that which makes you one, that which gives the power and substance and life and glory in this world of men. The Cathedral has built it all up for you, and stands as a symbol of your human life before your God.

These are the implements of our Craft. Will you build a man, you must build him by the square and by the plummet, that he may be erect in his integrity and true and just in his motives and desires. You must build him by the level, that he may not become a fanatic, that he may not run into extravagancies, that he may be well balanced, orderly and noble. How will you build him? You must build him by the hammer and the mallet in the hands of the workman, toiling continually by the discipline of service and of time to make his proportions perfect and true. Build him—how will you build him? You must build him as a pillar which, in its curve and groove and capital, must become itself a poem in carved stone, that he may stand majestic and grand before his fellow-men. Build him—how will you build him but by the symbols of our ancestral Craft?

Will you build a State? How will you lay its foundations? They must be broad and solid and just

and true; there must be a corner-stone that has been blessed by the significance of the corn, the wine and the oil; there must be the underlying sentiment of justice and of right and of liberty, and then on that you can build for ages. You may build the severe lines of a Republic, you may build the more ornate forms of monarchical principles; but before you build by the symbols of our ancient Craft you must construct the State.

How will you build a Church? These are days of crises and of questions, days when creeds clash and when men become little or famous by their words or by their thoughts. But there is one thing which is deeper than all these controversies, and on which every Church stands united—that if you will build a Church it must be by these same symbols, by the same form of corner-stone, and by the same number of courses of well-squared, well-jointed, well-fitted and symmetrical Christian lives. I don't know but the Church might better learn its lesson by the symbolism of our Craft than from many of the institutions and authorities which it reveres. Leaving out of sight, as a Mason I am bound to do, all thoughts of speculation or private opinion, I would say that the church of God is built only as the nations have been built, only as the souls of men are built, by the same symbols and by the same tokens that are exhibited in our festival service here to-day. If Masonry is not the oldest institution in the world, it is at least in alliance and in conformity with the oldest symbols which have given them dignity from the past and which carry their authority and their power into the limitless future.

I speak in the next place of the sentiment of Masonry. Both the speakers who have preceded me, the Most Worshipful Grand Master and the Rev. Historian of this occasion, have defined the power which continued Masonry in life and growth; and both have substantially said that it was by its agreement with the moral sentiments of mankind—sentiments which are limited to no one place, no one system of thought, no one company of men, but which have been a growth and a development of the ever increasing intelligence and civilization of the world. In that they have spoken well. But I would further enlarge upon that definition in this way: That the glory of Masonry in the past, and its promise of a future, rested upon its adaptation to human nature, whether that human nature were developed along the lines of sentimental growth or born and uplifted by the power of religion. It is upon both sides of human advancement—an advancement without the prompting or impulse of the Church, and along those lines where the Church has been the great moulding and modifying factor of civilization—that Masonry can claim to have derived its inspiration; so that it was borne forward in the magnificent flow of human nature and development.

I don't know that you realize that, if this day was made for a centennial in its brightness and in its glory, last night was made for a poet in the beauty of its unclouded splendor. I came to you by that old familiar track of the Sound, where men come and go so constantly without ever perhaps observing that along that line nature sometimes paints some of her fairest pictures and reveals some of her choicest se-

crests. As we came in the twilight last evening, there was a most startling contrast between one side and the other. On the left hand as we sailed was a glorious sunset—a sunset glorious without a cloud, where all the hues of Heaven seemed blended in that veil of light which rose from the deep orange tinge of the horizon to the thin blue and purple of the upper sky; a light and glory that seemed to come, as it were, from the very face of God, and turn into gold whatever it rested on. I watched the face of a little child as it looked into that sky; and if ever there was a transfiguring and glorifying light, it was that which kissed its sunny hair and lit up a deeper beauty in its little eyes. It was so light, and looked like hope, as if you could sail in that distance and over those mountains which looked to me like folds of mist. And when I turned to the other side there was a fog bank just outside, and the hills of Long Island were dark, almost black, in that visible and gathering grey-ness of the sky. How hopeless and cheerless it seemed; and where the sailboats were coming and going on that side, every inch of their canvas set, they seemed to me like ghosts on that awful background of despair. There were the contrasts—the hope that would soon fade, and the despair that would darken and at last become night. But when that light failed, there came up the full moon with its silver beam; and the great steamer, sailing on in the darkness, was floating on a silver sea, and the foam that bubbled and seethed in the widening track behind us was pierced by those rays of the moon and filled with glory. So, dear friends and brothers, it is in this world of men. There are dreams and hopes

that die like that evening gold; there are glooms and troubles that darken like that sky at night; but the great world of humanity holds on its course where the light of the eternal sky is on it, where the waves are silver, and where the long track of its triumph shines behind it as it ploughs the centuries to its victory. Whatever lives must live in that track of light; whatever has a warrant to help and to save and to bless the world lies in that silver line of sentiment, of humanity and growth. The hope of man without that steady onward track will faint and fall. The darkness of doubt will turn to night without the relief of that sentiment of humanity and brotherhood and love. That is the great course of the world in the centuries of God; and Masonry has lived, and Masonry will never die, because it has sailed along that track. There is a rippling promise that shines before it; there is a heaven lighted track of love and of brotherhood behind it.

The sentiment of Masonry—it is the universal sentiment of humanity and of love. The highest lessons of religion, the wisest dogmas of philosophy, the noblest and divinest truth, may crystallize into an institution. And, speaking of institutions crystallizing, do you know what are some of the most curious and precious stones in this world? They are crystals which hold right in their heart a liquid drop, where you can look in through the perfect and transparent stone and see this little globe of light and motion at the centre. You may find these in the precious stones or in the ordinary crystals of flint, and, wherever you find them, you have something that is so suggestive and so strange that, more than once, great think-



ers have used it as an illustration of some of the most mysterious facts of human life and history. Now do you believe that an institution which is but crystallized thought, which is but an ideal put into regular and organic form, can have real life in this world of God when it doesn't have some sentiment? It is, in fact, the sentiment that has determined the crystal, and which now gives it its special light. I believe the sentiment and equality and fraternity in Masonry are among the most impressive teachings that this world can bring to man.

I was reminded of the power of humanity by an instance which I witnessed in New York only the other day. I was on a visit in one of the down town streets and, as I rang the bell at the head of the steps of the house where I was calling, a wagon hastily driven, ran over a little child on the pavement just before me. It was only a little child of the gutter, ragged, dirty, unkempt, almost unchildish in the poverty and pallor of its little form and face; just one of those children who would be chased from the door-steps and from the playgrounds that are devoted to better kept and better clad children in the city; one that nobody would ever pass with more than a careless glance or a good-natured curse. But the moment that child was down and its little bleeding body lay there on the cruel stones, the humanity of that street woke up and came to the front. The door of the mansion just above swung open, and out came a lady with her servants, tender-eyed, silk-clad; and one ran and called a physician, a grey-coated policeman from the corner came along, everybody stopped there, and hands as tender as a mother's lifted that



little one in its blood, and, with tenderness that was made deeper by pity, with tears that mingled with the blood of its wounds, tried to soothe its anguish. Everything that that great city had to give was at that child's command, an ambulance and a physician came, and the little child was borne away to receive that care which science and attention and nursing could give, to hold the life in its dying, shattered breast. O, what a revelation that, by one touch of sorrow, high and low and rich and poor, even in the wilderness of a great city, could be brought together in love and sympathy and care! Now if that is the power of human love and fraternity, what shall we say of the sentiment which stands for it yesterday, to-day and forever? What shall we say of the sentiment that preaches it by symbol, by ritual and by practice, which incorporates it into the work of the Lodge room, which stamps it as a fundamental principle in the first line of the Masonic creed, which represents it so perfectly that we may say that, in all the world there is no such fair field of equality and brotherhood as is to be found in the Masonic platform? What shall we say of that sentiment which so utterly blots out the lines of political and religious and social differences that it insists that "brother" means "brother," that "love" means "love," and that "manhood" means "manhood"? And such, I insist, is the sentiment of Masonry.

But, I am reminded, is not this, too, the great teaching of the Church? Is not this, too, the great light that comes to us from the Founder and the Master of religion? I reply, unquestionably; but I reply also, that wherever I find this gold, whether it have the

stamp of church or state or institution on it, I recognize it at its perfect value. We may say of the institution, as Bobby Burns said of man, "The rank is but the guinea's stamp; the man's the gowd for a' that." And so I say that Christian love and sympathy, Masonic love and sympathy, love and sympathy wherever you may find them,—they are the divine things, and I will recognize them as the gold of God. I am only held more firmly in my belief that love is first, that love is God, and that love is a duty between man and man. I am not any weaker in my faith but stronger, when I see the power, in the fight against evil, in the struggle for social purity and right, in the conflict against wrong, that sustains one who wears the badge and the collar of Masonic life. By the touch of his shoulder, by the glance of his eye, by the pressure of his hand, by the zeal with which I know he will stay me if I am wounded, or save me if I am in danger, I recognize my brother in or out of the Church,—my brother before man and God. I am zealous of anything that can be done to save and bless this world; and when Masonry stands for those sentiments which are highest of all, I bless God that we have such faithful warriors in this great battle of the ages for truth and for life.

I make these remarks because I have heard since I came to Providence of some opposition that has been made to Masonry, even recently, in the name of the Christian church. I do not propose to particularize, but I will tell you a story. When Stephenson first invented the locomotive, all sorts of things were told about it to discourage the inventor and his efforts.

They said it would poison the air, and all the birds would die ; that it would scare the cattle, and all the cattle would die with delirium tremens ; that it would render life in the country a perfect impossibility ; that the noise and the smoke would drive all the landed gentry away, and that would be the ruin of the country. And finally a man said to Stephenson, "you talk about running this engine of yours with a train of cars twenty miles an hour. Now twenty miles is an awful pace to go ; and, when one of your engines and trains are running on the rails at twenty miles an hour, suppose a cow is on the track ; what would happen ? Wouldn't it be so much the worse ?" " Yes," said Stephenson, "it would be the worse for the coo." All I have to say is that the Masonic train is going forward, the rails are level, the switches are all closed, and the schedule time is going to be made, and, if anything gets on the track, so much the worse for the "coo."

Now I wish to say something to you about the practice of Masons. I use to read in one of the fairy books of my boyhood about a certain prince who obtained from some beneficent spirit a power which brought him into very close contact with nature. When he availed himself of this spell he could see things which otherwise were invisible, he could hear sounds which otherwise the ear could not perceive, and when he went out into the woods he could see that every grain of nature was life, he could hear the sap running in the veins of the trees, he could hear the grass grow, he could hear a noise as loud as thunder when the tiniest flower buds opened to the light ; in short, it was a revelation to him of a world of life

and of influence and of power that he had not suspected before—a revelation and creation of an entirely new world.

Now, to speak of the practice and beneficence of Masonry in the community, aside from the laudable reservation and secrecy which Masonry tries to throw over it: A good deed runs out in all sorts of unexpected and unknown ways. You cannot determine the source, and you cannot foresee the end of its beneficent work. But what I want to say in this particular is that the practical influence of Masonry upon the morality, the manhood, the comfort and the hopefulness of the world, is not to be overstated. If we could only see and know how, through ten thousand secret channels from the Masonic heart, love and aid has flowed into those spirits that are weary or overburdened, or sad or sick! But that we cannot do. We can tell the amount disbursed in charity; we can tell the number of orphans or widows relieved. These things can be told; but they would be merely the first figures of those diviner statistics that would be so great if the whole could be revealed. And there are many people who, because this work of Masonry is so unselfish and so quiet, find all sorts of excuses to decry it as an over-estimated factor in the progress of the world. And I have heard men who went so far as to say that men had to be of a particular kind to take any interest in Masonry; that they had to occupy a particular place in society, or have a particular turn of thought or a particular ambition for petty distinctions among themselves, before they could ever enter into the obligations and find pleasure in the duties of the Masonic fraternity. Well, it does take a particu-

lar kind of man to become a Mason, as it takes a particular kind of man to make a good citizen.

They are accounting for everything now by microbes and bacteria. If you have the consumption, it is because a microbe is in your lungs; if you have small pox, it is because another bacteria is at work upon you; and I think death and taxes will finally be resolved into microbes. And so these people would say that there is a kind of Masonic microbe that gets into the blood and affects the circulation and the character and the life of a person who is affected by it. Well, I confess I should like to see that Masonic microbe. I know that when I found it I should not have to put it under my microscope to see it. I know that that microbe would be named honesty; I know it would be named justice; I know it would be named purity; I know it would be named righteousness and brotherly love. When I found that microbe I should find something that was not poisoning but blessing the community, and, if I could gather up the results and the influences of its work I should find it in the redemption of man from evil, in consolation to the afflicted, in relief to the distressed, in the guarded purity of woman, in the honor and dignity which a spiritual life should sustain before the eyes of men. I know that if I could find that power, that secret and that hidden power, it would lie in that whose principles would be such as I have described, whose end and result would be the ennoblement and the enlargement of human sympathy. You remember that Lincoln said during the war, when he was told that one of his generals was in the habit of drinking whiskey, "what brand does he

drink?" "I don't know" was the answer. He said, "well, you find out, and then I will send a barrel of it to several of my other generals." Let me find this Masonic microbe and I know whom I will vaccinate with it. Give me the power and control of the secret spring of the principles of Masonic life, and I will furnish candidates whose lives will be enlarged and blessed and helped by it, from the very ranks of the skeptics and doubters where they are found to-day.

Of course, like everything else, there is a difference between the ideal and the practical in human life. Where is the man who ever brought his practice and his life up to the standard which he set before him? One of the divinest of our musicians, who has filled the world with sweet sounds whose echoes will never die, said, in the closing years of his life, that he had never written that ideal melody; an angel sung it in his ear, he could hear it in his secret soul, but he could never put it on the score of recorded music. One of the divinest poets has taught us that, beyond his vision and the vision of every bard who has spoken of things of natural or spiritual beauty, there floats an ideal that he has never grasped, that he has never wedded to burning or ecstatic words, and that, when he has done his best, his warmest poetry is but cold beside that dream. You may ask the men who are most accustomed to address their fellow men, to play upon their sympathies, to stir them to laughter or tears, to fire them with the hopes and purposes of some great cause,—the most eloquent orators that ever lived in Greece or Rome or England or America, and they will tell you that dead and lifeless were their highest flights compared with what they fain would

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say, compared with that which moved and pressed and crowded them with an irresistible power.

These are instances of the power of human nature. The lesson is that that is best which holds up an ideal, and by the very dignity and growth of that ideal leads men to better and more perfect lives. Something was said in our Historian's address about one of your famous Rhode Island Masons who is entitled to the gratitude of the Craft because he wisely modified the ritual or improved upon the symbolism or so arranged the administration of the services that the idea of Masonry might be more acceptable, might be more effective, might be more powerful within the jurisdiction of the State. Such a man is indeed a benefactor. He who wings a thought with an expression, an ideal with practice, an impalpable thing with a visible crystallization is a blessing to mankind. No less a blessing is that order or institution which so translates humanity into the charms of a grand ideal and example. Nay! Heaven itself has set us a pattern for all this Masonic light when it embodied the glories and the tenderness of a divine love in that life which walked by Galilee and which was hung for our sake upon Calvary.

The practice of Masonry! I don't know when the last of human life will come to me or to you. Somewhere in the future it is, near or distant, just out of our view or within the merciful veil of coming years,—somewhere is that time of ours when the sounds of earth shall be hushed upon our human sense, a dimness shall fall upon our human sight, in the stillness of that room broken only by the ticking of the clock and the sobs of those who are waiting for the end,



and who reach out feebly to grasp that dear hand once more before we go; and then, when we are laid still and cold in our coffin, and friends look for the last time upon that pale face which does not answer them for all their tears, tell me, if you could ask for one thing, one experience of that final room when you are passed human experience, what would it be? I know what I pray for—that every one who shall look upon me in that sleep of death shall have reason to bless God that I lived. Oh, if some mother should come there and lift her little child to see my face, and say “I was lone and helpless and forgotten, and that man lifted me up and saved me and gave me a home that I might give the comfort of it to you. Remember, my child, that man’s name and face;” or that some poor wayfarer who had had a hard time in the fortunes of this life, but who is now respectable and clean and pure, should come and look at me and say “I was a beast, but he made me a man; I was lost, but he saved me;” or that some timid soul, too weak to bear the trials of life alone, should come and gently whisper “I was so troubled, the world was so dark that I doubted even God, and those are the lips that taught me to be strong and to have faith and to reach out for God’s hand which is leading me on”; or that those that represent the dignity and the honor of great causes to uplift and bless and save the world should come and say “There lies one who never failed us, who never spoke a false word, who never held back his hand, his voice or his prayers.” That is what I pray for, when I am ready to be laid in the sleep of the grave. What matters the money that I leave, the fame that is behind me, the friends who have enjoyed

the sunshine of my prosperity, the poems I have written? What means all that compared with such praise and honor and glory as that ideal of mine would be?

Now I believe that when a true Mason dies, that is precisely the privilege which, for the honor of the Craft, he is entitled to enjoy. The man who has lived in the practice of Masonry honorably and fairly has done just those things which are the highest credit and honor to his memory when he is gone. When he passes away, the world of humanity feels that it has lost on earth a friend, but it has gained in Heaven an angel and representative of human love.

Is there need for me to say another word concerning this thing? Let me illustrate what I have to say, that you may praise the Craft more highly, that you may better understand its work, that you may devote yourselves with more complete consecration to its principles and to its precepts. Some years ago a traveller was making his way through South Africa, and came to a hut where a common peasant had built his home. In front of the door some little children, half clothed and neglected, were at their plays. The traveller stopped to get a drink of water, as it was a very hot day. When the mother brought it to him he said some kind words concerning her little ones at the door, and taking an interest in them, he bent down to see what they were doing. He found they were playing with pebbles some game which they had invented or learned, and they were rolling these little stones, in their childish way whiling away the play hours of the day. All at once he stopped, for in

one of those stones a gleam as of fire caught his eye. Again it flashed in the sunlight, he drew near and lifted it, and there among those pebbles,—the children's playthings—lay a large and precious uncut diamond. In their ignorance it was to them but a common pebble; in their play it only counted one in their game; if they lost it they would fill its place with another from the brook. But the traveler held the prosperity of that farmer's family in his hand, and to his honor be it recorded that, not selfishly keeping the knowledge to himself, he informed the farmer what he had, and out of the proceeds of the sale of that stone comfort and prosperity came to his family.

Do you see the application of those words? Are the ceremonies, the services, the tenets and the practices of Masonry but matters of sport, whether of lighter or more serious character, matters of routine, matters of discipline? Be not deceived. These things are to you familiar,—the common exercises of your Lodge, the common familiar conversation between you as Masonic brothers. But see the divine gleam of the diamond of truth and beauty and glory in the principles of this Masonic order; see in human charity, in brotherhood, in love and in fraternity, as well as in the symbols of that grand institution which is the building force of the world, the gleam of heavenly light; and, knowing what treasure you possess, slight it no longer nor hold it in careless esteem, but by your reverence, your love and your practice, make it a good and brilliant jewel, sparkling at every side, grand and beautiful, worthy to be the ornament of a king's diadem, worthy to be set in the crown of glorious manhood.

*Grand Master :* Brethren, after the singing of the Doxology and the pronouncing of the Benediction, the exercises on this occasion will close.

DOXOLOGY       -       -       -       -       -       -       *Old Hundred.*

“Be Thou, O God, exalted high,  
And as Thy glory fills the sky,  
So let it be on earth displayed,  
Till Thou art here, as there, obeyed.”

SUNG BY ALL THE BRETHREN.

### BENEDICTION.

May the blessing of Almighty God rest upon Masons and Masonry everywhere. May this Grand Lodge ever be preserved in purity, power, authority and usefulness; in the East by the wisdom of Divine law; in the West by the strength of the Divine righteousness; in the South by the Beauty of Holiness. And may the Lord God of our fathers grant unto us, and unto all regular Masons everywhere, that we may live in the exercise of the royal virtues of brotherly love, relief and truth. And now unto the King, Eternal, Immortal, Invisible, the only wise and just God, be honor and glory forever and forever. Amen.

*The Brethren*—So mote it be.

### CLOSING.

At the close of the exercises the M. : W. : Grand Master dismissed the line and declared the Festival Communication of Grand Lodge closed in ample form at one o'clock and fifty-eight minutes, P. M.

The Grand Lodge is again formed in line, and under the escort of What Cheer Lodge, No. 21, preceded by the National Band, march to the wharf and embark on board the steamer City of Newport, for Crescent Park, where a dinner is served, after which the brethren disposed of their time as best suited their convenience, returning home in season to participate in the festivities of the evening.

## GRAND LODGE BANQUET.

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The culminating event of the Centennial Celebration was the Grand Lodge Banquet, which was held on the evening of June 24th, in the great dining hall of the Narragansett Hotel in Providence. Long before 8 o'clock, the brethren, to the number of two hundred, gathered in the spacious parlors and lobbies of the hotel to join in social converse, comment upon the proceedings of the day and to listen to the beautiful music of Bro. Hedly's Orchestra which was located in the rotunda and performed during the evening the following:

### PROGRAMME.

MARCH—"Gypsy Caravan,"	- - - - -	<i>Langey.</i>
OVERTURE—"Primrose."	- - - - -	<i>Brespant.</i>
CONCERT WALTZ—"A Summer Night,"	- - - - -	<i>Moses.</i>
SELECTION—"Paul Jones,"	- - - - -	<i>Moses.</i>
GRAND PROCESSIONAL MARCH—"Babyland,"	- - - - -	<i>Clauder.</i>
MEDLEY—"Good Old Times,"	- - - - -	<i>Bowron.</i>
"Starlight,"—	- - - - -	<i>Braham.</i>
"Scotch Patrol,"—	- - - - -	<i>Ash.</i>
CONCERT WALTZ—"Casino Tanz,"	- - - - -	<i>Gungle.</i>
SELECTION—"Poor Jonathan."	- - - - -	<i>Moses.</i>
"American Dance,"—	- - - - -	<i>Bendix.</i>
"Les Sylphes,"—	- - - - -	<i>Bachman.</i>
Musical Scenes from Spain,	- - - - -	<i>Langey.</i>
CONCERT POLKA—"Valeria,"	- - - - -	<i>Clauder.</i>
MEDLEY OVERTURE—"Zing Boom Zing,"	- - - - -	<i>Brooks.</i>
"Auld Lang Syne,"	- - - - -	<i>Scotch.</i>

At 8.30 o'clock the company marched into the dining room to the music of the Orchestra, where tables handsomely decorated with twining vines, dainty fairy lamps, and massive tableware, greeted their eyes. During the Banquet the Orchestra was stationed in a grotto at the entrance to the hall.

## GRACE.

We thank Thee for this blessed anniversary occasion of fellowship and good will, and we invoke Thy blessing upon the brethren who have gathered here. We ask that Thy favor may rest upon the exercises of this evening, that we may enjoy the pleasures of this auspicious gathering, and be profited intellectually and morally, and strengthened in the bonds of fraternal feeling, by our coming together at this time; and unto Thee we will render thanksgiving and praise for all Thy mercies now and evermore. Amen.

*Response :* So mote it be.

After Divine blessing had been invoked by the Rev. and W.: Grand Chaplain, nearly two hours were occupied in discussing the very elaborate dinner provided by the committee.

# CENTENNIAL BANQUET....

OF THE

M. W. Grand Lodge of Rhode Island,

A. F. & A. M.



## \*Menu\*

Little Neck Clams

Consommé, à la royal

Stuffed Lobster, on shell, aux gratin

Boiled Fresh Salmon, sauce Hollandaise

Cucumbers

Potatoes, Marquise

Tomatoes

Filet of Beef, larded, with mushrooms

Parisienne Potatoes

Green Peas

Roman Punch

Cigarettes

Golden Plover, bardée, on toast

Water Cress

Currant Jelly

Harlequin Ice Cream

Strawberries

Assorted Cake

Coffee

Narragansett Hotel.

June 24, 1891.





I feel proud that I shall be able to represent the chairman of the committee in the various ceremonies and exercises of this Centennial day, but also that I shall be representative in the exercises of the day.

It has been told us to-day that a few years ago, since our Grand Lodge was consecrated, it was found that Masonry, in an organized form, had existed for the hundred years that have just passed, and went back of that far into the ages. Our traditionary history was in existence during the building of King Solomon's temple.



## POST PRANDIAL.

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At half-past ten o'clock the M.: W.: Grand Master addressed the brethren as follows:

*Grand Master Kenyon:* Well, Brethren, having satisfied our physical wants, it seems that a little wholesome food for the intellect will be relished by us all. We have here quite a number who will be delighted to speak to us, and whom you will be delighted to hear. In our preparation for this Centennial celebration our arrangements have been carried out by a committee, the chairman of which committee is one of our Most Worshipful Grand Masters, whom we always find ready to assist us on all occasions, whether it be by advice or hard work. We have seen fit to-night to appoint him as toastmaster of the occasion, and he has agreed to perform that service for us and will have charge of the post-prandial exercises; and I now present to you, brethren, our Most Worshipful Past Grand Master, Van Slyck.

*Toastmaster Van Slyck:* Most Worshipful Grand Master: I have assented to discharge the duty that you have imposed upon me, and I feel proud that I should have been selected, not only to act as chairman of the committee which has had in charge the various ceremonies and exercises that have occurred during this Centennial day, but also am proud to act to-night as your representative in the exercises of the balance of the evening.

It has been told us to-day that a hundred years have passed since our Grand Lodge was constituted. We have also learned that Masonry, in an organized form even, is not bounded by the hundred years that have just passed by. Masonry dates back of that far into the ages. Our traditions inform us that it was in existence during the building of King Solomon's Temple.

History informs us that like organizations have been in existence at various time during a great many ages of the past. We know that Masons as such have existed for many hundred years. We know that in our own country there have been Masons for a great many years. It cannot go back of 1492 unless it goes among the aborigines, and I have no means of asserting that the aborigines of this country were Freemasons. But in Rhode Island Masonry has been in existence for many years before the formation of our Grand Lodge. Other Grand Lodges have been in existence, and have had a continued existence for many years prior to our own; but with that we have nothing to do at this time. A hundred years of the existence of our Grand Body indicates the prosperity of our noble Order; but it hasn't always been fair weather with us. Though in the beginning everything seemed prosperous, yet the time came when we had to withstand all that bigotry could incite against us; and it resulted in almost the extinction of the Order in this State. Our historian to-day told us that among the few apostates that we had there were four of the clerical profession; he did not then tell us that there was at least one member of the same profession with himself that stood pre-eminent among those who dared to assert their belief and their love for the Masonic Institution. I refer to the late Father Taft, as he is called, of Pawtucket, who dared, at a time when the coward slunk away from public disfavor, to stand up in our neighboring city and give the toast "Masonry and Religion: That which God has joined together let no man put asunder." Let his bright example stand as an offset for the weaklings who could not withstand the force of popular clamor. Perhaps we may not altogether understand the pressure that may have been brought to bear upon those four who yielded to the popular clamor against Freemasonry. But it could not wipe out our Order. That persecution was unable of itself to even weaken the Order to which we belong. It did for a time depress, but the principles upon which our Order was built were such that it could only be for a time, and it came out of that fiery furnace stronger than it was before; and since 1857, as our historian has told us to-day, there has been a rapid increase, not only in the numbers which have connected themselves with the Order of Freemasonry, but there has been drawn to it a kind of men that have added to the efful-

gence of the rays that have adorned our institution, by reason of their intelligence and of their character. So that to-day we stand in a position where we can defy the enmity and the hatred of bigotry and persecution; and we can say to those that dare to put themselves in our opposition, as was said by the orator of the day, that it will be the worse for the "coo."

Brethren, our success has not been accidental; our growth has not been accidental. We have grown because our institution represents something; we have grown because we have shown to the world that we are a factor in the improvement and condition of our people; we have grown to the state in which we are because we have shown to the world that the principles which we profess and try to act upon, have done something for the uplifting of the human race, and have added something to that which has made our world and our people the better. Our Grand Lodge represents those principles; and I give you, therefore, at this time, "the Grand Lodge of Rhode Island": a Grand Lodge that has held itself to the prerogatives of the Grand Master as they existed in the past; a Grand Lodge which has preserved, or endeavored to preserve, the landmarks of Masonry. And I have the pleasure of presenting to you at this time one who has faith in those prerogatives, who has faith in the preservation of the landmarks of Masonry, who has worthily borne the jewel that you have placed upon him, this being his third year. I present our Most Worshipful Grand Master, Dr. Kenyon.

*Grand Master Kenyon:* Most Worshipful Toastmaster and Brethren: In rising to respond to the toast which has been given me, after the very flattering manner in which I have been presented, I assure you I am keenly sensible of the magnitude of the task that has been imposed upon me to respond at this time for the Grand Lodge of Rhode Island. While I fully recognize, my brethren, the fitness and propriety of being called up for that purpose, I cannot but regret a lack of fluency on my part to do the subject justice.

You have already heard much of the Grand Lodge of Rhode Island to-day. Our historian has given you, in a brief and concise manner, a very accurate and correct account of its history for the past one hundred years. You have also listened with

pleasure to the stirring address of the orator of the occasion, who, I am sure, has filled your minds with enthusiasm on the subject of Freemasonry. There seems to be but little left for me to say. Our Grand Lodge has survived during the past one hundred years, and has become a venerable centenarian. It holds and maintains, with dignity and decorum, its position in the chain of Grand Lodges throughout the world, or such portions of it as we are in communication with. It has, as its constituents, Lodges whose members are earnest and zealous in the cause. In our own little State, with a territory but small, we have at present 36 Lodges, varying in membership from four or five hundred to fifty or sixty members. You have already seen, my brethren, how they have turned out to-day to celebrate this anniversary. We have been particularly favored in the day, in the weather, and in every particular. We could not have selected a better day had we tried. We have had a very creditable turn out by the members of the Subordinate Lodges, there being nearly 50 per cent. of our entire membership in line to-day. The Grand Lodge of Rhode Island has reason to be proud of the Lodges over which it holds jurisdiction. They are composed of men who are earnest, who are zealous in the cause of Freemasonry, who believe in it, and are in it because they do believe in the principles upon which it is founded.

We have expected, my brethren, at this time more particularly to listen to those who have come among us from other jurisdictions, visitors who are here with good things to say to you, and we have been inclined to let them do most of the talking while we remain patient listeners. I don't propose to take more of your time. As I said before, there is very little left for me to say after the exercises of the day, for the Grand Lodge of Rhode Island except to express the hope that she may live long and prosper.

MUSIC.

*Toastmaster Van Slyck:* Brethren, we know that there is no politics or sectarianism in Masonry; we know that, as a result, we have nothing to do with either; we know that when we enter a Lodge room we leave all those things behind us and only recognize those matters which pertain to Masonry, that tend to the upbuilding of humanity, that tend to the exercise



of that love which has been so well portrayed to-day. But, while that is true, we also know that we are loyal and true to the government under which we live. We know that, whenever that government needs an effort of sustainment on the part of any of its citizens, Masons are the first that rush to its defense. We also know that, when our country was threatened, we showed our loyalty by going beyond the bounds of the State and exposing ourselves to that which follows in the carrying on of war ; and many of our brethren have given their lives to the support of the flag which we all honor. We are loyal to government ; we are loyal to law ; we are its supporters everywhere and upon all occasions ; and the government, whether it be of the United States or the little State of Rhode Island, may know that it can always feel that there is at least one organization that has within it faithful defenders of that flag. Our own little State has its history, which shows what we have done in that respect. That State of which we are so proud is with us to-night, and is represented by a Governor that is worthy of its history ; and it is my pleasure to present that Governor to you to-night, to speak for Rhode Island. I give you "Rhode Island: Loyal to everything that tends to uplift the citizens of its State and of the Republic of the United States." I present to you Governor Ladd.

*Governor Ladd:* Most Worshipful Toastmaster and Gentlemen : You have heard it said that you have nothing to do with politics in your organization ; but I think your toastmaster neglected to say, which you also know, that a very large number of the men who have been advanced to important offices in this State have come from your organization. I cannot say that that is my case, but I can say this : That in my memory I can go back to when I was made a Mason in the neighboring State of Massachusetts, in the city of New Bedford, in Eureka Lodge, where I kept up the payment of taxes for at least ten years ; and I have regretted that time since has not made it convenient for me to advance further in that line.

The State of Rhode Island is a small State, but it is proud of the men who compose that State ; and never in my life have I been associated at a dinner table with men who have pleased me so much as the gentlemen that I see around me here to-

night. I know that I am not called upon here to make a speech on Masonry, but because officially I represent the State. I am very much reminded of a story that I heard recently, if I may be allowed to tell it here. It may not be new to some, but may be to others. A lady with her child went to the station to go to Oakland Beach. And she asked the time—it was then half-past nine—when the next train went to Oakland Beach. The man who answered her stuttered, and he told her eleven o'clock. In the course of a little while she asked him again. He replied again—the same reply. As the passengers were collecting and the train was backing into the station, and the passengers were taking their seats in the train, she again went to him and asked what time the train left. He very politely replied, "Madam, why is it that you have asked me so many times? I have told you each time." She said "Yes, I know very well; but my boy likes to see your mouth go." One pleasure I have in being here to-night is that it is my most esteemed friend, your Most Worshipful Grand Master, who presides at this meeting. He has said to you that you are here to listen to distinguished men from outside of your State who are connected with your organization; so that I have no doubt that I have been introduced not so much to see my mouth go as to see me.

I thank you for inviting me here, and am pleased with the large attendance. I have been in this room a great many times, and I remember the Commercial Club of which I am very proud; but we never had a meeting which occupied the whole room. This is the first one, I think, that Mr. Humphrey ever gave in this room when some part of the room was not cut off. I congratulate you on your large attendance to-night, on your delightful meeting, on your one hundredth anniversary, and now I will leave the others to tell their good story.

MUSIC—"HAIL TO THE CHIEF."

*Toastmaster Van Slyck:* One evidence of the importance and the belief in the importance of the institution is the fact that different jurisdictions within different States are claiming to be the first organization of Grand Lodge or of Masonry in some form or other. Some claim to be the first in organization, which is disputed by others. And I was in hopes to-night of having representatives of two of the jurisdictions in the United States

here, who might discuss for our edification the question of seniority of organizations. But a deficiency on the part of Massachusetts prevents me from doing that, and I am therefore compelled to call upon a representative of the other principal jurisdiction that claims to be the senior in organization of Grand Lodge. I expect from him a defense of the claim of that Grand Jurisdiction, and I shall not ask him to deal leniently with Massachusetts, for her absence shall not prove her protection against the charge of that jurisdiction. Pennsylvania claims to be the State that has the oldest organization of Grand Lodge, dating from 1732. Massachusetts claims something ahead of that, but Pennsylvania says, "No; you are a year younger. We were born a year before you were born, and you must stand as a younger brother or sister, as you choose to call it." I therefore shall call upon the representative of the jurisdiction of Pennsylvania, a State that has contributed much to the glory and the magnificence of Freemasonry and of the Orders that have been connected with it; a State that has held on to the prerogatives of Grand Masters; a State that has been true, or endeavored at least to be true, to the landmarks of Freemasonry; a State that stands to-day as a Freemason State unequalled by any other, I care not which it may be. And that State, proud as it may be of its Freemasonry, is represented here to-night by one who is able to speak for it and to lay before you the glories of that jurisdiction. I present to you the Most Worshipful Past Grand Master of the Grand Lodge of Pennsylvania, our Brother McCalla.

*Past Grand Master McCalla:* Most Worshipful Toastmaster, Most Worshipful Grand Master and Brethren: I assure you I feel very proud to stand in this presence to-night, a presence composed of the elite of the Fraternity and of the Commonwealth of Rhode Island, from the Most Worshipful Grand Master of Masons and the Governor of the Commonwealth, from the leaders in all the higher vocations of life, down to those more humble perhaps in position, but all of them are actuated by the fundamental principles of Freemasonry.

My Brethren, I congratulate you especially upon the exceedingly happy performance of the ceremonies of to-day. This St. John's day has been denominated a day of light and of roses,

and indeed it has been to-day a day of light. Upon this day, as you know, which is the longest in the year, old Sol from early morn until late eve has been shedding his rays upon us ; and it is also a day of roses. And this reminds me that your own Roger Williams said that the reason why Rhode Island was so called was from the Isle of Rhodes, signifying the island of roses. And surely, whether or not you are distinguished above other portions of the country in roses, there is certainly here the perfume of a sweet and lovely spirit; the aroma of charity which suffereth long and is kind, and the sweetness of fraternity which binds this large company of brethren into one society, among whom there is no contention except that emulation as to who can best work and best agree.

Brethren, I don't know how you have been affected by the ceremony and the addresses of to-day; but I confess that, after listening attentively to all of the speeches and witnessing all of the ceremonies, I have felt that particulars are swallowed in generalities. I have felt that the less is absorbed in the greater. I have felt not only that the individual Mason is absorbed, or is better represented, by the Grand Lodge, but, more than that, I have felt that the Grand Lodge is swallowed up in the world-wide fraternity which extends around the globe. I will tell you why. The distinguished historian of to-day focused upon our view the events of one hundred years—one hundred years in Rhode Island. How delightful it was to hear from his lips an account of the beginning, the continuing and the present condition of the Craft in this jurisdiction. But we had more than that. The orator of the day was not satisfied with taking merely one hundred years. No pent-up Utica contracted his powers, but the boundless universe was his; and he took us, not merely back one hundred years, not merely back one thousand years, but even to the beginning of time. He took us back to that first tiled Lodge, and where, by the way, the first impostor appeared in the person of Satan. Therefore I feel, not merely that I am a citizen of the Masonic world, but also that I am a citizen of the Masonic ages, because we have had all of those ages spread before us. Therefore I can hardly think of confining myself to the little jurisdiction of Pennsylvania. True, it extends 350 miles in one direction and 250 in another; true, it has now 400 active Lodges and 42,000 affiliated Freemasons;

true, it has established Lodges at one time or another in all of the Middle States except New York, in all of the Southern States and in the greater part of the Western States; and therefore we claim honestly the right to be considered the mother of Freemasonry in America. But this jurisdiction, when compared with all other jurisdictions, is small. We are not merely members of one Lodge or of one Grand Lodge, but we are members of a fraternity which extends around the globe; so that when I come here, as I do to-day for the first time, my hand is taken and I am greeted as a brother Mason.

And here let me say a word, Brother Toastmaster and Most Worshipful Grand Master, for one whose name is held above every name in Rhode Island—Roger Williams. Although he was not a Mason, as I am informed, still there is many a man who is a Mason in his heart who has not been connected with the Fraternity. And therefore we can claim, and I do claim, that Roger Williams evinced a true Masonic spirit when he landed on these shores, and when he predicated those principles which from the beginning insured the prosperity and the present fine condition of the Commonwealth of Rhode Island. Roger Williams was an all-round man. In the first place, in his early life he was a stenographer, when stenography was almost unknown. He took stenographic notes in Star Chamber and other proceedings. He was a student at law of that master of masters of law, Sir Edward Coke. He was afterwards connected by regular entry with the Church of England. He was admitted to holy orders in the Church of England, and then he came to this country and landed in Massachusetts Bay. But, for some reason or other, the Pilgrim Fathers of Massachusetts Bay said that he was only a so-called minister of the gospel; that he was not duly constituted a minister of the gospel; and they would have none of him, and they banished him, and he came to Rhode Island. Well, he might have been according to their standard only a so-called minister of the gospel, he might not have been duly constituted according to their shibboleth, but he was warranted a minister of the gospel by Providence. He had Providence in his heart; he exemplified Providence in his life, and he founded this city of Providence on this goodly Narragansett Bay. And here to-night his descendants—because I am informed that the Senior Grand Warden of this Grand



Lodge is a descendant of Roger Williams,—not only his lineal descendants but his intellectual descendants, are here to greet us and say, as the Indian said when he first landed on these shores, "What cheer!" "What cheer," say you? Why, three cheers for the three degrees of ancient, free and approved Masonry, and three times three for Freemasonry wherever dispersed around this globe.

Brethren, I came here to-night not only of my own volition,—because I owe more than I care to say to your distinguished Most Worshipful Grand Master,—but I came here especially deputized by the Grand Master of Masons of Pennsylvania. He said, "I cannot go. I have promised to constitute a Lodge on this St. John's day, and I cannot go back of my word. But you must go, and, moreover," he said, "you shall go." Now the Grand Master of Masons in Pennsylvania has a power that certainly is without—I won't say without a peer, although it hasn't many peers among the jurisdictions of this country; but there is no Grand Master that has superior powers to the Grand Master of Pennsylvania, and when his edict goes forth there is no setting it aside. The Grand Lodge of Pennsylvania in solemn quarterly communication, not long since, decided that the edict of a Grand Master of Masons has the force of Masonic law, and must be obeyed. And, therefore, with that edict staring me in the face, even had my face been turned in the other direction, Most Worshipful Sir, I should have turned around immediately and taken the earliest train to Rhode Island.

I shall not enter, Most Worshipful Sir, upon that subject to which you invite my attention. If my distinguished brother Nickerson were here I should be pleased to have a few words with him, because it is a favorite subject of his; but in his absence I would not think of discussing any branch of the subject. But there is one historical fact that I find is not as familiar as it might be to some of the brethren here. We have in Philadelphia, not only in custody, but in the hands of an impartial witness, to-wit, the Historical Society of Pennsylvania, the treasurer's minutes of the charge and discharge of the earliest Subordinate Lodge in this country. It dates from June 24, 1731, and runs on continuously to 1738. It contains the records of fifty prominent Freemasons, members of the first families in Philadelphia at that time. And such has been the tenacity with

which the first families of Philadelphia have held their grip upon society, upon government, upon art, upon education, that like the first families of Virginia, they still are in the lead to-day in all those things. And those brethren are upon this record. They were members of this Lodge, and we are most proud that we have a definite record that may not be gainsaid; and a part of it is in the handwriting of Benjamin Franklin himself, whose name has a charm for Masons as well as for Americans. And, strange to say, just as Roger Williams was banished from Massachusetts Bay and came to these Providence Plantations, so Benjamin Franklin was virtually driven from Boston by the hard dealing of his brethren, and came to Philadelphia and found abundant entrance into our hearts and into our homes. He lived there, he died there, he lies buried there. He served as Grand Master of Masons of Pennsylvania, and there is no name that we hold in higher repute, just as I have no doubt you honor his name, than that of Benjamin Franklin.

MUSIC.

*Toastmaster Van Slyck:* Some of us know that when we get a case in New Jersey that sustains a position that may be taken in court, particularly if it be in chancery, we have got something upon which we can rely. While that is true in the profession to which I belong, it is also true in Masonry. When we get anything from New Jersey we feel that we are standing upon solid rock. And therefore it is that at this time it seems desirable to hear from a representative of that State,—one who can do for New Jersey what has just been done for Pennsylvania. I have the pleasure of presenting to you Most Worshipful Bro. Robert M. Moore of New Jersey, Past Grand Master.

*Past Grand Master Moore:* Most Worshipful Brother Toastmaster, Most Worshipful Grand Master, and you brethren of the Grand Lodge of Rhode Island: It is always my luck to follow such a man as McCalla; and, while I don't pretend to compare myself to the Greek hero Epaminondas who, when he was informed that the spears of the Turks were so numerous as to darken the sun, said to his three hundred, "then we will fight and die in the shade," yet that is all that I can do for you to-night.



This is the fifth Grand Lodge centennial that it has been my privilege and pleasure to attend; and I thought, while sitting here to-night, of the long ago when I, a little barefooted boy with an old-fashioned fishing rod, a twine line and a crooked pin, used to go out trying to catch trout, get weary of the business and sit down; and I thought of one longing that was greater than any other longing of my early days, and that was, remembering the histories of the past that I had read, I had an innate desire to live in the greatest generation that the sun had shone on since the first Masonic Lodge was tyled, after the Masonic members of the Lodge had been turned out and expelled.

There is one thing I want to say here. I have been very much amused when I have heard some of our Masonic orators talking of the first Lodge held in the Garden of Eden because there was a Tyler. Well, if the brethren will only stop and think for a moment, the members of that Lodge after the Lodge was tyled must have been angels only, because the interloper alluded to by McCalla had done his work and left, and poor Adam, the other member of the Lodge, had to leave too, and the Tyler was kept on guard to keep the suspended Masons from returning immediately. He forgot to tell you that.

One thing that I have been impressed with in attending these centennials is the fact that Masonry is composed of the picked men of the communities in which they live; and, while I am not much of a mathematician, I have found that the percentage in Gideon's band was somewhere about twenty or twenty-five per cent. I don't know whether there is any coincidence in this or not; but talking with an intimate friend, who is a brother Mason, he said that he would be very glad if every man twenty-one years of age was made a Mason, and I said then to him, as I say now, Masonry only needs picked men, and picked Masons can accomplish more for God and for humanity.

Of all the centennials I have attended, this has been the most delightful; and of all the elegant looking gentlemen that I have met, the brethren in Rhode Island surpass them all. I think if I were a girl and wanted to pick out a good looking husband, I would somehow obtain an introduction to the Grand Lodge, look over the crowd and pick the best looking fellow there, and then believe that I had the best one in the community or in the State in which he lived.

I have not prepared any set speech. I knew Bro. McCalla was going to talk, and that there would be no show for me; that he would indulge in the sweetness and perfume of the roses. The last time I heard him talk about flowers it was the lilies—for there are lilies in Pennsylvania outside of the coal district, you know. But I have learned some things to-night. The last centennial I had the pleasure of attending Bro. Nickerson was present. As a consequence, McCalla was sick and couldn't come. Since then McCalla has become fortified on Liber B, and Nickerson has an engagement in Boston. And the controversy as it stands is rather amusing, and all because of a missing manuscript of my predecessor, the first Grand Master in these United States, the first Grand Master that presided in New Jersey, Most Worshipful Bro. Cox. And we New Jersey fellows listen to Massachusetts and to Pennsylvania in reference to their Grand Lodge affairs, and we sit quietly down and say, "We had the first Grand Master, anyway." And all Pennsylvania has to do is to unearth a document signed by Grand Master Cox, and Massachusetts is silent forever after that as to who had the first charter of a Grand Lodge.

Now the hour is late, and my train is going in a few moments. I cannot enlighten you very much, my brethren. It is sufficient to say, for New Jersey, that it is the land of the mosquito and of pine barrels, and, as far as its Masonry goes, it is founded upon the rock of truth, a rock as sound and as strong and enduring as the granite of Rhode Island. We believe in the prerogatives of the Grand East. We don't go quite so far as Pennsylvania does, because, in reality, the Grand Master of Pennsylvania is a Pope, and we in New Jersey don't believe in infallibility; but we nestle under the wing of Pennsylvania because she has been true to Masonic teachings. She, of all the Grand Lodges in these United States, has ever argued that there is a Masonic why for every Masonic wherefore, and, whatever views of Masonry are held by Pennsylvania, New Jersey heartily concurs in every one of them. How can we do anything else when such a Grand Jurisdiction as produces in the same generation a Fox and a McCalla furnishes them to us. New Jersey believes in Masonry; it believes in Masonry in its different forms, social and moral; and New Jersey Masons hold, —and this without in the least derogating from the church of

the Lord Jesus Christ in its influence on the present and past centuries,—that Masonry has had more to do with the shaping of the thought of the centuries of the past and the century in which we live than any other merely human institution that has ever existed upon this world of ours. And to look around upon these clean-cut, intellectual faces that are before me to-night, that is proof enough. I tell you a real Mason, although he may not be a handsome man after the Greek requirement, has so imbibed the spirit of truth itself that it shines out of his face, and it makes him a good-looking man in spite of himself.

We have had our centennial, and we were very sorry that no representatives of the Grand Lodge of Rhode Island were present at that time. I am very glad that I am here to-night, and primarily I am here because of the fact that I fell in love with the handsomest gentleman whom I met—McCalla was at home that night—at the centennial in Connecticut. It was my beloved Brother Kenyon. And when he said to me, "You will come to my Centennial," I said, "Yes." I didn't figure up to see whether I had got to wait ten or twenty-five years, but I said "yes;" and, when I received this invitation, I said, "I am going to keep my promise." This has been the most delightful of all the centennials I have attended, and I hope you will live to attend a great many more; but I don't want to be here a hundred years from now, when you celebrate your two-hundredth. I thank you, Most Worshipful.

MUSIC.

*Toastmaster Van Slyck:* Brethren, we have heard nothing from New England except from our own brethren. The fault is not ours that the voice of New England has not been heard to-night. I said, a little while since, that we missed Massachusetts. Massachusetts, I may say now, has not missed an exponent.

My brother referred to the fact that Masonry stood upon the granite of Rhode Island. We are not known as the Granite State; it is another of the New England States. I now have the pleasure of presenting to you one who represents the Grand Lodge of the Granite State, our Worshipful Brother Pinder, of New Hampshire.

*Brother Pinder:* Most Worshipful and Brethren, it seems to me the drop is very sudden from Grand Masters and Past Grand Masters to that of a poor substitute, as I am only Deputy Grand Master of New Hampshire. I certainly expected to find New Hampshire represented by her Grand Master. If that had not been the case your humble servant would not have been here, although it has been a visit of exquisite pleasure. New Hampshire, which I have the honor of representing, is modest in her Masonic claims, like her granite hills; and that modesty you will find personified in your humble servant. It seems to me that I feel just about like asking the question when does the train go to Oakland Beach, because it can't be of any great benefit to you for me to attempt to make any remarks after those who have preceded me; but I feel that I would not perform the duty which I owe to the Grand Lodge of Rhode Island for the pleasure which I have experienced in accepting her very kind invitation to be with you this evening.

It is always pleasant for me to meet with the representative men of any State or of any community, and I certainly find them here to-night. We have often heard it remarked that Rhode Island is a small State, but, if I may judge by what I see around me, it would seem to me that, if I was going to guess, I should guess that Rhode Island was about as large as Bro. McCalla has made out the State of Pennsylvania. I regret exceedingly that I am the humble representative from New Hampshire, because I think that had the Grand Master been present he would have been entertaining to you; but I am in hopes that, if I can grow in Masonry and in talent, by the time I get to be the Past Grand Master I may be able to make some remarks a little better than I do at present. At all the banquets that I have attended, the presiding officer has seemed a sort of executioner who has been willing to make others talk, but has never been willing to make any remarks himself; but I find to-night that your toastmaster is not that kind of a man. He is willing to do his share of the talking and does it in excellent shape, and in that he far surpasses any toastmaster that I ever sat with.

We have all listened to-day to remarks about the anti-Masonic crusade and all those things, and we have been guaranteed that Masonry will continue. As long as the Masonic brethren

throughout the universe continue, the reputation of the Rhode Island brethren will continue; for a Rhode Island Mason is known the world over. As long as these things continue, it seems to me that there will be no probability of Masonry going under. I have been very much pleased with the entertainment of the day. I am exceedingly obliged to the Grand Lodge of Rhode Island for this kind invitation, and I trust that I shall be able to meet with you at some future day.

MUSIC.

*Toastmaster Van Slyck:* Brethren, I now propose to depart a little from the programme which I have followed, and to call upon a representative of but one Lodge in the State. Had St. John's Lodge of Newport, been represented here to-night, I should have called upon the representative of that Lodge to speak for it and for the Subordinate Lodges of the State. I give you, therefore, St. John's Lodge, No. 1, of Providence, and I shall present to you a Past Master of that Lodge, Worshipful Brother Walter B. Vincent—or one who should be a Past Master of that Lodge.

*Brother Vincent:* Mr. Toastmaster and Brethren: I have always been of the opinion that I deserved a great many nice things, and when the toastmaster undertook to introduce me as the Worshipful Past Master of St. John's Lodge I was more than ever convinced of that fact. I have no doubt I deserve it, but the brethren never seemed to be of the same opinion as myself.

I certainly and seriously esteem it a great honor to be called upon to respond to a toast of this character. It is indeed an honor to be called upon to respond for St. John's Lodge, No. 1, in the town of Providence, and, had I had any intimation previous to five or ten minutes ago, that I was to be so called upon, I should have endeavored to prepare myself in such a manner as to do somewhere near justice to that honorable and ancient body of Freemasons. I remember very well, before I became a Mason at all, that I sought the advice of a Mason who was a member of another Lodge. He is here present to-night, but I will not speak his name as that might not be proper under the circumstances; but I asked his advice as to what Lodge I



should join. He said to me, "There are many Lodges in the State of Rhode Island and a number in the city of Providence, and I am a member of such and such a Lodge; but, if I was in your place, I would join St. John's Lodge, No. 1, in the town of Providence." I took his advice and joined that Lodge, and I have never had cause from that day to this to regret it; but I have always been satisfied with the choice which I made, or, rather, the choice that my friend made for me. It is indeed a satisfaction to belong to a Lodge which dates back one hundred and thirty-four years. The charter and the records of that Lodge are in existence to-day; and if there is any Mason here to-day, a member of any Lodge in this country, who can show a charter and records that date any farther back than that, we shall be very glad to appoint a committee to visit his Lodge and examine them to see if they are genuine.

We have heard, and very pleasantly, too, from Pennsylvania and New Jersey. Pennsylvania has told us more about Roger Williams than we ever knew before, and New Jersey has satisfied us as to what constitutes the true beauty of a person. We have learned to-night that it is the principles of Masonry shining through their countenances that really constitute the true beauty; and I am very glad to know that, and I shall rely on it in the future.

We are also somewhat disappointed that Massachusetts is not represented; but we have all heard that whatever is, is for the best, and perhaps if Massachusetts were only here, and we had entered into this discussion which has been referred to, we shouldn't any of us get home to-night. I am not fortunate enough to be a member of the Grand Lodge; notwithstanding, I think it is a very respectable and very fine body. It may be difficult for the brethren to understand how it can be so under the circumstances.

As I said before, I did not come here prepared to say anything to you at all, and what I have said to you is simply upon the impulse of the moment. I do really and seriously esteem it an honor to be called upon to respond for St. John's Lodge, and I wish I could do so in better form. I thank you for listening to me, and I am still of the opinion that we are a little older in Masonry in Rhode Island than they are anywhere else in the country.

## Music.

*Toastmaster Van Slyck:* Brethren, I need not remind you how much we are indebted to the sub-committee which was appointed to take charge of this banquet. I need not say anything to you of how successful that committee has been in providing for us this entertainment. It speaks for itself, so far as two members of the committee are concerned, and I have therefore left the deeds of the whole committee to speak for them. But there is one member of that committee who has been as active, and who has done as much as his brethren in providing us with this entertainment, and he has been selected by the toastmaster and by himself to speak for the committee. I therefore have the pleasure of presenting to you at this time our Worshipful Brother Henry C. Armstrong, to speak for that committee and for this entertainment.

*Brother Armstrong:* Most Worshipful Toastmaster, Most Worshipful Grand Master and Brethren: With a feeling of hesitancy I arise in this presence; and, while my words cannot inspire like sparkling champagne, or soothe like the silver toned utterances of the gifted speakers to whom we have listened, yet, if the efforts of the banquet committee have pleased you, that is our recompense. It was not our purpose to say aught to you, nor is it our intention to indulge in self-praise; but we are proud of this recognition, and to our distinguished guests from other jurisdictions would say that here on the banks of our beautiful bay, whose shores tradition peoples with so many familiar forms, and which opens its wide expanse so receptive to the south wind and the summer's sun, we have been most glad to assist in welcoming you; and we trust that your sail down the bay this afternoon, to taste the flavor of the bivalves whose ancestors made glad the hearts of Miantonomi and Canonicus, of King Philip and his painted followers, was a joyous one. The glories of Masonry, its extended jurisdiction and great numerical strength, have so often been told you by learned and eloquent members of the fraternity that little which is really new can be said.

Reference has been made to love of country and loyalty to our free institutions. To the older members of the fraternity, we younger members would say that we know of your deeds of



valor in the defense of our country, and can only lay our hands upon the hilts of your battle-stained swords and swear that our country shall be one, and a free one; that the rights of men shall not only be maintained, but increased and extended; and that we are strong in the faith that the Great Jehovah will safely and surely guide our country into her destined haven, from amid the storms of parties and the tempests of factions.

We are proud of this banquet and the character of the brethren present, and happy in the consciousness that in the next hundred years our efforts will not be excelled.

*Toastmaster Van Slyck :* Brethren, this closes the commemoration of our centennial celebration. What has been done by the Grand Lodge of Rhode Island to-day, is now a matter of history. The plane that we have reached is a high one, as compared with that one from which we started; but we should all feel that we have not attained that excellence which is within our reach, the attainment of which requires the individual effort of every Mason, those of to-day as well as those that come after us. I am happy in the thought to-night that we have only reached a station which shall be used as a departure for a still higher station. The work that we have done, the good that we have accomplished for our people and for humanity, must and will be excelled if we are only true to ourselves and practice those principles which we have been taught are at the foundation of Masonry. That this will be done I verily believe, and I believe the time is soon coming when bigotry and prejudice can have no effect upon the permanency of our institution. We have lived, notwithstanding the past; and, under the blessing of God, we will live until we attain that high rank when all will be willing to acknowledge the height to which we shall attain.

After the formal sentiments of the evening had been spoken, the toastmaster referred to the successful carrying out of the plans laid down by the Committee for the Centennial Celebration, the brethren joined with the band in "Auld Lang Syne," and the formal exercises were declared closed by the Grand Master as the neighboring church clock chimed "low twelve."

So passes into history the centennial of Grand Lodge; the

day was a perfect one and naught occurred to mar the happiness of any.

The generous contributions of the Craft throughout the State enabled the committee in charge to so arrange the details that the preparations for the festival were well nigh perfect, and we can truly say

*"Ecce quam bonum quam que jucundum, habitare fratres in unum."*

*Edwin Baker*

*Grand Secretary.*



PART V.

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ARMS OF MASONRY.



## ARMORY.

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THE glories of heraldry were conspicuous in the time of the Crusades and immediately following that eventful period. Individual coats of arms were adopted by princes, military leaders, and men of rank whose armorial bearings were variously displayed on banners, seals, and ornaments. The blazoning of these coats of arms soon became systematized, and regulations for the making and using of heraldic designs were prescribed in England and other countries of Europe.

The arms, which were first personal, soon came to official significance as related to governments, communities, and military, civil, ecclesiastical, and other organizations. There were arms of dominions, arms of corporations, and of numerous companies formed for business purposes. Thus the arms of the "Craft and Fellowship of Masons" were originally granted, being entered in the record of such insignia at the Visitation of London, 1634, by Henry St. George Richmond. The arms, said to have been adopted by the Grand Lodge of England, 1717, were as follows: "A field of sablys, a cheevron silver grailed, thre castellis of the same garnyshed with dores and wyndows of the feld, in the cheveron a cumpas of blake."

Dermott blazoned the arms of the Ancient Masons

in a pattern of much significance, viz.: "Quarterly per square, countercharged vert. In the first quarter, azure, a lion rampant, or; in the second quarter, or, an ox passant, sable; in the third quarter, or, a man with hands erect, proper robed crimson and ermine; the fourth quarter, an eagle displayed, or, Crest, the holy ark of the covenant proper, supported by cherubims." Motto, *Kodes la Adonai*—Holiness to the Lord. From 1813 the arms of the Grand Lodge of England have been a blending of those of the regular Grand Lodge with those of the Ancient Masons, symbolizing the Union of Masons in England.

Grand Lodges in this country have selected a coat of arms or official seal—sometimes with great appropriateness, and sometimes with less regard to artistic taste and fitness. Subordinate Lodges have frequently made use of a Lodge device or seal blazoned with some peculiar expression of symbol and legend. In the jurisdiction of Rhode Island all the Masonic Lodges are now furnished with a local sign of heraldic delineation herewith shown.

In compliance with the Editor's request, W.: Bro. GEORGE H. BURNHAM of St. John's Lodge, Providence, has kindly prepared the following paper, in which appears a fac-simile of the arms of various Lodges, with explanatory notes. Bro. Burnham has advised with the representatives of several of the Lodges of this jurisdiction in respect to the choice of designs, and they have gladly profited by his knowledge of the subject. His description of the arms of Rhode Island Lodges and of the symbolism represented by these devices, makes a paper of special interest and of exceeding value.





## APPENDIX

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... but these here ...  
... "Corporate Arms" ...  
... the Lodges; some of them ...  
... Masonry in this country ...  
... they have been put to Masonic ...  
... memorial. Before commencing these ...  
... it is better to explain some of the ...



# ARMORY.

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BY GEORGE H. BURNHAM.

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IT is the purpose of this paper to describe and explain the various devices adopted as armorial bearings by the Lodges of the jurisdiction and so far as possible briefly give their significance in connection with the naming, the history, the location or the sentiment which has led the brethren to adopt these designs as the badges or arms of the respective Lodges. It has been thought best to arrange these in heraldic form and explain them in heraldic language as far as possible. It is hardly necessary to say that these arms are largely assumptive; that is to say that they were not granted by the "College of Heralds," for we have none such in this country, though many of the coats of arms in use here are rightfully borne, but these here treated are what may be termed "Corporate Arms" and are regularly adopted by the Lodges; some of them in the very earliest days of Masonry in this country; and in the old country they have been put to Masonic use from time immemorial. Before commencing these descriptions it will be well to explain some of the terms and

ways of indicating colors. The principal colors are gold or yellow, termed *or*; and indicated by black dots scattered over a plain surface. Silver or white is shown by a surface entirely plain, and is designated as *argent*. Red is called *gules*, and is represented by perpendicular parallel lines closely drawn over the surface. *Azure* is the heraldic term for blue, and is expressed by horizontal parallel lines, and *sable* or black is denoted by lines both perpendicular and horizontal crossing each other over the surface to be represented as of that color. Other colors are indicated upon the same principle but those above mentioned are the principal ones used in this connection. The word "*proper*" frequently occurs in these explanations, but that signifies that the object thus designated is to be considered of its natural form and color. The phrase "*of the first*" frequently occurs, and signifies that the part so described is of the color first mentioned in the blazon or description. The same may be said respecting other numerical designations. Other terms often used in this paper may be briefly explained.

*Per pale* signifies that the shield is divided by one or more perpendicular lines; *per fess*, that the division is by horizontal lines, and *per pale and fess*, that both are used. Dexter and sinister denote respectively the right and left sides of the shield or object described. It should be remembered that the dexter or right appears to the spectator as the left.



## THE MASONS COMPANY

is one of the twelve great companies of the city of London and was incorporated A. D. 1410. It was a society or trades union of operative Masons and bore for its arms



Azure; on a chevron argent, between three castles a pair of compasses somewhat extended of the first.

Crest: A castle of the second.

Motto: In the Lord is all our trust.

This coat was called the "Freemasons Arms" and up to 1813 was borne by that Grand Lodge in England which was called the "modern" Masons. It is substantially the same device which is now, and was from the beginning of Masonry in this country, in use as the Masonic arms, and is the foundation of the arms of the two Lodges which formed the Grand Lodge of Rhode Island. The rightful use here of that coat of arms may be traced back from the Grand Lodge of Rhode Island through the two St. Johns Lodges to the Grand Lodge of England before mentioned, the authority of which, exercised by its Provincial Grand Masters Thomas Oxnard respecting the Lodge at Newport, and Jeremy Gridley as to the Lodge at Providence,

brought those Lodges into being ; and that the Grand Lodge of England which bore those arms, rightfully obtained them by descent or otherwise from the old Masons Company or guild there can be no doubt. There is still another device formerly called the arms of the "ancient" Freemasons, which may be briefly described as a shield parted in four, the quarters bearing respectively a lion, an ox, a man and an eagle. This device is now used as the arms of Royal Arch Masonry. It was borne as the arms of the "ancient" Masons until 1813 when the two Grand Lodges were consolidated under the name of the United Grand Lodge of England and the two coats of arms were "impaled" or placed side by side upon the same shield and are so borne to the present day as the arms of that Grand Lodge. The coat first mentioned is undoubtedly the more ancient as it is placed on the dexter side of the shield.

### ST. JOHN'S LODGE, No. 1, NEWPORT.



The armorial bearings of this Lodge are in design substantially the same as that described as the Freemasons' Arms. The blazon here used is as follows :

Or : On a chevron gules between three castles, a pair of compasses somewhat extended of the first.

Crest : A dove bearing an olive branch proper.

Motto : Follow Reason.

Supporters are given with this coat but as they are some unnamed heraldic monsters they will be allowed to depend for a name upon their appearance though it is thought by many that they were intended for dragons.



## ST. JOHN'S LODGE, No. 1, PROVIDENCE.



The arms, supporters and crest borne by this Lodge are precisely the same as those of Saint John's Lodge, of Newport. The motto is *Suivez Raison*; meaning be guided or governed by reason. As to these supporters it may be seen that they are somewhat ancient, from the fact that among the earlier transactions of this Lodge there appears on record a vote that the Lodge have a silver seal; it was bought and is now in possession of the Lodge and bears the same device, supporters and all, as are above represented. A medal was struck in 1882 by this Lodge, to commemorate its one hundred and twenty-fifth anniversary, a cut of both sides of which is here shown.



## GRAND LODGE OF RHODE ISLAND.

On the formation of the Grand Lodge of Rhode Island, by the two Saint John's Lodges, the arms borne by them were used as the armorial bearings of Grand Lodge, with two beavers for supporters instead of the two dragons, and the motto, "*Suivez Raison*." (See colored plate at the head of this chapter.) The blazon is:



## THE ARMORIAL BEARINGS

adopted by the various Lodges of the jurisdiction in almost every case contain the Grand Lodge arms, or some modification thereof, in recognition of the authority by virtue of which they came into being; and in such cases the description of that part of such arms will be "The arms of the Grand Lodge of Rhode Island." In several instances the State Arms are used; these are blazoned azure: An anchor erect in pale or. Wherever this occurs it will be described as "The arms of the State of Rhode Island."

### WASHINGTON LODGE, No. 3, WARREN.

This coat is blazoned as follows:

Quarterly of four.

First: The arms of the Grand Lodge of Rhode Island.

Second: Argent; two bars gules, in chief three mullets of the second for Washington; (that being the arms of the Washington family.)

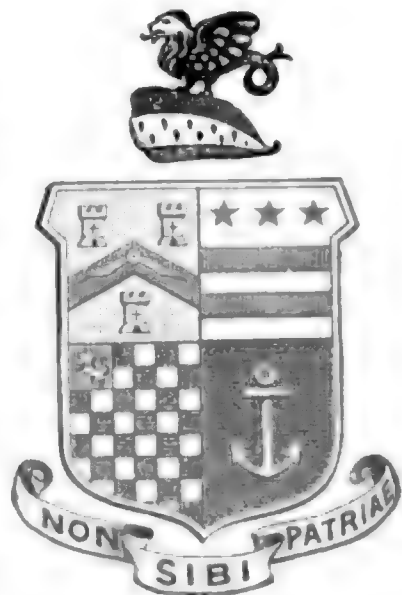
Third: Checquy azure and argent; on a canton gules a lion rampant of the first for Warren.

Fourth: The arms of the State of Rhode Island.

Crest: A wyvern.

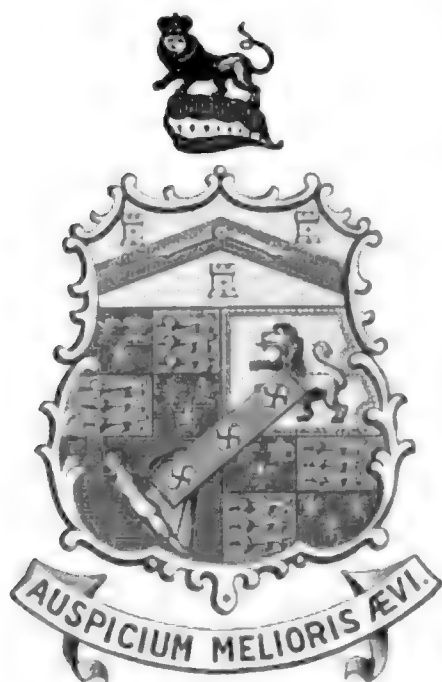
Motto: Non Sibi Patriae; (not for himself, for his country.)

The third quarter and the crest of the above are said to be the arms and crest of Admiral Sir Peter Warren, in whose honor the town was named.





## ST. ALBAN'S LODGE, No. 6, BRISTOL.



This is an ancient device and is borne by Saint Alban's Lodge, No. 1294, England, and earlier by a Duke of St. Alban's; following is its blazon:

Quarterly of four. First and fourth grand quarters quartered, azure; three fleur-de-lis, two and one or; two and three gules; three lions passant guardant, or.

Second: Or; a lion rampant within a tressure gules.

Third: Azure; a Welsh harp or; in bend sinister a baton gules bearing three quatrefoils argent.

In chief, the arms of the Grand Lodge of Rhode Island.

Crest: A lion passant guardant ducally crowned and gorged proper.

Motto: *Auspicium Melioris Ævi*; (an omen of better times.)

The crest denotes the royal descent of that Duke of St. Alban's, above mentioned. A Duke of St. Alban's was chosen Grand Master in 1663, and the English Freemasons have claimed that Alban, saint and martyr, born in the third century, was one of the ancient patrons of the Art and his name is perpetuated in these titles.

## FRIENDSHIP LODGE, No. 7, CHEPACHET.



Blazoned: Arms of the Grand Lodge of Rhode Island, impaling per fess,

First: Azure; three lions passant guardant or.

Second: Gules; three fleur-de-lis or; both within a bordure compony sable and argent.

Crest: A swan's head between two wings, erect proper.

Motto: Amicitia Reddit Honores; (Friendship confers honors.) That

part of this design other than the arms of the Grand Lodge is said to have been the arms and crest of a Duke of Gloucester in whose honor the town of Gloucester, in which Friendship Lodge is situated, was named.

## MOUNT MORIAH LODGE, No. 8, SMITHFIELD.

Described as follows: Argent; thereon in dexter chief a quarter bearing the arms of the Grand Lodge of Rhode Island, in sinister the sun in splendor, and in base the summit of Mount Moriah surmounted by the Porch of King Solomon's Temple with the brazen pillars in front proper.

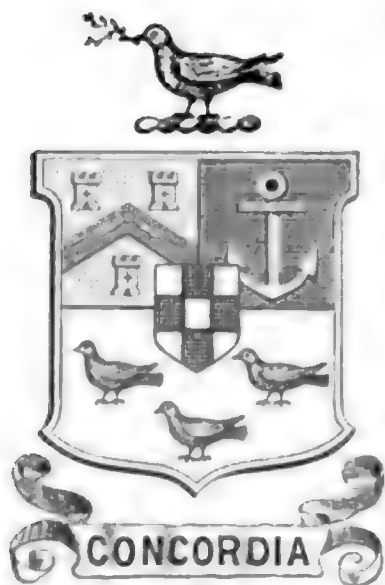
Crest: A dexter arm, embowed in hand clenched an olive branch in bend proper.

Motto: Omnia Ad Dei Gloriam; (All things to the glory of God.)



### HARMONY LODGE, No. 9, PAWTUXET.

---



This coat is expressive of loyalty, patriotism and peace. Its blazon is as follows:

Per pale and fess,

The arms of the Grand Lodge of Rhode Island and

The arms of the State of Rhode Island with argent ; three doves proper two and one,

An inescutcheon chequy of nine pieces, argent and sable.

Crest: A dove bearing an olive branch proper.

Motto: Concordia; (Unanimity or harmony.)

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### UNION LODGE, No. 10, PAWTUCKET.

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Arms: Azure; on a mullet rayonnant argent two dexter hands conjoined proper and

In chief, the arms of the Grand Lodge of Rhode Island.

Crest: A dexter arm embowed vested, the hand clenched, holding in bend an arrow barbed, on the feather end whereof a square and compasses proper.

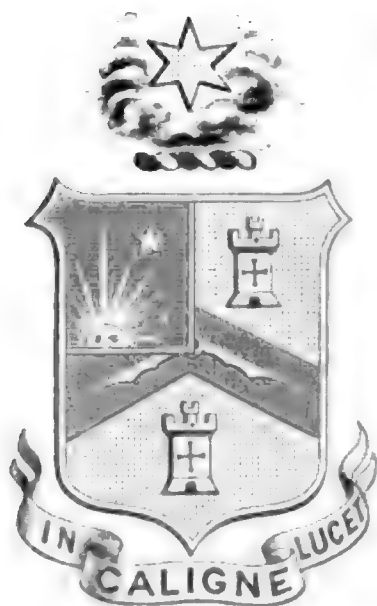
Motto: Union.







## MORNING STAR LODGE, No. 13, WOONSOCKET.



The armorial bearings of this Lodge are described as follows:

The arms of the Grand Lodge of Rhode Island, the upper half of the dexter side whereof is obscured by a quarter azure, bearing in chief the morning star and in base the rising sun or.

Crest: A mullet of the second in a cloud proper.

Motto: In Caligne Lucet; (It shines in darkness.)

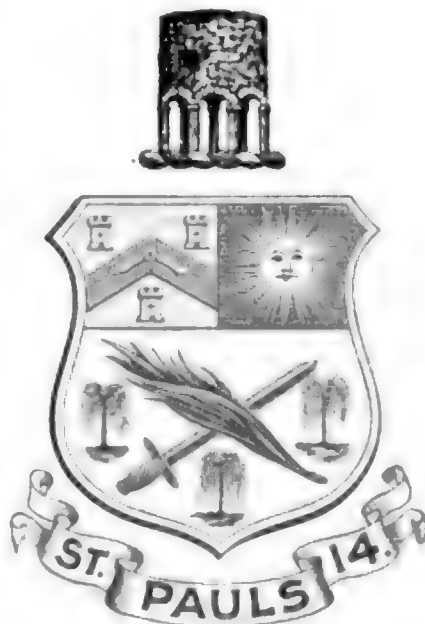
## ST. PAUL'S LODGE, No. 14, NEWPORT.

Per pale and fess; the arms of the Grand Lodge of Rhode Island and azure; the sun in splendor with argent; between three fountains, two and one a sword and a palm branch in saltire proper.

Crest: A castle proper.

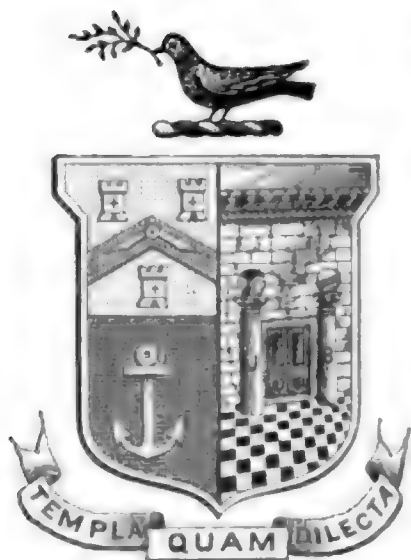
Motto: The name and number of the Lodge.

In this design the sun represents the "light from Heaven" which St. Paul saw while on his journey to Damascus; the palm branch is an emblem of martyrdom, and the sword the instrument by which his death was caused, and the three fountains allude to the legend of the fountains which sprang from the earth where his severed head fell and rebounded. The crest is a local allusion, being a castle in the form of the "old stone mill," one of the oldest pieces of operative Masonry in this country.





### TEMPLE LODGE, No. 18, GREENVILLE.



Per fess; the arms of the Grand Lodge of Rhode Island and the arms of the State of Rhode Island, impaled with a pavement checquy, argent and sable, whereon stand the brazen pillars J and B, beside the entrance of King Solomon's Temple proper.

Crest: A dove bearing an olive branch proper.

Motto: *Templa Quam Dilecta* ;  
(Temples how Beloved.)

### FRANKLIN LODGE, No. 20, WESTERLY.

The arms of the Grand Lodge of Rhode Island impaled with azure, in sinister chief issuing from clouds three flashes of lightning proper and in base a key erect in pale or.

Crest: A dolphin's head in pale argent, erased gules, finned or, between two branches vert (or proper).

Motto: *Exemplum Adest Ipse Homo* ; (Conduct marks the man.)

This is the crest and motto of Franklin and the device on the shield is suggestive of one of his great discoveries.













### BARNEY MERRY LODGE, No. 29, PAWTUCKET.



The main feature of this coat is an ancient mystic device; we blazon the shield as follows: Or; above a chevron gules charged with a pair of compasses somewhat extended of the first two castles; beneath the same a winged globe bearing a triangle within a square and surmounted by a dragon whereon stands erect proper, surrounded by the sun, moon and five stars signed as planets, a human figure with two heads, male and female; the dexter hand

holding a pair of compasses and the sinister a square.

Crest; A lion rampant supporting in pale an anchor.

Motto: In Spe Vive; (Live in hope.)

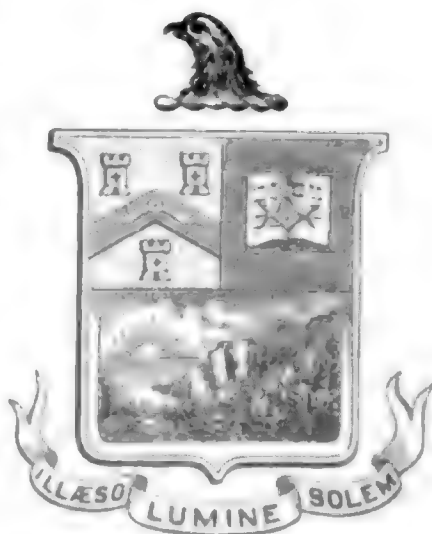
### RISING SUN LODGE, No. 30, EAST PROVIDENCE.

Per pale and fess; the arms of the Grand Lodge of Rhode Island and azure, the holy writings displayed supporting a square and compasses proper.

In dexter base the sun rising disclosing water, in middle distance mountains, and in the foreground foliage all proper.

Crest: An eagle's head erased proper.

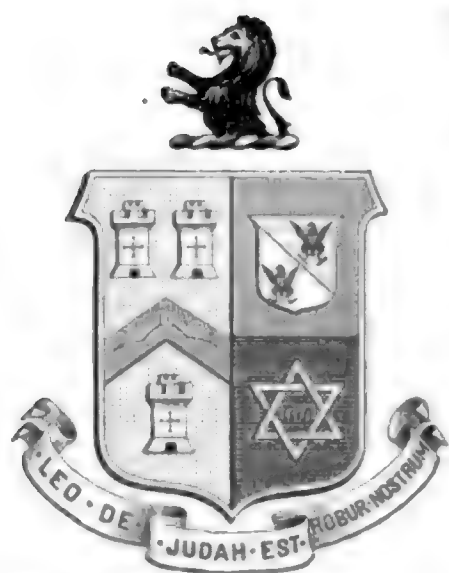
Motto: Illæso Lumine Solem; (To behold the sun with sight unhurt.)







## REDWOOD LODGE, No. 35, PROVIDENCE.



strength.)

Following is the blazon of this shield:

Arms of the Grand Lodge of Rhode Island impaling per fess,

First, gules; a shield per bend or and argent, bearing two eagles displayed counterchanged for Redwood; second, azure; the seal of King Solomon or and argent enclosing the tetragrammaton sable.

Crest: A demi-lion.

Motto: Leo de Judah est Robur Nostrum; (The Lion of Judah is our

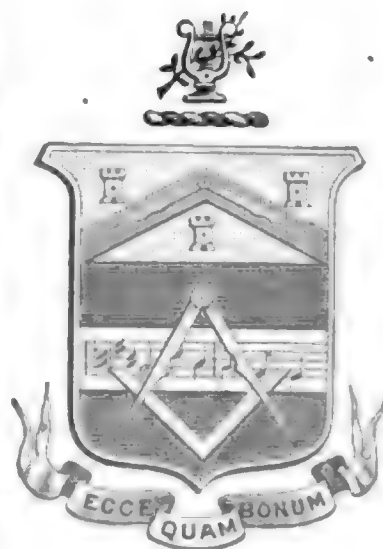
## ORPHEUS LODGE, No. 36, PROVIDENCE.

Blazoned azure; a fess argent charged with two bars of music sable; surtout a square and compasses or, and in chief the arms of the Grand Lodge of Rhode Island.

Crest: A lute in which is entwined an olive branch proper.

Motto: Ecce Quam Bonum; (Behold how Good.)

That this is a musical Lodge may be inferred by the selection of its armorial bearings as well as its name.





PART VI.

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CHRONOLOGICAL REGISTER.



## CHRONOLOGICAL REGISTER.

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ON the following pages will be found chronological lists of the officers of all the Grand and Subordinate Masonic Bodies in Rhode Island, also of the General Grand Bodies of the United States in the York Rite, together with a list of the Grand Lodge Members for the hundred years.

*First*—A Roster of the Grand Lodge Officers, including the time and place of holding the Annual Communications.

*Second*—A chronological list of Grand Lodge Members, giving precedence in Grand Lodge; Lodge Membership; highest office held in Grand Lodge; date of first election as Worshipful Master, and number of years of service. The absence from this list of a large number of Grand Officers is due to the fact that they never were Masters of Lodges and were simply members of Grand Lodge *pro-tempore* by virtue of the office held. To this list is added the Honorary Membership.

*Third*—A chronological list of the Masters of the Subordinate Lodges

*Fourth*—The Rosters of the Grand and Subordinate Presiding Officers of the Chapters, Councils and Commanderies of the State, and also of the General Grand Bodies; these will be found of great value for reference.

As a matter of information it should be stated that this Register was prepared under the direction of the Committee by R.: W.: EDWIN BAKER, Grand Secretary.

## OFFICERS OF GRAND LODGE.

Annual Communications.	Where Held.	Grand Master.	Lodge Membership.
1791. June 27.	Newport.....	Christopher Champlin...	St. Johns, No. 1.
1792. " 25.	Providence.....	" ".....	" ".....
1793. " 24.	Newport.....	" ".....	" ".....
1794. " 24.	Providence...	Jabez Bowen.....	" " P.
1795. July 1.	Newport.....	" ".....	" ".....
1796. June 24.	Providence.....	" ".....	" ".....
1797. " 26.	Newport.....	" ".....	" ".....
1798. " 27.	Providence.....	" ".....	" ".....
1799. " 24.	Newport.....	Peleg Clarke.....	" ".....
1800. " 25.	Providence...	Christopher Olney.....	" " P.
1801. " 24.	Warren.....	" ".....	" ".....
1802. " 21.	Newport.....	Moses Sexias.....	" ".....
1803. " 27.	Providence...	" ".....	" ".....
1804. " 25.	Warren.....	" ".....	" ".....
1805. " 24.	Bristol.....	" ".....	" ".....
1806. " 24.	Newport.....	" ".....	" ".....
1807. " 24.	Providence...	" ".....	" ".....
1808. " 24.	Warren.....	" ".....	" ".....
1809. " 26.	Pawtucket...	Ephraim Bowen, Jr.....	" " P.
1810. " 25.	Newport.....	" ".....	" ".....
1811. " 24.	Bristol.....	Sylvester Child, Jr.....	Washington, No. 3.
1812. " 24.	Providence...	" ".....	" ".....
1813. " 24.	".....	Thomas Smith Webb.....	St. Johns, No. 1, P.
1814. " 24.	Newport.....	" ".....	" ".....
1815. " 26.	Providence...	William Wilkinson.....	" ".....
1816. " 24.	Pawtucket...	" ".....	" ".....
1817. " 24.	Warren.....	John Carlisle.....	" ".....
1818. " 24.	Providence...	" ".....	" ".....
1819. " 24.	Newport.....	" ".....	" ".....
1820. " 19.	Bristol.....	" ".....	" ".....
1821. " 25.	Providence...	" ".....	" ".....
1822. " 24.	Newport.....	" ".....	" ".....
1823. " 24.	Pawtucket...	" ".....	" ".....
1824. " 24.	Warren.....	" ".....	" ".....
1825. " 27.	East Greenwich	Richard Anthony.....	Manchester, No. 12.
1826. " 26.	Pawtucket.....	" ".....	" ".....
1827. " 26.	Pawtucket...	Peter Grinnell.....	Mt. Vernon, No. 4.
1828. " 24.	Cumberland...	" ".....	" ".....
1829. " 24.	Chepachet....	Barney Merry.....	Union, No. 10.
1830. " 24.	Providence...	" ".....	" ".....
1831. " 24.	East Greenwich	Joseph S. Cooke.....	Mt. Vernon, No. 4.
1832. " 25.	Newport.....	Stephen A. Robinson.....	St. Johns, No. 1.
1833. " 24.	Pawtucket...	Joseph S. Cooke.....	Mt. Vernon, No. 4.
1834. " 24.	Providence...	" ".....	" ".....
1835. " 24.	".....	" ".....	" ".....
1836. " 24.	".....	John B. Rathburn.....	Washington, No. 5.
1837. " 24.	".....	Caleb Earle.....	St. Johns, No. 2.
1838. " 25.	Lime Rock....	" ".....	" ".....
1839. " 24.	Woonsocket...	" ".....	" ".....

Annual Communications.	Where Held.	Grand Master.	Lodge Membership.
1840. June 24.	Pawtucket . . . .	Barney Merry . . . . .	Union, No. 10.
1841. " 24.	Bristol . . . . .	" " " " " " " " " " " "	" " " " " " " " " "
1842. " 24.	Providence . . . .	Moses Richardson . . . . .	St. Johns, No. 1, P.
1843. " 27.	" " " " " " " " " " " "	" " " " " " " " " " " "	" " " " " " " " " "
1844. " 24.	Warren . . . . .	" " " " " " " " " " " "	" " " " " " " " " "
1845. July 1.	Chepachet . . . .	Seth Peck . . . . .	Washington, No. 3.
1846. June 24.	Newport . . . . .	" " " " " " " " " " " "	" " " " " " " " " "
1847. " 24.	Warren . . . . .	Alvin Jenks . . . . .	Union, No. 10.
1848. " 26.	Bristol . . . . .	William Field . . . . .	" " " " " " " " " "
1849. " 25.	Woonsocket . . . .	" " " " " " " " " " " "	" " " " " " " " " "
1850. " 24.	Pawtuxet . . . . .	" " " " " " " " " " " "	" " " " " " " " " "
1851. " 24.	Pawtucket . . . .	" " " " " " " " " " " "	" " " " " " " " " "
1852. " 24.	East Greenwich . . . .	" " " " " " " " " " " "	" " " " " " " " " "
1853. " 24.	Warren . . . . .	George W. Marsh . . . . .	Friendship, No. 7.
1854. " 24.	Bristol . . . . .	" " " " " " " " " " " "	" " " " " " " " " "
1855. " 25.	Lime Rock . . . .	Oliver Johnson . . . . .	Manchester, No. 12.
1856. " 24.	Bristol . . . . .	" " " " " " " " " " " "	" " " " " " " " " "
1857. Aug. 31.	Providence . . . .	James Hutchison . . . . .	Union, No. 10.
1858. " 24.	Bristol . . . . .	" " " " " " " " " " " "	" " " " " " " " " "
1859. " 24.	Woonsocket . . . .	Jervis J. Smith . . . . .	Friendship, No. 7.
1860. May 28.	Providence . . . .	William Gray . . . . .	St. Johns, No. 1.
1861. " 27.	" " " " " " " " " " " "	Ariel Ballou . . . . .	Morning Star, No. 13
1862. " 26.	" " " " " " " " " " " "	" " " " " " " " " " " "	" " " " " " " " " "
1863. " 25.	" " " " " " " " " " " "	" " " " " " " " " " " "	" " " " " " " " " "
1864. " 30.	" " " " " " " " " " " "	" " " " " " " " " " " "	" " " " " " " " " "
1865. " 29.	" " " " " " " " " " " "	Thomas A. Doyle . . . . .	St. Johns, No. 1, P.
1866. " 21.	" " " " " " " " " " " "	" " " " " " " " " " " "	" " " " " " " " " "
1867. " 20.	" " " " " " " " " " " "	" " " " " " " " " " " "	" " " " " " " " " "
1868. " 18.	" " " " " " " " " " " "	" " " " " " " " " " " "	" " " " " " " " " "
1869. " 17.	" " " " " " " " " " " "	" " " " " " " " " " " "	" " " " " " " " " "
1870. " 16.	" " " " " " " " " " " "	" " " " " " " " " " " "	" " " " " " " " " "
1871. " 15.	" " " " " " " " " " " "	" " " " " " " " " " " "	" " " " " " " " " "
1872. " 20.	" " " " " " " " " " " "	Lloyd Morton . . . . .	Union, No. 10.
1873. " 19.	" " " " " " " " " " " "	Nicholas Van Slyck . . . . .	What Cheer, No. 21.
1874. " 18.	" " " " " " " " " " " "	" " " " " " " " " " " "	" " " " " " " " " "
1875. " 17.	" " " " " " " " " " " "	" " " " " " " " " " " "	" " " " " " " " " "
1876. " 15.	" " " " " " " " " " " "	" " " " " " " " " " " "	" " " " " " " " " "
1877. " 20.	" " " " " " " " " " " "	Charles R. Cutler . . . . .	Washington, No. 3.
1878. " 20.	" " " " " " " " " " " "	" " " " " " " " " " " "	" " " " " " " " " "
1879. " 19.	" " " " " " " " " " " "	Edward L. Freeman . . . . .	Union, No. 10.
1880. " 17.	" " " " " " " " " " " "	" " " " " " " " " " " "	" " " " " " " " " "
1881. " 16.	" " " " " " " " " " " "	Thomas Vincent . . . . .	Franklin, No. 20.
1882. " 15.	" " " " " " " " " " " "	" " " " " " " " " " " "	" " " " " " " " " "
1883. " 21.	" " " " " " " " " " " "	Lyman Klapp . . . . .	What Cheer, No. 21.
1884. " 19.	" " " " " " " " " " " "	" " " " " " " " " " " "	" " " " " " " " " "
1885. " 18.	" " " " " " " " " " " "	" " " " " " " " " " " "	" " " " " " " " " "
1886. " 17.	" " " " " " " " " " " "	Newton D. Arnold . . . . .	St. Johns, No. 1, P.
1887. " 16.	" " " " " " " " " " " "	William N. Ackley . . . . .	Washington, No. 3.
1888. " 21.	" " " " " " " " " " " "	" " " " " " " " " " " "	" " " " " " " " " "
1889. " 20.	" " " " " " " " " " " "	George H. Kenyon . . . . .	Rising Sun, No. 30.
1890. " 19.	" " " " " " " " " " " "	" " " " " " " " " " " "	" " " " " " " " " "
1891. " 18.	" " " " " " " " " " " "	" " " " " " " " " " " "	" " " " " " " " " "

Year.	Deputy Grand Master.	Senior Grand Warden.	Junior Grand Warden.
1791	Jabez Bowen.....	Peleg Clarke.....	Daniel Tillinghast.
1792	" ".....	" ".....	" "
1793	" ".....	" ".....	" "
1794	Peleg Clarke.....	Daniel Tillinghast...	George Sears.
1795	" ".....	" ".....	" "
1796	" ".....	" ".....	" "
1797	" ".....	Christopher Olney....	" "
1798	" ".....	" ".....	" "
1799	Christopher Olney.....	George Sears.....	Ephraim Bowen, Jr.
1800	Moses Seixas.....	" ".....	" "
1801	" ".....	Ephraim Bowen, Jr....	John L. Boss.
1802	Ephraim Bowen, Jr....	John L. Boss.....	Thomas S. Webb.
1803	" ".....	Thomas S. Webb....	Sylvester Child, Jr.
1804	" ".....	" ".....	" "
1805	" ".....	John Carlile.....	" "
1806	" ".....	" ".....	" "
1807	" ".....	" ".....	" "
1808	" ".....	" ".....	" "
1809	Sylvester Child, Jr....	" ".....	Amos M. Atwell.
1810	" ".....	" ".....	" "
1811	Thomas S. Webb.....	Amos M. Atwell....	Christopher Rhodes.
1812	" ".....	" ".....	" "
1813	Amos M. Atwell.....	Christopher Rhodes..	Giles Luther.
1814	" ".....	William Wilkinson...	" "
1815	John L. Boss.....	John Carlile.....	Richard Anthony.
1816	John Carlile.....	Richard Anthony....	John A. Shaw.
1817	Richard Anthony.....	Samuel Jackson.....	" "
1818	" ".....	" ".....	Charles Cotton.
1819	" ".....	" ".....	" "
1820	" ".....	" ".....	" "
1821	" ".....	Charles Cotton.....	Peter Grinnell.
1822	" ".....	" ".....	" "
1823	Charles Cotton.....	Peter Grinnell.....	Barney Merry.
1824	" ".....	" ".....	" "
1825	Peter Grinnell.....	Barney Merry.....	James Coggeshall.
1826	" ".....	" ".....	Sylvester Luther.
1827	Barney Merry.....	Sylvester Luther....	Phillip Potter.
1828	" ".....	" ".....	Joseph S. Cooke.
1829	Sylvester Luther.....	Joseph S. Cooke....	Stephen A. Robinson.
1830	" ".....	" ".....	" "
1831	Stephen A. Robinson..	William C. Barker...	Samuel E. Gardiner.
1832	William C. Barker....	Samuel E. Gardiner..	Sylvester Knight.
1833	Sylvester Knight.....	Barzillai Cranston...	Cyrus Fisher.
1834	" ".....	" ".....	Joshua B. Rathbun.
1835	Joshua B. Rathbun....	" ".....	Nathaniel Mowry, 2d.
1836	Barzillai Cranston....	Nathaniel Mowry, Jr.	Pardon Clarke.
1837	" ".....	" ".....	" "
1838	" ".....	" ".....	" "
1839	Nathaniel Mowry, 2d..	Pardon Clarke.....	Oliver Johnson.
1840	" ".....	" ".....	" "
1841	" ".....	" ".....	" "
1842	Pardon Clarke.....	Oliver Johnson.....	Alvin Jenks.
1843	James Salisbury.....	Alvin Jenks.....	William Field.

Year.	Deputy Grand Master.	Senior Grand Warden.	Junior Grand Warden.
1844	Seth Peck.....	Alvin Jenks .....	William Field.
1845	Alvin Jenks .....	William Field.....	George W. Marsh.
1846	" " .....	" " .....	" "
1847	William Field.....	George W. Marsh ...	Edwin Howland.
1848	George W. Marsh ....	Edwin Howland.....	Alexander M. McGregor.
1849	" " .....	" " .....	Ariel Ballou.
1850	" " .....	" " .....	" "
1851	" " .....	William Gray.....	" "
1852	" " .....	" " .....	" "
1853	William Gray.....	Oliver Johnson.....	Hiram Hill.
1854	" " .....	" " .....	" "
1855	James Hutchison.....	William B. Snell.....	Jervis J. Smith
1856	" " .....	" " .....	" "
1857	William B. Snell .....	Jervis J. Smith ....	John Eldred.
1858	" " .....	" " .....	" "
1859	James Salsbury .....	Ariel Ballou.....	Philip B. Bourn.
1860	Ariel Ballou.....	Philip B. Bourn.....	William B. Blanding.
1861	Phillip B. Bourn .....	William B. Blanding	Ara Hildreth.
1862	" " .....	George A. French....	" "
1863	" " .....	" " .....	" "
1864	Nicholas Van Slyck....	" " .....	" "
1865	Lloyd Morton .....	Moses Fifield .....	C. Joseph Fales.
1866	William B. Blanding ..	" " .....	Emerson Goddard.
1867	Moses Fifield .....	Emerson Goddard ..	William Gilpin.
1868	Lloyd Morton.....	" " .....	" "
1869	" " .....	" " .....	" "
1870	" " .....	" " .....	" "
1871	" " .....	" " .....	" "
1872	Nicholas Van Slyck....	Daniel Babcock.....	Charles R. Cutler.
1873	James H. Armington ..	" " .....	" "
1874	Charles R. Cutler.....	Thomas Vincent.....	John Myers
1875	Edward L. Freeman ..	" " .....	" "
1876	" " .....	" " .....	Ray B. Tayer.
1877	" " .....	" " .....	William J. Underwood.
1878	" " .....	" " .....	Henry D. DeBlois.
1879	Thomas Vincent .....	Henry C. Field.....	George F. Crandall.
1880	" " .....	" " .....	William H. Cotton.
1881	Geo. M. Carpenter, Jr..	James M. Davis.....	Robert S. Franklin.
1882	Lyman Klapp.....	" " .....	" "
1883	Newton D. Arnold.....	John P. Sanborn.....	George H. Kenyon.
1884	" " .....	" " .....	" "
1885	" " .....	" " .....	" "
1886	Rev. Wm. N. Ackley..	George H. Kenyon...	David S. Baker, Jr.
1887	Samuel G. Stiness.....	" " .....	" "
1888	" " .....	" " .....	Stillman White.
1889	Stillman White .....	Elisha H. Rhodes....	Edward P. Lowden.
1890	" " .....	" " .....	" "
1891	" " .....	" " .....	" "

Year.	Grand Treasurer.	Grand Secretary.	Grand Chaplain.
1791	Joseph Russell.....	John Handy.....	None provided for in the Constitution.
1792	" ".....	" ".....	
1793	Ephraim Bowen, Jr....	" ".....	
1794	" ".....	" ".....	
1795	" ".....	" ".....	William Smith.
1796	" ".....	" ".....	.....
1797	Joseph Tillinghast ..	" ".....	Abraham L. Clark.
1798	" ".....	" ".....	" "
1799	" ".....	" ".....	" "
1800	" ".....	Thomas Handy.....	" "
1801	" ".....	" ".....	" "
1802	Jeremiah F. Jenkins...	" ".....	" "
1803	" ".....	" ".....	Samuel Watson.
1804	" ".....	" ".....	" "
1805	" ".....	Caleb Bowers.....	" "
1806	" ".....	" ".....	Alex. V. Griswold.
1807	" ".....	" ".....	" "
1808	" ".....	Otis Ammidon.....	" "
1809	William Wilkinson.....	" ".....	" "
1810	" ".....	John Holroyd.....	" "
1811	" ".....	" ".....	" "
1812	" ".....	" ".....	" "
1813	" ".....	" ".....	" "
1814	Benjamin Clifford.....	" ".....	No record.
1815	" ".....	Walker Humphry...	Alex. V. Griswold.
1816	" ".....	" ".....	Barnabas Bates.
1817	" ".....	" ".....	" "
1818	" ".....	" ".....	" "
1819	" ".....	" ".....	" "
1820	" ".....	" ".....	" "
1821	" ".....	" ".....	" "
1822	" ".....	" ".....	" "
1823	" ".....	" ".....	George Taft.
1824	" ".....	" ".....	" "
1825	" ".....	" ".....	" "
1826	" ".....	" ".....	" "
1827	" ".....	" ".....	" "
1828	" ".....	" ".....	David Pickering.
1829	Thomas Whitaker.....	Edward R. Young...	" "
1830	" ".....	" ".....	Jacob Frieze.
1831	" ".....	" ".....	" "
1832	Nicholas Stilwell.....	Samuel W. Wheeler..	David Benedict.
1833	Pardon Clarke.....	" ".....	John West.
1834	" ".....	" ".....	" "
1835	" ".....	" ".....	Ahab Read.
1836	Henry Holden.....	Jason Williams.....	" "
1837	" ".....	" ".....	George Taft.
1838	" ".....	" ".....	Leonard Wakefield.
1839	" ".....	" ".....	" "
1840	" ".....	" ".....	" "
1841	" ".....	Samuel Warner.....	" "
1842	" ".....	James Hutchison....	George Taft.
1843	" ".....	" ".....	" "

Year.	Grand Treasurer.	Grand Secretary.	Grand Chaplain.
1844	Henry Holden.....	James Hutchison....	George W. Hathaway.
1845	Charles D. Greene.....	" " " " " " " "	" " " " " " " "
1846	" " " " " " " "	" " " " " " " "	" " " " " " " "
1847	Jason Williams.....	" " " " " " " "	" " " " " " " "
1848	" " " " " " " "	" " " " " " " "	Horace A. Wilcox,
1849	" " " " " " " "	" " " " " " " "	" " " " " " " "
1850	" " " " " " " "	" " " " " " " "	" " " " " " " "
1851	" " " " " " " "	" " " " " " " "	" " " " " " " "
1852	" " " " " " " "	" " " " " " " "	" " " " " " " "
1853	" " " " " " " "	William C. Barker...	John Kelley.
1854	" " " " " " " "	" " " " " " " "	" " " " " " " "
1855	" " " " " " " "	" " " " " " " "	George W. Chevers.
1856	" " " " " " " "	" " " " " " " "	" " " " " " " "
1857	" " " " " " " "	" " " " " " " "	Horace A. Wilcox.
1858	" " " " " " " "	" " " " " " " "	George A. Carpenter.
1859	" " " " " " " "	" " " " " " " "	Charles H. Titus.
1860	Gardner T. Swarts....	Thomas A. Doyle....	" " " " " " " "
1861	" " " " " " " "	" " " " " " " "	" " " " " " " "
1862	" " " " " " " "	" " " " " " " "	" " " " " " " "
1863	" " " " " " " "	" " " " " " " "	" " " " " " " "
1864	" " " " " " " "	Horatio Rogers, Jr...	Augustus Woodbury.
1865	" " " " " " " "	Charles D. Greene...	Charles H. Titus.
1866	" " " " " " " "	" " " " " " " "	Benjamin W. Atwell.
1867	" " " " " " " "	" " " " " " " "	" " " " " " " "
1868	" " " " " " " "	" " " " " " " "	Henry W. Rugg.
1869	" " " " " " " "	" " " " " " " "	" " " " " " " "
1870	" " " " " " " "	" " " " " " " "	" " " " " " " "
1871	" " " " " " " "	" " " " " " " "	" " " " " " " "
1872	" " " " " " " "	Edwin Baker.....	Daniel G. Anderson.
1873	" " " " " " " "	" " " " " " " "	Henry W. Rugg.
1874	" " " " " " " "	" " " " " " " "	" " " " " " " "
1875	Clinton D. Sellew.....	" " " " " " " "	" " " " " " " "
1876	" " " " " " " "	" " " " " " " "	" " " " " " " "
1877	Nelson W. Aldrich....	" " " " " " " "	" " " " " " " "
1878	" " " " " " " "	" " " " " " " "	" " " " " " " "
1879	Clinton D. Sellew.....	" " " " " " " "	" " " " " " " "
1880	" " " " " " " "	" " " " " " " "	" " " " " " " "
1881	" " " " " " " "	" " " " " " " "	" " " " " " " "
1882	" " " " " " " "	" " " " " " " "	" " " " " " " "
1883	" " " " " " " "	" " " " " " " "	" " " " " " " "
1884	Darius B. Davis.....	" " " " " " " "	" " " " " " " "
1885	" " " " " " " "	" " " " " " " "	" " " " " " " "
1886	" " " " " " " "	" " " " " " " "	" " " " " " " "
1887	" " " " " " " "	" " " " " " " "	" " " " " " " "
1888	" " " " " " " "	" " " " " " " "	" " " " " " " "
1889	" " " " " " " "	" " " " " " " "	" " " " " " " "
1890	" " " " " " " "	" " " " " " " "	" " " " " " " "
1891	" " " " " " " "	" " " " " " " "	" " " " " " " "

\* Died in office September 27th, and Thomas A. Doyle appointed by the M. W. Grand Master.

† Died in office March 19, 1875, and W. Clinton D. Sellew appointed by the M. W. Grand Master.



Year.	1st D. D. G. M.	2d D. D. G. M.	3d D. D. G. M.
1871	.....	.....	.....
1872	Thomas Vincent. ....	James H. Armington. ....	Ira W. Arnold.
1873	" " .....	Edward L. Freeman. ....	" "
1874	Millen S. Greene .....	" " .....	Dwight R. Adams.
1875	" " .....	Albert H. Cushman ..	Henry A. Pierce.
1876	" " .....	" " .....	" "
1877	J. Alonzo Babcock. ....	George M. Carpenter. ....	John P. Luther.
1878	" " .....	" " .....	" "
1879	John P. Luther. ....	Robert S. Franklin. ....	Henry A. Pierce.
1880	" " .....	Henry A. Pierce. ....	James W. Polletet.
1881	James W. Pollette. ....	J. Howard Manchester. ....	William Kent.
1882	William N. Ackley. ....	Albert H. Spicer. ....	Charles H. Whedon.
1883	" " .....	Charles H. Whedon. ....	Charles M. Arnold.
1884	" " .....	" " .....	" "
1885	" " .....	" " .....	" "
1886	Stillman White. ....	Fayette B. Bennett. ....	William T. C. Wardwell.
1887	Dexter B. Potter. ....	Elisha H. Rhodes. ....	Frank E. Thompson.
1888	Elisha H. Rhodes. ....	Frank E. Thompson. ....	Albert F. Ellsworth.
1889	Frank E. Thompson. ....	William H. Crawley. ....	Cyrus M. Van Slyck.
1890	" " .....	" " .....	" "
1891	William H. Crawley. ....	Cyrus M. Van Slyck. ....	C. Henry Alexander.

Year.	4th D. D. G. M.	5th D. D. G. M.	Grand Musical Director.
1871	.....	.....	Edwin Baker.
1872	William Gilpin. ....	.....	William R. Greene.
1873	" " .....	Henry A. Chase. ....	" "
1874	" " .....	Ira W. Arnold. ....	" "
1875	Robert S. Franklin. ....	Dwight R. Adams. ....	" "
1876	" " .....	" " .....	" "
1877	" " .....	" " .....	" "
1878	" " .....	Harvey S. Bartlett. ....	" "
1879	Harvey S. Bartlett. ....	James W. Pollette. ....	" "
1880	J. Howard Manchester. ....	Willard Kent. ....	" "
1881	William N. Ackley. ....	Lindsay Anderson. ....	" "
1882	Charles M. Arnold. ....	George H. Kenyon. ....	" "
1883	Stillman White. ....	Albert L. Chester. ....	" "
1884	" " .....	Fayette B. Bennett. ....	" "
1885	" " .....	" " .....	" "
1886	Dexter B. Potter. ....	Zeuner M. Jencks. ....	Charles L. Kenyon.
1887	George C. Stillman. ....	Albert F. Ellsworth. ....	" "
1888	William H. Crawley. ....	Edward P. Lowden. ....	" "
1889	Thomas J. Pierce. ....	C. Henry Alexander. ....	Hamilton C. MacDougall.
1890	C. Henry Alexander. ....	Charles S. Nichols. ....	" "
1891	Charles S. Nichols. ....	Henry C. Field. ....	Charles L. Kenyon.

Year.	Senior Grand Deacon.	Junior Grand Deacon.
1791.....	George Sears.....	Ebenezer Thompson.
1792.....	" ".....	" "
1793.....	" ".....	" "
1794.....	Christopher Olney.....	John L. Boss.
1795.....	" ".....	" "
1796.....	" ".....	" "
1797.....	Ephraim Bowen, Jr.....	" "
1798.....	" ".....	" "
1799.....	John L. Boss.....	Gershom Jones.
1800.....	" ".....	" "
1801.....	Gershom Jones.....	Ebenezer Burrill.
1802.....	Hezekiah Babcock.....	Samuel Thurber, Jr.
1803.....	" ".....	Stephen Abbott.
1804.....	Stephen Abbott.....	Hezekiah Babcock.
1805.....	Amos Maine Atwell.....	" "
1806.....	" ".....	" "
1807.....	" ".....	" "
1808.....	" ".....	Stephen Cahoone.
1809.....	Stephen Cahoone.....	Edward Easton.
1810.....	Christopher Rhodes.....	" "
1811.....	John A. Shaw.....	Giles Luther.
1812.....	" ".....	" "
1813.....	" ".....	Richard Anthony.
1814.....	" ".....	" "
1815.....	" ".....	John Snow.
1816.....	John Snow.....	Isaac Stall.
1817.....	Seth Peck.....	Christopher Dexter.
1818.....	" ".....	Jeremiah Bliss.
1819.....	Peter Grinnell.....	" "
1820.....	" ".....	" "
1821.....	Jeremiah Bliss.....	Barney Merry.
1822.....	" ".....	" "
1823.....	Philip Potter.....	Joseph S. Cooke.
1824.....	" ".....	" "
1825.....	" ".....	" "
1826.....	" ".....	" "
1827.....	Joseph S. Cooke.....	Nathaniel Mowry.
1828.....	Pardon Sayles.....	William C. Barker.
1829.....	William C. Barker.....	Samuel E. Gardiner.
1830.....	" ".....	" "
1831.....	Sylvester Knight.....	Nicholas Stillwell.
1832.....	John Dexter.....	Remington Arnold.
1833.....	James Salsbury.....	James Hutchison.
1834.....	Nathaniel Mowry.....	Hiram Hill.
1835.....	Hiram Hill.....	Oliver Johnson.
1836.....	John Allen.....	" "
1837.....	Jeremiah Whipple.....	" "
1838.....	" ".....	" "
1839.....	" ".....	Alvin Jenks.
1840.....	Alvin Jenks.....	Thomas A. Paine.
1841.....	" ".....	" "
1842.....	William Field.....	Jeremiah Whipple.
1843.....	George W. Marsh.....	Edwin Howland.

Year.	Senior Grand Deacon.	Junior Grand Deacon.
1844.....	George W. Marsh .....	Edwin Howland.
1845.....	Alexander M. McGregor .....	" "
1846.....	Edwin Howland.....	Alexander M. McGregor.
1847.....	Alexander M. McGregor.....	Suchet Mauran.
1848.....	Charles D. Greene .....	Leonard Wright.
1849.....	" " .....	" "
1850.....	" " .....	" "
1851.....	" " .....	" "
1852.....	" " .....	" "
1853.....	William B. Snell. ....	" "
1854.....	" " .....	" "
1855.....	Leonard Wright.....	Sullivan Ballou.
1856.....	" " .....	" "
1857.....	" " .....	James L. Jones.
1858.....	" " .....	" "
1859.....	" " .....	John P. Walker.
1860.....	" " .....	Ezra S. Dodge.
1861.....	Ezra S. Dodge.....	Israel S. Hopkins.
1862.....	" " .....	" "
1863.....	" " .....	" "
1864.....	" " .....	" "
1865.....	Emerson Goddard.....	" "
1866.....	William Gilpin.....	James F. Smith.
1867.....	Daniel Babcock .....	Benjamin Tallman.
1868.....	" " .....	" "
1869.....	" " .....	" "
1870.....	" " .....	" "
1871.....	" " .....	" "
1872.....	George G. Stillman.....	John Myers.
1873.....	John Myers.....	Anson Greene
1874.....	Anson Greene.....	James M. Davis.
1875.....	" " .....	" "
1876.....	" " .....	" "
1877.....	" " .....	" "
1878.....	" " .....	" "
1879.....	" " .....	" "
1880.....	" " .....	" "
1881.....	Benjamin A. Reynolds .....	William H. Perry.
1882.....	" " .....	" "
1883.....	" " .....	" "
1884.....	" " .....	" "
1885.....	" " .....	" "
1886.....	" " .....	" "
1887.....	Cyrus M. Van Slyck.....	William H. Crawley.
1888.....	" " .....	C. Henry Alexander.
1889.....	George W. Pettis.....	Albert H. Williams.
1890.....	" " .....	" "
1891.....	" " .....	" "

Year.	Senior Grand Steward.	Junior Grand Steward.
1860. . . . .	Israel M. Hopkins. . . . .	Stanton Hazard.
1861. . . . .	Henry F. Smith. . . . .	Charles A. Greene.
1862. . . . .	" " . . . . .	" "
1863. . . . .	" " . . . . .	" "
1864. . . . .	Emerson Goddard. . . . .	" "
1865. . . . .	James F. Smith. . . . .	Joseph M. Merchant.
1866. . . . .	Israel R. Sheldon . . . . .	Benjamin Tallman;
1867. . . . .	" " . . . . .	Stanton Hazard.
1868. . . . .	" " . . . . .	" "
1869. . . . .	" " . . . . .	" "
1870. . . . .	" " . . . . .	" "
1871. . . . .	" " . . . . .	William T. C. Wardwell.
1872. . . . .	Whipple V. Phillips. . . . .	Anson Greene.
1873. . . . .	James M. Davis. . . . .	Edward W. Brunsen.
1874. . . . .	Edward W. Brunsen. . . . .	John B. Pierce.
1875. . . . .	John B. Pierce. . . . .	Samuel T. Whipple.
1876. . . . .	" " . . . . .	" "
1877. . . . .	" " . . . . .	" "
1878. . . . .	" " . . . . .	" "
1879. . . . .	Charles E. Richardson . . . . .	Benjamin A. Reynolds.
1880. . . . .	" " . . . . .	" "
1881. . . . .	Forrest A. Peck. . . . .	Edward F. Anthony.
1882. . . . .	" " . . . . .	" "
1883. . . . .	" " . . . . .	" "
1884. . . . .	" " . . . . .	" "
1885. . . . .	" " . . . . .	" "
1886. . . . .	" " . . . . .	" "
1887. . . . .	C. Henry Alexander. . . . .	George W. Pettis.
1888. . . . .	George W. Pettis. . . . .	Albert H. Williams.
1889. . . . .	Myer Noot. . . . .	Eugene F. Warner.
1890. . . . .	Eugene F. Warner. . . . .	Benjamin W. Case.
1891. . . . .	" " . . . . .	" "

Year.	Deputy Grand Secretary.	Grand Pursuivant.	Grand Lecturer.
1802	Caleb Bowers. ....	Appointed 1826.	Christian M. Nestell.
1803	William Wilkinson ....	" 1827.	" "
1804	" " ....		
1805	Stephen Cahoon. ....		
1806	" " ....	Appointed 1845.	James Hutchison.
1807	" " ....	" 1846.	" "
	Abolished in 1808.	" 1847.	" "
1848		James Graham. ....	" "
1849		" " ....	" "
1850		Nathan P. Towne. ....	" "
1851		" " ....	" "
1852		" " ....	" "
1853		James L. Jones. ....	Joseph D. Joslin.
1854		" " ....	" "
1855		" " ....	" "
1856		" " ....	James Hutchison.
1857		Benjamin J. Brown. ....	" "
1858		" " ....	Jerome B. Borden.
1859		" " ....	" "
1860		" " ....	Charles A. Greene.
1861		" " ....	James Hutchison.
1862		" " ....	" "
1863		Oliver E. Greene. ....	Moses Fifield.
1864		" " ....	" "
1865		Benjamin Tallman. ....	Daniel Babcock.
1866		Joseph M. Merchant. ....	Stillman White.
1867		Charles R. Cutler. ....	" "
1868		" " ....	" "
1869		John B. Pierce. ....	" "
1870		" " ....	" "
1871		" " ....	Henry C. Field.
1872		" " ....	" "
1873		William D. Aldrich. ....	" "
1874		J. Howard Manchester. ....	Stillman White.
1875		Samuel G. Stiness. ....	" "
1876		" " ....	" "
1877		James C. Blake. ....	" "
1878		" " ....	" "
1879		Forrest A. Peck. ....	" "
1880		" " ....	" "
1881		John Potter, 3d. ....	" "
1882		" " ....	" "
1883		" " ....	Robert W. Horton.
1884		C. Henry Alexander. ....	" "
1885		" " ....	" "
1886		" " ....	John P. Luther.
1887		Albert H. Williams. ....	" "
1888		Fayette B. Bennett. ....	Forrest A. Peck.
1889		" " ....	" "
1890		" " ....	" "
1891		" " ....	" "

Year.	Grand Marshal.	Grand Sword Bearer.	Grand Tyler.
1791	Jabez Champlin.....	Gershom Jones.....	William Adancourt.....
1792	" ".....	" ".....	William Douglass, P. T.
1793	" ".....	" ".....	William Adancourt.
1794	" ".....	" ".....	
1795	" ".....	" ".....	William Douglass.
1796	" ".....	" ".....	
1797	" ".....	" ".....	
1798	" ".....	" ".....	Benjamin Hoppin, P. T.
1799	" ".....	" ".....	
1800	Joseph Adams.....	Robert Davis.....	Nicholas Hoppin, P. T.
1801	" ".....	" ".....	
1802	Nathan Fisher.....	Clarke Cooke.....	
1803	Thomas Sessions.....	" ".....	
1804	Nathan Fisher.....	Thomas Tilley.....	
1805	William Church.....	" ".....	
1806	" ".....	" ".....	
1807	" ".....	" ".....	
1808	Nathan Fisher.....	" ".....	John Richards, P. T.
1809	" ".....	" ".....	
1810	Daniel W. Barker.....	William Douglass.....	
1811	Peter Grinnell.....	" ".....	
1812	Ebenezer Johnson.....	" ".....	William P. R. Benson.
1813	" ".....	" ".....	" " "
1814	" ".....	" ".....	" " "
1815	John Andrews.....	" ".....	" " "
1816	" ".....	" ".....	Bernon Dunn.
1817	Asa Bosworth.....	" ".....	" "
1818	" ".....	" ".....	" "
1819	" ".....	John B. Lyon.....	" "
1820	Josiah Whittaker, (P. T.)	" ".....	" "
1821	" ".....	James Coggeshall.....	" "
1822	" ".....	" ".....	" "
1823	Samuel Y. Atwell.....	" ".....	William P. R. Benson.
1824	Samuel Greene.....	" ".....	" " "
1825	" ".....	Theophilus Topham..	" " "
1826	" ".....	John Tillinghast.....	" " "
1827	William C. Barker.....	" ".....	" " "
1828	C. M. Nestell.....	Oliver Harris.....	" " "
1829	Dwight Ingraham.....	" ".....	" " "
1830	" ".....	" ".....	" " "
1831	James Salisbury.....	" ".....	" " "
1832	" ".....	" ".....	" " "
1833	William Field.....	" ".....	" " "
1834	" ".....	" ".....	Christian M. Nestell.
1835	" ".....	Hollis K. Jencks.....	" "
1836	" ".....	" ".....	" "
1837	" ".....	" ".....	John Clemmons.
1838	" ".....	" ".....	" "
1839	" ".....	" ".....	" "
1840	" ".....	" ".....	" "
1841	" ".....	" ".....	William P. R. Benson.
1842	John B. Reid.....	" ".....	William Trescott.
1843	" ".....	" ".....	" "

Year.	Grand Marshal.	Grand Sword Bearer.	Grand Tyler.
1844	John B. Reid.....	Hollis K. Jencks....	William Trescott.
1845	" ".....	" ".....	" "
1846	" ".....	" ".....	" "
1847	Cyrus B. Manchester...	Arunah B. Armstrong.	Daniel Wightman.
1848	" ".....	" ".....	" "
1849	" ".....	Remington Arnold...	" "
1850	" ".....	" ".....	" "
1851	" ".....	" ".....	" "
1852	William Greene.....	" ".....	Stephen D. Olney.
1853	" ".....	" ".....	Daniel Wightman.
1854	" ".....	" ".....	Ebenezer B. White.
1855	" ".....	" ".....	" "
1856	" ".....	" ".....	" "
1857	" ".....	" ".....	" "
1858	" ".....	" ".....	" "
1859	Charles D. Greene.....	Benedict Aldrich.....	" "P. T.
1860	Emerson Goddard.....	" ".....	" "
1861	" ".....	" ".....	" "
1862	" ".....	" ".....	" "
1863	" ".....	" ".....	" "
1864	James H. Armington...	" ".....	" "
1865	Henry F. Smith.....	Israel R. Sheldon....	" "
1866	" ".....	Daniel Babcock.....	" "
1867	Israel M. Hokins.....	William D. Aldrich...	" "
1868	" ".....	Charles R. Cutler....	" "
1869	" ".....	" ".....	" "
1870	" ".....	" ".....	" "
1871	" ".....	" ".....	" "
1872	Lebbeus C. Tourtellot.	Thomas Vincent.....	" "
1873	" ".....	John B. Pierce.....	" "
1874	Charles R. Brayton....	William D. Aldrich...	" "
1875	" ".....	Charles Salsteen.....	" "
1876	" ".....	" ".....	" "
1877	Samuel G. Stiness....	Edward W. Brunsen...	" "
1878	Alvord O. Miles.....	James F. Smith.....	" "
1879	" ".....	William H. Perry....	" "
1880	" ".....	" ".....	" "
1881	Dexter B. Potter.....	Thomas Wilmarth....	" "
1882	" ".....	Fayette B. Bennett...	" "
1883	Henry A. Pierce.....	" ".....	" "
1884	Cyrus M. Van Slyck...	Albert L. Chester....	" "
1885	" ".....	" ".....	" "
1886	" ".....	" ".....	" "
1887	Charles R. Dennis.....	Charles C. Clark.....	" "
1888	" ".....	" ".....	John A. Howland.
1889	" ".....	Jabez W. Wilmarth...	" "
1890	" ".....	" ".....	" "
1891	" ".....	" ".....	" "



## MEMBERS OF GRAND LODGE.

Roll No.	Name.	Lodge Membership.	Highest Office in Grand Lodge.	First Elected Master.	Years of Service.
1	Christopher Champlin....	1	Grand Master.....	Never Master. <b>1778.</b>	...
2	Jabez Bowen.....	1 P.	Grand Master.....	Dec. 3. <b>1790.</b>	13
3	Peleg Clarke .....	1	Grand Master.....	Dec. 27. <b>1791.</b>	1
4	Moses Seixas.....	1	Grand Master.....	Dec. 27.	18
5	Daniel Stillwell ...	1 P.	.....	Dec. 27. <b>1793.</b>	2
6	Oliver Brown.....	1 P.	.....	Dec. 27. <b>1794.</b>	1
7	John Carlisle, 2d.....	1 P.	Grand Master....	Dec. 27. <b>1796.</b>	12
8	Charles Wheaton .....	3	.....	June 24. <b>1799.</b>	10
9	Amos M. Atwell....	4	Dep. G. Master...	Feb. 22.	10
10	John Aldrich ..	5	.....	Sept. 23.	5
11	Christopher Olney .....	1 P.	Grand Master.....	Never Master. <b>1800.</b>	...
12	Nathaniel Waldron.....	6	.....	June 25. <b>1801.</b>	1
13	Joseph Bowen.....	7	.....	May 5.	4
14	Joseph Rawson.....	6	.....	June 10. <b>1803.</b>	3
15	Hezekiah Babcock, Jr....	5	S. G. Deacon.....	June 8. <b>1804.</b>	17
16	Moses Aldrich.....	8	.....	Aug. 7.	5
17	Alexander V. Griswold...	6	Grand Chaplain...	Dec. 12. <b>1805.</b>	1
18	Anan Evans.....	7	.....	May 6.	5
19	Jonathan Nichols.....	9	.....	May 6.	2
20	Nathaniel Smith, Jr.....	6	.....	Dec. 18. <b>1806.</b>	1
21	Michael Anthony. ....	4	.....	Feb. 22.	2
22	Stephen Franklin.....	11	.....	June 24. <b>1806.</b>	1
23	William Wilkinson.....	1 P.	Grand Master.....	Dec. 24.	3
24	Seth Peck.....	3	Grand Master.....	Dec. 25.	12
25	John Wardwell ..	6	.....	Dec. 27. <b>1807.</b>	3
26	Abner Alden.....	11	.....	June 15.	1
27	Ephraim Bowen, Jr ...	9	Grand Master....	June 24. <b>1808.</b>	1
28	Israel Amsbury.....	4	.....	Feb. 22.	1
29	Ebenezer Tyler ...	10	.....	May 2.	8
30	Peleg Rhodes ...	9	.....	June 14.	6

Roll No.	Name.	Lodge Membership.	Highest Office in Grand Lodge.	First Elected Master.	Years of Service.
				<b>1808.</b>	
31	Thomas Tillinghast, Jr..	11	.....	June 24.	3
32	Richard Anthony.....	12	Grand Master.....	Nov. 28.	4
33	Ebenezer Johnson..	1 P.	.....	Dec. 27.	3
				<b>1809.</b>	
34	Christopher Dexter.....	8	.....	Feb. 13.	2
35	Chad Sayles .....	7	.....	May 1.	6
36	Lefavour Howland.....	6	.....	Dec. 14.	3
37	James Perry.....	1	.....	Dec. 27.	4
				<b>1810.</b>	
38	David Sayles .....	13	.....	Jan. 10.	5
39	Esbon Sanford.....	5	.....	June.	3
40	Allen Wardwell .....	6	.....	Dec. 19.*	1
				<b>1811.</b>	
41	Ahab Read.....	8	.....	Feb. 8	2
42	Sylvester Child, Jr.....	3	Grand Master.....	Never Master.	...
43	Howland Greene .....	11	.....	June.	5
44	Sylvester Knight.....	12	Dep. G. Master...	Oct. 29.	8
45	Samuel Jackson.....	1 P.	S. G. Warden.....	Dec. 27.	3
46	Daniel Bradford.....	6	.....	Dec. 27.	5
				<b>1812.</b>	
47	James Mason.....	10	.....	Jan. 27.	1
48	Peter Grinnell ..	4	Grand Master.....	Feb. 22.	2
				<b>1813.</b>	
49	Thomas Mann.....	8	.....	Feb. 12.	3
50	Jesse Tourtellot.....	7	.....	May 3.	1
51	Nathan F. Dixon .....	5	.....	June 22.	2
52	Thomas Smith Webb....	1 P.	Grand Master.....	*	...
53	John Greene.....	12	.....	Oct. 29.	2
54	John A. Shaw .....	1	J. G. Warden.....	Dec. 27.	1
				<b>1814.</b>	
55	John Snow.....	4	S. G. Deacon .....	Feb. 22.	2
56	Zephaniah Keach, Jr....	7	.....	May 2.	3
57	Elisha P. Smith.....	9	.....	Nov. 12.	1
58	John L. Boss.....	1	Dep. G. Master...	Dec. 27.	7
				<b>1815.</b>	
59	Nehemiah Potter.....	13	.....	Jan. 22.	1
60	Christopher Rhodes....	9	S. G. Warden.....	April 24.	1
61	William Anthony..	12	.....	Oct. 20.	1
62	Isaac Stall.....	1	.....	Dec. 27.	2
63	Moses Richardson.....	1 P.	Grand Master.....	Dec. 27.	3
				<b>1816.</b>	
64	Willard Joslin.....	13	.....	Jan. 8.	1
65	Nathaniel Mowry, 2d ...	8	Dep. G. Master...	Jan. 18.	1
66	John Andrews .....	4	.....	Feb. 22.	1
67	John A. Shaw .....	14	S. G. Deacon .....	Feb. 26.	1
68	Thomas O. H. Carpenter.	15	.....	May 27.	7
69	William Harrison .....	11	.....	June.	5
70	John Baldwin.....	12	.....	Oct. 29.	1
71	Tully Dorrance .....	9	.....	Nov. 12.	8

\* Master of Temple Lodge, N. Y. See biographical sketch, page 284.

Roll No.	Name.	Lodge Membership.	Highest Office in Grand Lodge.	First Elected Master.	Years of Service.
				<b>1817.</b>	
72	John Dexter.....	8	S. G. Deacon.....	Jan. 3.	2
73	Barney Merry.....	10-8	Grand Master.....	Jan. 27.	4
74	George Wheaton.....	4	.....	Feb. 22.	1
75	Charles Cotton.....	14	Dep. G. Master...	Oct. 23.	1
76	Benjamin W. Case.....	1	.....	Dec. 27.	1
77	Cyrus W. Lyndsey.....	1 P.	.....	Dec. 27.	1
78	Jabez Amsbury.....	13	.....	Dec. 30.	3
				<b>1818.</b>	
79	Joseph S. Cooke.....	4	Grand Master.....	Feb. 22.	2
80	Asa Bosworth.....	1 P.	.....	Dec. 28.	4
81	Samuel Randall.....	3	.....	Dec. 28.	6
82	Barnabas Bates.....	6	Grand Chaplain...	Dec. 28.	1
83	Theophilus Topham.....	14-1	.....	Jan. 26.	7
				<b>1819.</b>	
84	Winsor Aldrich.....	8	.....	Nov. 26.	2
85	David Wilkinson.....	13	.....	Dec. 19.	1
86	Christopher Burr.....	1 P.	.....	Dec. 27.	1
87	Sylvester Luther.....	6	Dep. G. Master...	Dec. 27.	14
				<b>1820.</b>	
88	David Wilkinson.....	10	.....	Jan. 26.	1
89	Nehemiah Dodge.....	4	.....	Feb. 22.	1
90	Thomas R. Eddy.....	7	.....	Sept. 11.	1
91	Pardon Sayles.....	13	S. G. Deacon....	Dec. 18.	2
92	Samuel Greene.....	10	.....	Dec. 20.	1
93	Philip Potter.....	1 P.	J. G. Warden.....	Dec. 27.	2
				<b>1821.</b>	
94	Henry Martin.....	4	.....	Feb. 22.	3
95	Sylvanus Bradford.....	7	.....	Sept. 10.	1
96	Louis Dexter, Jr.....	8	.....	Nov. 9.	3
97	Niles Manchester.....	10	.....	Dec. 12.	2
98	Nathan Whiting.....	11	.....	.....	4
				<b>1822.</b>	
99	Robert Steere.....	7	.....	Sept. 9.	3
100	Oliver Harris.....	13	.....	Dec. 23.	1
101	Lowell Adams.....	1 P.	.....	Dec. 27.	1
102	William Harrison.....	16	.....	Dec. 31.	5
				<b>1823.</b>	
103	Samuel Y. Atwell.....	4	.....	Feb. 22.	2
104	Cyril C. Lyon.....	15	.....	Oct. 9.	2
105	Caleb Drown.....	10	.....	Dec. 3.	2
106	Hosea Ballou.....	13	.....	Dec. 15.	2
107	William C. Barker.....	1 P.	Dep. G. Master...	Dec. 29.	4
				<b>1824.</b>	
108	Abel Wilder.....	17	.....	Aug. 7.	1
109	Moses Aldrich.....	18	.....	Aug. 28.	8
110	Hollis K. Jenks.....	12	.....	Nov. 1.	4
111	Mowry Clark.....	8	.....	Nov. 5.	2
112	James Harris.....	9	.....	Nov. 9.	2
113	Stephen T. Northam.....	1	.....	Dec. 27.	2
114	John Haile.....	3	.....	Dec. 27.	7

Roll No.	Name.	Lodge Membership.	Highest Office in Grand Lodge.	First Elected Master.	Years of Service.
				<b>1825.</b>	
<u>115</u>	Joseph L. Tillinghast.....	<u>11</u>	.....	June.	1
<u>116</u>	Benedict Aldrich.....	<u>7</u>	.....	Sept. <u>12</u> .	5
<u>117</u>	Thomas A. Paine.....	<u>17</u>	J. G. Deacon.....	Oct. <u>22</u> .	13
<u>118</u>	Oliver Harris.....	<u>19</u>	.....	Oct. <u>24</u> .	11
<u>119</u>	Samuel Tillinghast.....	<u>15</u>	.....	Nov. <u>21</u> .	2
<u>120</u>	Joshua Clark.....	<u>5</u>	.....	Nov. <u>23</u> .	6
<u>121</u>	Alvin Jenks.....	<u>10</u>	Grand Master.....	Dec. <u>7</u> .	2
<u>122</u>	Jonathan Ballou.....	<u>13</u>	.....	Dec. <u>19</u> .	1
<u>123</u>	Pardon Clarke.....	1 P.	Dep. G. Master...	Dec. <u>27</u> .	8
				<b>1826.</b>	
<u>124</u>	Christian M. Nestell.....	<u>4</u>	.....	Feb. <u>22</u> .	2
<u>125</u>	Augustus Greene.....	<u>11</u>	.....	June.	17
<u>126</u>	Asahel Angell.....	<u>8</u>	.....	Nov. <u>9</u> .	4
<u>127</u>	Sion A. Rhodes.....	<u>9</u>	.....	Nov. <u>14</u> .	1
<u>128</u>	Joseph Whipple.....	<u>19</u>	.....	Nov. <u>14</u> .	2
<u>129</u>	Thomas Le Favour.....	<u>10</u>	.....	Dec. <u>6</u> .	2
<u>130</u>	Lewis Peck.....	<u>13</u>	.....	Dec. <u>11</u> .	1
				<b>1827.</b>	
<u>131</u>	Amos Jenks.....	<u>15</u>	.....	Sept. <u>17</u> .	2
<u>132</u>	Jeremiah Whipple.....	<u>13</u>	S. G. Deacon.....	Oct. <u>27</u> .	10
<u>133</u>	Amasa Waterman.....	<u>17</u>	.....	Nov. <u>3</u> .	1
<u>134</u>	Remington Arnold.....	<u>9</u>	J. G. Deacon.....	Nov. <u>13</u> .	26
<u>135</u>	Joseph Jacobs.....	<u>19</u>	.....	Nov. <u>27</u> .	5
<u>136</u>	Stephen A. Robinson.....	<u>1</u>	Grand Master.....	Dec. <u>27</u> .	7
<u>137</u>	Nicholas Stillwell.....	1 P.	J. G. Deacon.....	Dec. <u>27</u> .	2
				<b>1828.</b>	
<u>138</u>	Henry Tibbitts.....	<u>16</u>	.....	Jan. <u>1</u> .	1
<u>139</u>	Barzillai Cranston.....	<u>4</u>	Dep. G. Master...	Feb. <u>22</u> .	1
<u>140</u>	Isaac Aldrich.....	<u>7</u>	.....	Sept. <u>8</u> .	11
<u>141</u>	Horace Chenery.....	<u>17</u>	.....	Oct. <u>18</u> .	3
<u>142</u>	Oliver Johnson.....	<u>12</u>	Grand Master.....	Oct. <u>20</u> .	3
<u>143</u>	Samuel E. Gardiner.....	<u>8</u>	S. G. Warden.....	Nov. <u>21</u> .	9
<u>144</u>	Dwight Ingraham.....	<u>10</u>	.....	Dec. <u>3</u> .	2
<u>145</u>	Willard Ballou.....	<u>16</u>	.....	Dec. <u>16</u> .	1
<u>146</u>	John Salisbury.....	<u>3</u>	.....	Dec. <u>26</u> .	15
<u>147</u>	Archibald Munro.....	<u>1</u>	.....	Dec. <u>27</u> .	1
				<b>1829.</b>	
<u>148</u>	Cyrus Fisher.....	<u>4</u>	J. G. Warden.....	Feb. <u>24</u> .	2
<u>149</u>	Israel Phillips.....	<u>15</u>	.....	Sept. <u>16</u> .	3
<u>150</u>	Thomas Holden.....	<u>16</u>	.....	Dec. <u>8</u> .	2
<u>151</u>	Nicholas G. Boss.....	<u>1</u>	.....	Dec. <u>28</u> .	1
<u>152</u>	Golden Dearth.....	<u>6</u>	.....	Dec. <u>28</u> .	1
				<b>1830.</b>	
<u>153</u>	Daniel T. Carpenter.....	<u>10</u>	.....	Dec. <u>1</u> .	2
<u>154</u>	Peleg Clarke.....	<u>1</u>	.....	Dec. <u>27</u> .	1
				<b>1831.</b>	
<u>155</u>	Samuel Taylor.....	<u>6</u>	.....	Jan. <u>11</u> .	5
<u>156</u>	James Salisbury.....	<u>4</u>	Dep. G. Master...	Feb. <u>22</u> .	3
<u>157</u>	Joshua B. Rathburn.....	<u>5</u>	Grand Master.....	Sept. <u>23</u> .	2
<u>158</u>	Charles H. Dunham.....	<u>12</u>	.....	Oct. <u>17</u> .	3
<u>159</u>	William Trescott.....	1 P.	.....	Dec. <u>27</u> .	2



Roll No.	Name.	Lodge Membership.	Highest Office in Grand Lodge.	First Elected Master.	Years of Service.
<u>160</u>	<u>Lucius M. Wheeler</u> .....	<u>11</u>	Record lost.....	Probably 1828. ....	
				<b>1832.</b>	
<u>161</u>	<u>Jerah Hill</u> .....	<u>19</u>	.....	Nov. <u>7.</u>	<u>3</u>
<u>162</u>	<u>James Hutchison</u> .....	<u>10</u>	Grand Master....	Dec. <u>5.</u>	<u>2</u>
				<b>1833.</b>	
<u>163</u>	<u>Whipple A. Arnold</u> .....	<u>12</u>	.....	Oct. <u>21.</u>	<u>2</u>
<u>164</u>	<u>Caleb Earle</u> .....	<u>1 P.</u>	Grand Master.	Dec. <u>27.</u>	<u>4</u>
				<b>1834.</b>	
<u>165</u>	<u>Hiram Hill</u> .....	<u>4</u>	J. G. Warden....	Feb. <u>21.</u>	<u>1</u>
<u>166</u>	<u>Joseph Smith</u> .....	<u>10</u>	.....	Dec. <u>3.</u>	<u>2</u>
				<b>1835.</b>	
<u>167</u>	<u>Henry Holden</u> .....	<u>4</u>	Grand Treasurer ..	Feb. <u>24.</u>	<u>3</u>
<u>168</u>	<u>John W. Hill</u> .....	<u>15</u>	.....	Sept. <u>16.</u>	<u>4</u>
<u>169</u>	<u>John Allen</u> .....	<u>12</u>	S. G. Deacon.....	Oct. <u>19.</u>	<u>10</u>
<u>170</u>	<u>Washington Van Zandt</u> ..	<u>1</u>	.....	Dec. <u>27.</u>	<u>1</u>
<u>171</u>	<u>Leonard Wright</u> .....	<u>6</u>	S. G. Deacon .....	Dec. <u>27.</u>	<u>7</u>
				<b>1836.</b>	
<u>172</u>	<u>Amos M. Read</u> .....	<u>10</u>	.....	Dec. <u>21.</u>	<u>1</u>
				<b>1837.</b>	
<u>173</u>	<u>Ariel Cook</u> .....	<u>13</u>	.....	July <u>1.</u>	<u>11</u>
<u>174</u>	<u>John B. Read</u> .....	<u>10</u>	.....	Dec. <u>20.</u>	<u>2</u>
				<b>1838.</b>	
<u>175</u>	<u>Asa Bosworth</u> .....	<u>1 P.</u>	.....	Jan. <u>3.</u>	<u>3</u>
<u>176</u>	<u>Edward R. Young</u> .....	<u>4</u>	Grand Secretary...	Feb. <u>22.</u>	<u>1</u>
<u>177</u>	<u>Ephraim Sayles</u> .....	<u>8</u>	.....	Nov. <u>30.</u>	<u>9</u>
				<b>1839.</b>	
<u>178</u>	<u>Abner Haskell</u> .....	<u>19</u>	.....	Jan.	<u>3</u>
<u>179</u>	<u>Thomas Whittaker</u> .....	<u>4</u>	Grand Treasurer ..	Feb. <u>22.</u>	<u>3</u>
				<b>1840.</b>	
<u>180</u>	<u>William Yearnshaw</u> .....	<u>17</u>	.....	Nov. <u>6.</u>	<u>5</u>
<u>181</u>	<u>William Field</u> .....	<u>10</u>	Grand Master....	Dec. <u>2.</u>	<u>2</u>
				<b>1841.</b>	
<u>182</u>	<u>George W. Marsh</u> .....	<u>7</u>	Grand Master....	Sept. <u>13.</u>	<u>4</u>
				<b>1842.</b>	
<u>183</u>	<u>Otis Mason</u> .....	<u>19</u>	.....	Jan. <u>25.</u>	<u>2</u>
<u>184</u>	<u>Charles D. Greene</u> .....	<u>4</u>	Grand Treasurer ..	Feb. <u>22.</u>	<u>8</u>
<u>185</u>	<u>Edwin Howland</u> .....	<u>10</u>	S. G. Warden.....	Dec. <u>7.</u>	<u>2</u>
				<b>1843.</b>	
<u>186</u>	<u>Charles Cotton</u> .....	<u>1</u>	.....	Dec. <u>27.</u>	<u>1</u>
				<b>1844.</b>	
<u>187</u>	<u>Cyrus B. Manchester</u> .....	<u>4</u>	.....	Feb. <u>22.</u>	<u>3</u>
<u>188</u>	<u>Willard Grant</u> .....	<u>19</u>	.....	Nov. <u>19.</u>	<u>2</u>
<u>189</u>	<u>Hiram Wilmarth</u> .....	<u>10</u>	.....	Dec. <u>4.</u>	<u>2</u>
<u>190</u>	<u>Alexander McGregor</u> ...	<u>1</u>	J. G. Warden .....	Dec. <u>27.</u>	<u>2</u>
				<b>1845.</b>	
<u>191</u>	<u>Jervis J. Smith</u> .....	<u>7</u>	Grand Master....	Sept. <u>8.</u>	<u>2</u>
<u>192</u>	<u>Caleb Kilton</u> .....	<u>12</u>	.....	Oct. <u>20.</u>	<u>3</u>
<u>193</u>	<u>Nathan Bardin</u> .....	<u>6</u>	.....	Dec. <u>27.</u>	<u>2</u>
				<b>1846.</b>	
<u>194</u>	<u>Stephen Eddy, 2d.</u> .....	<u>7</u>	.....	Sept. <u>14.</u>	<u>6</u>
<u>195</u>	<u>Sabin Allen</u> .....	<u>10</u>	.....	Dec. <u>2.</u>	<u>1</u>
<u>196</u>	<u>William Gray</u> .....	<u>1</u>	Grand Master....	Dec. <u>28.</u>	<u>6</u>

Roll No.	Name.	Lodge Membership.	Highest Office in Grand Lodge.	First Elected Master.	Years of Service.
<b>1847.</b>					
197	Nathan P. Towne.....	10	.....	Nov. 3.	4
198	Stephen Smith, Jr.....	8	.....	Nov. 19.	1
199	James Graham.....	1 P.	.....	Dec. 27.	3
<b>1848.</b>					
200	Simeon B. Marsh.....	7	.....	Sept. 11.	1
201	William B. Merrill.....	12	.....	Oct. 16.	5
202	Ariel Ballou, Jr.....	13	Grand Master....	Dec. 12.	5
203	Joseph Coit.....	6	.....	Dec. 20.	1
<b>1849.</b>					
204	Samuel Warner ...	4	Grand Secretary...	Feb. 22.	1
205	Marcus Eddy.....	7	.....	Sept. 10.	1
206	John Eldred.....	1	J. G. Warden. ...	Dec. 18.	1
207	Philip B. Bourne ...	6	Dep. G. Master...	Dec. 19.	9
<b>1850.</b>					
208	Arunah B. Armstrong ...	( 7-18 C. D.	.....	Sept. 9.	4
209	Daniel Mowry.....	8	.....	Nov. 15.	5
210	Henry D. Deblois.....	1	J. G. Warden.....	Dec. 23.	1
211	Horace A. Wilcox.....	1 P.	Grand Chaplain...	Dec. 29.	2
<b>1851.</b>					
212	Charles F. Manchester...	10	.....	Nov. 5.	1
213	Simon A. Sayles... ..	8	.....	Nov. 7.	2
214	Amos Jenks.....	15	.....	Nov. 10.	1
215	John D. Dennis.....	1	.....	Dec. 22.	1
216	William B. Snell.....	3	Dep. G. Master...	Dec. 26.	4
<b>1852.</b>					
217	James L. Jones.....	10	J. G. Deacon.....	Nov. 3.	3
218	Josiah Whittaker.....	15	.....	Nov. 25.	1
219	Charles W. Jencks.....	1 P.	.....	Dec. 27.	1
220	Joseph J. Tillinghast ...	11	.....	Dec. 28.	1
<b>1853.</b>					
221	George C. Ballou.....	13	.....	Jan. 20.	1
222	Absalom P. King.....	11	.....	March 27.	4
223	Edward H. Marsh.....	7	.....	Sept. 12.	2
224	William Hill.....	15	.....	Sept. 16.	3
225	Whipple A. Arnold.....	12	.....	Oct. 17.	6
226	John Carr.....	9	.....	Nov. 8.	2
227	Joseph A. D. Joslin.....	1 P.	.....	Dec. 28.	2
<b>1854.</b>					
228	Spencer Mowry.....	13	.....	Jan. 12.	1
229	Samuel Lewis.....	4	.....	Feb. 22.	1
230	Ervin Read.....	10	.....	Nov. 1.	1
<b>1855.</b>					
231	Sullivan Ballou.....	13	J. G. Deacon.....	Feb. 1.	1
232	Benjamin J. Brown.....	4	.....	Feb. 22.	1
233	Otis Lincoln.....	16	.....	March 12.	3
234	Isbon Sherman.....	9	.....	Nov. 27.	2
235	James Coffin.....	3	.....	Dec. 18.	1
236	James G. Topham.....	1	.....	Dec. 24.	1
237	Jerome B. Borden.....	1 P.	.....	Dec. 27.	3

Roll No.	Name.	Lodge Membership.	Highest Office in Grand Lodge.	First Elected Master.	Years of Service.
<b>1856.</b>					
238	Philip W. Capron.....	13	.....	Jan. 17.	1
239	Cornelius E. Bourne.....	4	.....	Feb. 22.	2
240	Sheldon P. Lyon.....	15	.....	Oct. 11.	7
241	Spencer Beers.....	10	.....	Nov. 4.	2
242	Joseph B. Bicknell.....	8	.....	Nov. 7.	2
243	James H. Hoyt.....	20	.....	Nov. 24.	1
244	Henry Cole, 2d.....	3	.....	Dec. 23.	1
245	Edmund J. Townsend....	1	.....	Dec. 24.	1
<b>1857.</b>					
246	Edward Hotchkiss.....	13	.....	Jan. 8.	1
247	Stanton Hazard.....	20	J. G. Steward.....	Jan. 17.	3
248	James C. Butterworth....	11	.....	Feb. 28.	1
249	William B. Blanding.....	21	Dep. G. Master ..	Aug. 31.	2
250	Henry Butler.....	9	.....	Nov. 15.	3
251	Charles M. Mulchahey....	3	.....	Dec. 8.	3
252	Nathan H. Gould.....	1	.....	Dec. 21.	1
<b>1858.</b>					
253	Emerson Goddard.....	13	S. G. Warden.....	Jan. 28.	1
254	Ezra S. Dodge.....	4	S. G. Deacon.....	Feb. 22.	2
255	William Greene.....	16	.....	April 19.	1
256	Israel M. Hopkins.....	7	J. G. Deacon.....	Sept. 13.	2
257	Charles E. Nichols.....	15	.....	Sept. 20.	2
258	Nathaniel Fairbrother....	10	.....	Nov. 3.	2
259	Alfred A. Reed.....	11	.....	Dec. 14.	1
260	Charles A. Greene.....	6	J. G. Steward.....	Dec. 15.	5
261	Gilbert Chase.....	1	.....	Dec. 20.	1
262	John P. Walker.....	1 P.	J. G. Deacon.....	Dec. 27.	1
<b>1859.</b>					
263	Charles H. Metcalf.....	13	.....	Jan. 13.	1
264	Henry S. Benson.....	20	.....	Jan. 17.	1
265	Henry Howard.....	16	.....	April 11.	1
266	Thomas Foy.....	11	.....	Oct. 11.	1
267	Thomas Siddell.....	12	.....	Oct. 17.	1
268	Stafford Mowry.....	8	.....	Nov. 19.	2
269	Lyman Klapp.....	21	Grand Master.....	Nov. 30.	1
270	Ara Hildreth.....	1	J. G. Warden.....	Dec. 17.	2
271	Thomas A. Doyle.....	1 P.	Grand Master.....	Dec. 27.	2
<b>1860.</b>					
272	Ira W. Arnold.....	13	3d D. D. G. M....	Jan. 5.	4
273	Weeden Clark.....	20	.....	Jan. 17.	1
274	James Salisbury, Jr.....	4	.....	Feb. 22.	3
275	James J. Smith.....	16	S. G. Steward.....	March 26.	1
276	Lemuel H. Hammond....	7	.....	Sept. 10.	1
277	Moses P. Roberts.....	15	.....	Sept. 27.	1
278	William E. Peck.....	11	.....	Oct. 3.	1
279	Moses Fifield.....	12	Dep. G. Master....	Oct. 15.	4
280	Henry F. Smith.....	10-29	S. G. Steward.....	Nov. 7.	2
281	Sidney B. Smith.....	9	.....	Nov. 13.	1
282	Levi L. Webster.....	21	.....	Nov. 30.	1
283	William H. Turner.....	3	.....	Dec. 27.	2



Roll No.	Name.	Lodge Membership.	Highest Office in Grand Lodge.	First Elected Master.	Years of Service.
<b>1861.</b>					
284	George W. Cheevers.....	22	Grand Chaplain...	March 5.	3
285	Daniel Babcock.....	16	S. G. Warden.....	April 15.	7
286	Job W. Hill.....	15	.....	Sept. 16.	2
287	Samuel S. Whiting.....	11	.....	Oct. 15.	1
288	George A. French.....	10	S. G. Warden.....	Nov. 6.	3
289	William Butler.....	9	.....	Nov. 12.	1
290	Augustus M. Aldrich.....	8	.....	Nov. 23.	2
291	Nicholas Van Slyck.....	21	Grand Master. ....	Nov. 30.	1
292	John W. Davis.....	1	.....	Dec. 22.	1
293	James H. Armington.....	1 P.	Dep. G. Master ..	Dec. 27.	2
<b>1862.</b>					
294	Thomas V. Stillman.....	20	.....	Jan. 17.	4
295	Andrew K. Ballou.....	7	.....	Sept. 8.	4
296	William Bodfish.....	11	.....	Oct. 1.	2
297	William C. Rhodes.....	9	.....	Nov. 11.	1
298	Daniel Sayles.....	8	.....	Nov. 15.	2
299	Charles A. Webster.....	21	.....	Nov. 25.	1
300	William H. Surgens.....	3	.....	Dec. 27.	2
301	William Gilpin.....	1	J. G. Warden.....	Dec. 31.	3
<b>1863.</b>					
302	Oliver E. Greene.....	4	.....	Feb. 22.	1
303	Pitts S. Steere.....	15	.....	Sept. 16.	1
304	Daniel A. Smith.....	9	.....	Nov. 25.	1
305	Thomas Phillips, Jr.....	21	.....	Nov. 30.	1
306	C. Joseph Fales.....	6	J. G. Warden.....	Dec. 16.	1
307	Alfred K. Hall.....	1 P.	.....	Dec. 28.	1
<b>1864.</b>					
308	Benjamin Tallman.....	22	J. G. Deacon.....	Jan. 19.	3
309	James F. Smith.....	13	J. G. Deacon.....	Jan. 21.	1
310	Stillman White.....	4-33	Grand Master.....	Feb. 22.	5
311	William A. Johnson.....	11	.....	Oct. 5.	1
312	Dwight R. Adams.....	12	3d D. D. G. M....	Oct. 17.	2
313	Thomas A. Newell.....	8	.....	Nov. 26.	1
314	Lloyd Morton.....	10	Grand Master.....	Nov. 25.	2
315	Henry C. Field.....	21-27	S. G. Warden.....	Nov. 30.	2
316	Israel R. Sheldon.....	9	S. G. Steward.....	Dec. 13.	1
317	William J. Underwood, ..	1	J. G. Wardea.....	Dec. 19.	2
318	John Turner.....	6	.....	Dec. 21.	1
319	John F. Tobey.....	1 P.	.....	Dec. 27.	1
320	Joseph M. Merchant.....	3	J. G. Steward.....	Dec. 27.	1
<b>1865.</b>					
321	Caleb L. Knight.....	13	.....	Jan. 5.	2
322	Caleb R. Hill.....	11	.....	Jan. 23.	1
323	Henry H. Jencks.....	8	.....	Nov. 11.	1
324	John F. Carr.....	9	.....	Nov. 28.	4
325	Andrew Hutchison.....	21	.....	Dec. 1.	1
326	Richard B. Franklin.....	6	.....	Dec. 20.	2
327	Samuel B. Swan.....	1 P.	.....	Dec. 27.	2
328	James C. Blake.....	3	.....	Dec. 27.	1
<b>1866.</b>					
329	George C. Stillman.....	20	S. G. Deacon.....	Jan. 17.	1

Roll No.	Name.	Lodge Membership.	Highest Office in Grand Lodge.	First Elected Master.	Years of Service.
				<b>1866.</b>	
330	Smith S. Sweet .....	4	.....	Feb. 22.	1
331	Horace Daniels .....	24	.....	May 8.	2
332	Henry M. Chase .....	7-26	.....	Sept. 10.	4
333	Charles H. Fisher. ....	15	.....	Sept. 17.	1
334	Thomas J. Tilley .....	11	.....	Oct. 3.	1
335	Albert C. Dedrick .....	12	.....	Oct. 15.	2
336	John M. Eddy .....	18	.....	Oct. 31.	2
337	John F. Jencks. ....	23	.....	Nov. 9.	1
338	John B. Pierce .....	5	S. G. Steward....	Nov. 16.	2
339	W. Duane Aldrich. ....	8	.....	Nov. 16.	2
340	Bela P. Clapp .....	10	.....	Nov. 21.	2
341	Henry T. Stone .....	21	.....	Nov. 30.	1
342	Borden Chace .....	22	.....	Dec. 4.	3
343	Charles R. Cutler .....	3	Grand Master ....	Dec. 27.	1
				<b>1867.</b>	
344	Francis E. Leaver .....	13	.....	Jan. 17.	2
345	J. Alonzo Babcock .....	20	1st D. D. G. M..	Jan. 17.	2
346	Amos M. Hawkins .....	4	.....	Feb. 22.	1
347	Thomas G. Dorrance .....	16	.....	April 1.	1
348	John C. Hazard .....	25	.....	June 21.	2
349	Andrew K. Ballou. ....	26	.....	Aug. 22.	3
350	Jefferson S. Howard .....	15	.....	Sept. 16.	1
351	Charles R. Brayton .....	11	.....	Oct. 2.	2
352	George A. Smith .....	18	.....	Oct. 31.	3
353	Stephen Wright .....	8	.....	Nov. 8.	1
354	Elisha S. Arnold .....	9	.....	Nov. 9.	1
355	Robert A. Pierce .....	21	.....	Nov. 29.	1
356	Jedediah D. Witter .....	23	.....	Dec. 10.	3
357	William T. C. Wardwell. ....	6	3d D. D. G. M...	Dec. 18.	2
358	Henry J. Hudson .....	1	.....	Dec. 23.	2
359	George O. Olmstead .....	1 P.	.....	Dec. 27.	2
360	Edwin J. Collamore .....	3	.....	Dec. 27.	1
				<b>1868.</b>	
361	Jabez W. Wilmarth .....	24	.....	Jan. 13.	1
362	John H. Sweet .....	4	.....	Feb. 25.	1
363	Henry W. Rugg .....	1 P.	Grand Chaplain...	Dec. 1, 1855	1
364	Lafayette Reynolds .....	7	.....	Sept. 14.	4
365	William H. Bowen .....	15	.....	Sept. 16.	1
366	Joseph E. Spink .....	5	.....	Oct. 1.	4
367	Andrew Potter .....	12	.....	Oct. 19.	3
368	William Blanchard .....	18	.....	Oct. 31.	1
369	Edward L. Freeman .....	10	Grand Master...	Nov. 4.	2
370	Arlon Mowry .....	8	.....	Nov. 27.	1
371	Edwin Baker .....	21-36	Grand Secretary...	Nov. 30.	2
				<b>1869.</b>	
372	James C. Blake .....	3	.....	Jan. 5.	1
373	Edward A. Browne .....	24	.....	Jan. 11.	1
374	Albert G. Howard .....	20	.....	Jan. 12.	1
375	Amos Sherman, Jr .....	13	.....	Jan. 21.	2
376	James H. Allen .....	4	.....	Feb. 22.	1
377	Anson Greene .....	23	S. G. Deacon....	Mar. 25.	1

Roll No.	Name.	Lodge Membership.	Highest Office in Grand Lodge.	First Elected Master.	Years of Service.
<b>1869.</b>					
378	Samuel B. Church.....	5	.....	Oct. 7.	1
379	William G. Caswell.....	25	.....	Oct. 19.	3
380	John M. Spencer.....	11	.....	Oct. 25.	1
381	James G. Briggs..	16	.....	Oct. 26.	3
382	Clinton D. Sellew.....	27	Grand Treasurer..	Oct. 28.	3
383	Byron J. Cowee.....	18	.....	Oct. 30.	2
384	George F. Sheldon.....	9	.....	Nov. 9.	2
385	William R. Whaley.....	23	.....	Nov. 11.	1
386	Samuel A. Howland.....	21	.....	Nov. 30.	1
387	Philip B. Chase.....	22	.....	Dec. 7.	1
388	Charles Salsteen.....	6	.....	Dec. 15.	2
389	John Myers.....	1	J. G. Warden.....	Dec. 20.	1
390	Albert H. Cushman.....	1 P.	2d D. D. G. M...	Dec. 27.	1
391	William L. Collamore....	3	.....	Dec. 27.	2
<b>1870.</b>					
392	David L. Fales.....	24	.....	Jan. 10.	2
393	Whipple V. Phillips.....	28	S. G. Steward. ....	Jan. 15.	2
394	Thomas Vincent ..	20	Grand Master.....	Jan. 19.	2
395	Henry A. Chace.....	4-33	5th D. D. G. M ..	Feb. 22.	2
396	George H. Wilcox.....	11	.....	Oct. 5.	2
397	George A. Spink.....	5	.....	Oct. 6.	3
398	Charles A. Fales.....	10	.....	Nov. 2.	2
399	Robert McArthur.....	8	.....	Nov. 4.	1
400	Elisha P. Clarke.....	23	.....	Nov. 11.	1
401	John P. Luther ..	21	1st D. D. G. M...	Nov. 30.	1
402	Edward F. Anthony.....	22	J. G. Steward.....	Dec. 6.	3
403	Ray B. Tayer.....	1	J. G. Warden.....	Dec. 19.	2
404	George H. Burnham. ....	1 P.	.....	Dec. 27.	2
<b>1871.</b>					
405	Leland D. Jenks.....	13	.....	Jan. 5.	1
406	George F. Hazard.....	4	.....	Feb. 22	1
407	William Buffington.....	23	.....	Sept. 7.	2
408	Albert Potter.....	7	.....	Sept. 11.	3
409	Elisha C. Clarke.....	25	.....	Oct. 9.	1
410	Albert D. Remington....	12	.....	Oct. 16.	1
411	Andrew J. Bates.....	9	.....	Nov. 14.	3
412	Alonzo P. Bosworth.....	8	.....	Nov. 24.	2
413	Joshua M. Addeman.....	21	.....	Dec. 1.	1
414	J. Howard Manchester...	6	2d D. D. G. M...	Dec. 20.	4
415	Luther Cole.....	3	.....	Dec. 27.	1
<b>1872.</b>					
416	James M. Davis.....	24	S. G. Warden.....	Jan. 8.	1
417	B. Court Bentley ..	20	.....	Jan. 17.	2
418	Charles W. Jordan.....	15	.....	Jan. 20.	3
419	Lebbeus C. Tourtellotte..	13.	.....	Jan. 25.	2
420	Asabel S. Hawkins.....	4	.....	Feb. 22.	1
421	Warren H. Tillinghast...	28	.....	Sept. 24.	2
422	George H. Bullock.....	11	.....	Oct. 2.	2
423	George F. Curtis.....	25	.....	Oct. 14.	1
424	Harvey S. Bartlett.....	12	4th D. D. G. M ..	Oct. 21.	3
425	Samuel T. Whipple.....	16	J. G. Steward.....	Oct. 29.	3

Roll No.	Name.	Lodge Membership.	Highest Office in Grand Lodge.	First Elected Master.	Years of Service.
				<b>1872.</b>	
426	Henry R. Barker.....	27	.....	Oct. 29.	1
427	Henry A. Pierce.....	10	2d D. D. G. M...	Nov. 15.	2
428	Herbert M. Kimball.....	21	.....	Nov. 29.	1
429	Benjamin S. Anthony ...	22	.....	Dec. 3.	2
430	George F. Crandall.....	1-14	J. G. Warden.....	Dec. 16.	5
431	Edward B. Knight.....	1 P.	.....	Dec. 27.	2
432	Sidney Dean.....	3	.....	Dec. 27.	1
				<b>1873.</b>	
433	Benjamin A. Reynolds...	24	S. G. Deacon.....	Jan. 13.	1
434	John W. McKnight.....	4	.....	Feb. 27.	1
435	Edwin Clapp.....	29	.....	June 26.	2
436	Millen S. Greene.....	23	1st D. D. G. M...	Sept. 4.	2
437	Samuel O. Griffin.....	26	.....	Oct. 1.	1
438	William C. Clarke.....	25	.....	Oct. 13.	4
439	Samuel G. Stiness.....	27	.....	Oct. 27.	2
440	Francis M. Jeffers.....	8	.....	Oct. 28.	1
441	Edward E. Darling.....	21	.....	Oct. 28.	1
442	Edward W. Brunsen.....	6	S. G. Steward.....	Dec. 17.	1
443	Henry F. Champlin.....	3	.....	Dec. 30.	1
				<b>1874.</b>	
444	William O. Mason.....	13	.....	Jan. 1.	1
445	Theodore F. Dexter.....	24	.....	Jan. 12.	1
446	James Potter.....	20	.....	Jan. 17.	2
447	Albert H. Chaffee.....	4	.....	Feb. 26.	2
448	George N. Bliss.....	30	.....	July 4.	2
449	Byron L. Steere.....	15	.....	Sept. 19.	2
450	George K. Tyler.....	28	.....	Sept. 29.	1
451	Thomas W. Bicknell.....	11	.....	Oct. 7.	2
452	Edward F. Keach.....	26	.....	Oct. 7.	4
453	Ethan C. Thornton.....	18	.....	Oct. 31.	2
454	Stephen F. Fisk.....	10	.....	Nov. 4.	2
455	Eleazer Ralph.....	9	.....	Nov. 10.	2
456	Samuel Aull.....	8	.....	Nov. 20.	1
457	Charles B. Webster.....	21	.....	Nov. 30.	1
458	Almerin L. Ackley.....	22	.....	Dec. 1.	2
459	Robert S. Franklin.....	1	J. G. Warden.....	Dec. 21.	2
460	Newton D. Arnold.....	1 P.	Grand Master.....	Dec. 23.	1
				<b>1875.</b>	
461	Benjamin B. Martin.....	3	.....	Jan. 5.	1
462	Augustine A. Mann.....	24	.....	Jan. 11.	1
463	George A. Whipple.....	13	.....	Jan. 21.	2
464	John F. Adams.....	29	.....	July 1.	2
465	George E. Greene.....	23	.....	Sept. 2.	2
466	Martin W. Young.....	7	.....	Sept. 13.	2
467	Gardiner R. Wilcox.....	28	.....	Oct. 2.	2
468	George L. Card.....	12	.....	Oct. 18.	1
469	John Potter, 3d.....	16	.....	Oct. 26.	3
470	Spencer P. Read.....	27	.....	Oct. 27.	2
471	Martin C. Latham.....	8	.....	Nov. 12.	1
472	Lindsay Anderson.....	21	5th D. D. G. M...	Nov. 30.	1
473	John W. Hooper.....	31	.....	Nov. 30.	6

Roll No.	Name.	Lodge Membership.	Highest Office in Grand Lodge.	First Elected Master.	Years of Service.
<b>1875.</b>					
474	William G. Stevens .....	1	.....	Dec. 20.	2
475	George M. Carpenter, Jr .....	1 P.	Dep. G. Master...	Dec. 27.	2
476	Henry H. Williams .....	3	.....	Dec. 27.	1
<b>1876.</b>					
477	Albert L. Warner .....	24	.....	Jan. 10.	2
478	Isaac F. Williams .....	6	.....	Jan. 12.	2
479	R. Taylor Church .....	20	.....	Jan. 17.	1
480	Thomas Wilmarth .....	32	.....	Jan. 27.	3
481	Marcus M. Burdick .....	4	.....	Feb. 22.	1
482	Alvord O. Miles .....	30	.....	May 26.	1
483	Thomas A. Burgess .....	15	.....	Sept. 11.	2
484	John C. Nichols .....	11	.....	Oct. 4.	2
485	James R. Wilson .....	5	.....	Oct. 5.	1
486	Dexter B. Potter .....	12	1st D. D. G. M...	Oct. 16.	2
487	Franklin S. Mowry .....	18	.....	Oct. 28.	2
488	Moses D. Church .....	10	.....	Nov. 1.	2
489	Henry L. Johnson .....	9	.....	Nov. 14.	1
490	George W. Arnold .....	21	.....	Dec. 1.	1
491	John Roberts .....	22	.....	Dec. 5.	1
492	William H. Davis .....	8	.....	Dec. 8.	1
493	Eliphalet P. Emery .....	3	.....	Dec. 27.	1
<b>1877.</b>					
494	James W. Pollette .....	20	1st D. D. G. M...	Jan. 17.	1
495	Walter E. Parker .....	13	.....	Jan. 25.	1
496	Joseph S. G. Cobb .....	4	.....	Feb. 22.	2
497	Joseph J. Luther .....	30	.....	May 25.	1
498	Alexander W. Harrington .....	32	.....	May 26.	1
499	Osmond H. Briggs .....	29	.....	July 5.	1
500	William J. Tracey .....	7	.....	Sept. 10.	2
501	William H. Jordan .....	28	.....	Sept. 25.	1
502	David S. Baker, Jr .....	5	J. G. Warden .....	Oct. 4.	2
503	George F. Curtis .....	25	.....	Oct. 8.	2
504	Robert E. Dwelley .....	27	.....	Oct. 30.	2
505	Nathan E. Peabody .....	8	.....	Nov. 6.	1
506	Forrest A. Peck .....	9	S. G. Steward .....	Nov. 13.	2
507	Duncan Campbell .....	21	.....	Nov. 30.	1
508	Charles G. Thomas .....	22	.....	Dec. 4.	2
509	Isaac Gill .....	1	.....	Dec. 17.	2
510	Orrin Wilson .....	6	.....	Dec. 19.	2
511	Pardon Wilbur .....	1 P.	.....	Dec. 27.	1
512	William H. Crawley .....	3	1st D. D. G. M...	Dec. 27.	1
<b>1878.</b>					
513	George E. Whipple .....	24	.....	Jan. 14.	1
514	George H. Miller .....	13	.....	Jan. 17.	1
515	Joseph Ledward .....	20	.....	Jan. 17.	1
516	John P. Sanborn .....	14	S. G. Warden .....	Jan. 25.	1
517	Nathaniel Keer .....	34	.....	Feb. 16.	2
518	Myer Noot .....	35	S. G. Steward .....	Feb. 22.	2
519	Charles G. Hill .....	30	.....	May 24.	1
520	Charles E. Richardson .....	29	S. G. Steward .....	June 27.	2
521	Charles A. Capwell .....	15	.....	Sept. 21.	1

Roll No.	Name.	Lodge Membership:	Highest Office in Grand Lodge.	First Elected Master.	Years of Service.
				<b>1878.</b>	
522	Joseph T. Hopkins.....	28	.....	Sept. 24.	5
523	Byron Briggs.....	11	.....	Oct. 2.	1
524	Frederick S. Farwell.....	26	.....	Oct. 2.	2
525	Elihu R. Shippee.....	12	.....	Oct. 21.	2
526	Asahel A. Peck.....	18	.....	Oct. 26.	2
527	William B. Douglass.....	16	.....	Oct. 29.	3
528	Waldo Trescott.....	10	.....	Nov. 6.	2
529	William B. Monroe.....	8	.....	Nov. 8.	2
530	Horace K. Blanchard.....	21	.....	Nov. 29.	1
531	John W. Pettis.....	1 P.	.....	Dec. 27.	2
532	Charles B. Mason.....	3	.....	Dec. 27.	1
				<b>1879.</b>	
533	Willard Kent.....	13	3d D. D. G. M....	Jan. 2	2
534	John H. Foster.....	24	.....	Jan. 13.	1
535	Albert H. Spicer.....	20	2d D. D. G. M....	Jan. 21.	2
536	William H. Cotton.....	14	J. G. Warden. ....	Jan. 27.	2
537	William H. Perry.....	4	J. G. Deacon.....	Feb. 22.	1
538	Isaac H. Lawrence.....	1	.....	April 21.	1
539	John Champlain.....	30	.....	May 23.	1
540	Rufus W. Harris.....	32	.....	May 24.	1
541	George R. Rice.....	23	.....	Sept. 4.	2
542	William Blackmar.....	7	.....	Sept. 8.	2
543	Lester S. Hill.....	15	.....	Sept. 20.	1
544	Calvin B. Truesdell.....	11	.....	Oct. 1.	2
545	James R. Briggs.....	5	.....	Oct. 2.	2
546	Edward Clark.....	25	.....	Oct. 13.	1
547	Henry D. Heydon.....	12	.....	Oct. 20.	2
548	William H. Arnold.....	18	.....	Oct. 25.	1
549	Richard W. Comstock.....	27	.....	Oct. 27.	1
550	William B. Hart.....	9	.....	Nov. 11.	2
551	Nelson W. Aldrich.....	21	Grand Treasurer..	Nov. 28.	1
552	Frederick Chase.....	22	.....	Dec. 2.	1
553	Samuel R. Honey.....	1	.....	Dec. 15.	1
554	Charles H. Whedon.....	6	2d D. D. G. M....	Dec. 17.	2
555	William N. Ackley.....	3	Grand Master....	Dec. 27.	2
				<b>1880.</b>	
556	John M. Buffinton.....	33	.....	Jan. 6.	1
557	John E. Goldsworthy.....	24	.....	Jan. 12.	1
558	Aaron W. Mitchell.....	31	.....	Jan. 17.	1
559	John Dawber.....	34	.....	Jan. 10.	5
560	Darius B. Davis.....	4	Grand Treasurer..	Feb. 23.	1
561	Joseph Baker.....	37	.....	March 4	2
562	William R. Greene.....	36	G. Musical Dir....	May 12.	2
563	William Andrews.....	32	.....	May 22.	1
564	Clarence H. Guild.....	30	.....	May 28.	1
565	Leopold Hartman.....	35	.....	June 14.	1
566	Henry A. Stearns.....	29	.....	July 22.	2
567	Fayette B. Bennett.....	23	2d D. D. G. M....	Sept. 2.	3
568	Holden O. Hill.....	15	.....	Sept. 15.	1
569	Edward E. Arnold.....	28	.....	Sept. 28.	2
570	Albert F. Ellsworth.....	5	3d D. D. G. M....	Oct. 7.	2

Roll No.	Name.	Lodge Membership.	Highest Office in Grand Lodge.	First Elected Master.	Years of Service.
				<b>1880.</b>	
571	Edward F. King.....	26	.....	Oct. 13.	3
572	Cyril A. Babcock.....	27	.....	Oct. 27.	2
573	Robert W. Horton.....	10	Grand Lecturer..	Nov. 3.	2
574	Henry N. Potter.....	8	.....	Nov. 12.	1
575	James J. Crispin.....	21	.....	Nov. 30.	1
576	Edward F. Dyer.....	22	.....	Dec. 7.	1
577	William H. Fludder.....	1	.....	Dec. 20.	1
578	Henry J. Spooner.....	1 P.	.....	Dec. 27.	1
				<b>1881.</b>	
579	John Heathcote.....	33	.....	Jan. 4.	1
580	William Butler.....	24	.....	Jan. 10.	1
581	Luke A. Wood.....	13	.....	Jan. 13.	1
582	Albert L. Chester.....	20	5th D. D. G. M..	Jan. 17.	2
583	Frank E. Thompson....	14	1st D. D. G. M...	Jan. 25.	2
584	Thaddeus E. Ball.....	31	.....	Jan. 29.	1
585	Joseph O. Earle.....	4	.....	Feb. 22.	2
586	George H. Kenyon....	30	Grand Master....	May 27.	1
587	James N. Dawley.....	32	.....	May 28.	2
588	Melvin E. Parker.....	35	.....	June 13.	1
589	Edwin M. Neff.....	7	.....	Sept. 12.	2
590	Alanson Steere.....	15	.....	Sept. 17.	1
591	Charles M. Wilkinson...	11	.....	Oct. 5.	2
592	Frank H. Wilson.....	5	.....	Oct. 6.	2
593	Benjamin W. Case.....	25	J. G. Steward....	Oct. 11.	3
594	Edward Pike.....	16	.....	Oct. 25.	3
595	Charles H. Page.....	18	.....	Oct. 29.	2
596	Gustine Wilkins.....	8	.....	Nov. 4.	2
597	Samuel T. Remington...	9	.....	Nov. 8.	1
598	C. Henry Alexander.....	36	3d D. D. G. M...	Nov. 9.	1
599	John H. Eddy, Jr....	21	.....	Nov. 30.	1
600	Overton G. Langley.....	1	.....	Dec. 19.	2
601	George H. Douglass....	6	.....	Dec. 21.	2
602	William E. Husband....	1 P.	.....	Dec. 27.	2
603	Samuel L. Peck.....	3	.....	Dec. 27.	1
				<b>1882.</b>	
604	Fred I. Marcy.....	33	.....	Jan. 3.	1
605	Jabez W. Wilmarth, Jr..	24	G. S. Bearer.....	Jan. 9.	2
606	Joshua F. Dickens.....	31	.....	Jan. 14.	1
607	George Robinson.....	37	.....	March 3.	2
608	Henry F. Anthony.....	30	.....	May 26.	1
609	John H. Spitz.....	35	.....	June 12.	1
610	Daniel R. Arnold.....	29	.....	June 29.	1
611	John H. Barden.....	15	.....	Sept. 16.	1
612	George P. Dorrance.....	28	.....	Sept. 26.	2
613	John M. Nye.....	12	.....	Oct. 16.	2
614	Benjamin F. Power.....	10	.....	Nov. 2.	1
615	George E. Weaver.....	27	.....	Nov. 2.	1
616	George H. Lincoln....	36	.....	Nov. 8.	1
617	James Sutcliffe.....	9	.....	Nov. 14.	1
618	Charles C. Clark.....	8	G. Pursuivant....	Nov. 24.	1
619	Arthur W. Dennis.....	21	.....	Dec. 1.	1



Roll No.	Name.	Lodge Membership.	Highest Office in Grand Lodge.	First Elected Master.	Years of Service.
				<b>1882.</b>	
620	Lorenzo D. Tallman. . .	22	.....	Dec. 5.	4
621	Lewis H. Meader. ....	3	.....	Dec. 27.	2
622	Charles M. Arnold. . .	13	3d D. D. G. M. . .	Dec. 29.	2
				<b>1883.</b>	
623	Charles Sidney Smith. ....	33	.....	Jan. 2.	1
624	Solomon C. Burdick. . .	20	.....	Jan. 17.	1
625	David Stevens. . . . .	14	.....	Jan. 25.	1
626	John R. Littlefield. ....	31	.....	Feb. 13.	1
627	William Martin. ....	34	.....	Feb. 13.	2
628	Stephen M. Greene. ....	4	.....	Feb. 22.	1
629	Joseph H. Jewett. ....	30	.....	May 25.	1
630	Robert Henry. ....	32	.....	May 26.	1
631	Henry Green. ....	35	.....	June 11.	1
632	Clovis H. Bowen. ....	29	.....	June 28.	2
633	Joseph Perkins. ....	7	.....	Sept. 10.	2
634	Eugene C. Wightman. . .	15	.....	Sept. 15.	2
635	John R. Allen. ....	11	.....	Oct. 3.	2
636	William A. Inman. ....	26	.....	Oct. 3.	3
637	Edwin A. Knowles. ....	25	.....	Oct. 8.	1
638	Franklin P. Owen. ....	18	.....	Oct. 27.	2
639	Cyrus M. Van Slyck. ....	27	2d D. D. G. M. . .	Oct. 27.	1
640	Isaac Gill. ....	10	.....	Nov. 7.	2
641	Hiram Brown. ....	8	.....	Nov. 9.	2
642	Edwin Montgomery. ....	9	.....	Nov. 13.	1
643	Leander G. Sherman. ....	36	.....	Nov. 14.	1
644	Joseph D. Grinnell. . .	21	.....	Nov. 30.	1
645	William Hamilton. ....	1	.....	Dec. 17.	3
646	Darwin Almy. ....	6	.....	Dec. 19.	2
647	Edward S. Jones. ....	1 P.	.....	Dec. 27.	2
				<b>1884.</b>	
648	Daniel N. Davis. ....	33	.....	Jan. 1.	1
649	Richard Barrett. ....	13	.....	Jan. 10.	1
650	Frank E. Phillips. ....	24	.....	Jan. 14.	1
651	George Bellamy, Jr. ....	20	.....	Jan. 17.	2
652	Thomas P. Peckham. ....	14	.....	Jan. 25.	1
653	James Wilson. ....	4	.....	Feb. 22.	1
654	Daniel C. Taylor. ....	37	.....	March 20.	1
655	George E. Webster. ....	31	.....	May 23.	1
656	Daniel O. Angell. ....	32	.....	May 24.	2
657	Thomas B. Dawson. ....	35	.....	June 9.	1
658	Orville M. Meserve. ....	23	.....	Sept. 4.	1
659	Joseph Howard. ....	5	.....	Oct. 2.	1
660	Joshua C. Tucker, Jr. . .	25	.....	Oct. 13.	1
661	Eugene F. Warner. ....	12	S. G. Steward . . .	Oct. 20.	2
662	Henry C. Armstrong. ....	27	.....	Oct. 27.	1
663	Thomas M. Holden. ....	16	.....	Oct. 28.	4
664	Charles E. Johnson. ....	9	.....	Nov. 11.	1
665	Milton Livsey. ....	36	.....	Nov. 12.	1
666	Alonzo D. Amsden. ....	21	.....	Nov. 28.	1
667	Charles Carr. ....	22	.....	Dec. 2.	1
668	John A. Emery. ....	3	.....	Dec. 30.	1

Roll No.	Name.	Lodge Membership.	Highest Office in Grand Lodge.	First Elected Master.	Years of Service.
				<b>1885.</b>	
669	George H. Mowry.....	13	.....	Jan. 1.	1
670	Edwin L. Spink.....	33	.....	Jan. 5.	2
671	George C. Stillman.....	24	4th D. D. G. M..	Jan. 12.	2
672	John H. Crosby, Jr. ....	14	.....	Jan. 26.	1
673	Thomas A. Pingree.. ..	34	.....	Feb. 9.	1
674	Thaddeus A. Ball.....	31	.....	Feb. 10.	1
675	Rodney F. Dyer, Jr.....	4	.....	Feb. 23.	1
676	John M. Bogle.....	37	.....	March 19.	1
677	Mason B. Wood.....	30	.....	May 22.	1
678	William H. Mullen.....	35	.....	June 10.	1
679	Sanford W. Greene.....	29	.....	June 29.	2
680	Charles S. Nichols .....	23	4th D. D. G. M..	Sept. 3.	2
681	Edward L. Phetteplace... 7	.....	.....	Sept. 14.	2
682	Horatio N. Reynolds....	15	.....	Sept. 19.	2
683	Thomas J. Pierce. ....	5	4th D. D. G. M..	Oct. 1.	1
684	John Ware.....	11	.....	Oct. 7.	2
685	John A. Howland.....	27	Grand Tyler.....	Oct. 27.	1
686	Walter J. Smith.....	18	.....	Oct. 31.	1
687	Edward P. Lowden.....	10	J. G. Warden....	Nov. 4.	2
688	Elisha H. Rhodes.....	9	S. G. Warden....	Nov. 10.	1
689	George H. Bunce.....	36	.....	Nov. 11.	1
690	S. Penrose Williams....	21	.....	Nov. 30.	1
691	Benjamin Greene.....	22	.....	Dec. 1.	2
692	Charles Thackery.....	6	.....	Dec. 16.	1
693	Frow B. Garnett.....	1	.....	Dec. 21.	1
694	George W. Pettis.....	1 P.	S. G. Deacon.....	Dec. 28.	2
695	William S. Bennett.....	3	.....	Dec. 29.	1
				<b>1886.</b>	
696	Zeuner M. Jencks.....	13	5th D. D. G. M..	Jan. 14.	1
697	Peter Cahill.....	20	.....	Jan. 19.	2
698	Jeremiah Horton .....	14	.....	Jan. 25.	3
699	Almanza Littlefield.....	31	.....	Feb. 9.	1
700	John S. Hindley.....	34	.....	Feb. 9.	1
701	William H. Silloway....	4	.....	Feb. 22.	1
702	Albert H. Williams .....	37	J. G. Deacon.....	March 18.	1
703	William F. Allison.....	32	.....	May 22.	1
704	Simeon Hunt .....	30	.....	May 28.	1
705	William M. Greene.....	35	.....	June 14.	1
706	James M. Stewart.....	26	.....	Oct. 6.	2
707	Edwin A. Noyes.....	25	.....	Oct. 11.	1
708	George H. Bartlett.....	12	.....	Oct. 18.	1
709	John S. Kellogg.....	27	.....	Oct. 27.	1
710	Elmer S. Fiske.....	18	.....	Oct. 30.	1
711	Charles McGowan.....	8	.....	Nov. 5.	1
712	Walter O. Talcott.....	9	.....	Nov. 9.	1
713	Allen M. Peck.....	36	.....	Nov. 10.	1
714	Arthur H. Armington....	21	.....	Nov. 30.	1
715	John Waterman.....	3	.....	Dec. 27.	2
716	George H. Holmes.....	33	.....	Jan. 4.	2
717	Frank A. Cooke.....	13	.....	Jan. 6.	1
718	Asa H. Nickerson.....	24	.....	Jan. 10.	2

## CHRONOLOGICAL REGISTER.

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Roll No.	Name.	Lodge Membership.	Highest Office in Grand Lodge.	First Elected Master.	Years of Service.
				<b>1887.</b>	
719	Allen W. Littlefield .....	31	.....	Feb. 8.	1
720	Lemuel H. Foster.....	4	.....	Feb. 22.	1
721	Edward F. King.....	37	.....	March 17.	1
722	Oscar A. Carleton.....	30	.....	May 27.	1
723	William H. McAbee.....	32	.....	May 28.	3
724	William H. T. Mosley...	35	.....	June 13.	1
725	Silas A. Taber.....	29	.....	June 27.	1
726	Samuel A. Gardiner .....	23	.....	Sept. 1.	2
727	William C. Steere.....	7	.....	Sept. 12.	2
728	Frank Carr.....	15	.....	Sept. 17.	1
729	Alvero A. Kennedy .....	28	.....	Sept. 27.	1
730	William R. Sharpe.....	11	.....	Oct. 5.	2
731	Joseph Heywood.....	5	.....	Oct. 6.	1
732	Frederick W. Greenhalgh	25	.....	Oct. 10.	1
733	Byron A. Northup .....	12	.....	Oct. 17.	2
734	Charles H. Pettee.....	27	.....	Oct. 27.	1
735	Richard Durfee.....	18	.....	Oct. 29.	1
736	Henry C. Anthony.....	22	.....	Nov. 1.	1
737	Albert A. Jenks.....	10	.....	Nov. 2.	2
738	Joseph A. Latham.....	9	.....	Nov. 8.	1
739	Theodore A. Allen.....	36	.....	Nov. 9.	1
740	James Meers.....	8	.....	Nov. 25.	2
741	Samuel G. Colwell .....	21	.....	Nov. 30.	1
742	Thomas H. Shipman.....	6	.....	Dec. 21.	1
743	George Fuller .....	1 P.	.....	Dec. 27.	2
				<b>1888.</b>	
744	Francis W. Taylor.....	20	.....	Jan. 17.	2
745	Alexander Gilbert.....	13	.....	Jan. 26.	2
746	John F. Hayes.....	31	.....	Feb. 14.	2
747	Alfred Manchester.....	4	.....	Feb. 22.	1
748	Hosea Q. Morton.....	37	.....	March 15.	1
749	Charles L. Rogers.....	30	.....	May 25.	1
750	Alvurtes S. Burlingame ..	35	.....	June 11.	1
751	Charles F. Luther.....	29	.....	June 28.	1
752	Clarke H. Johnson.....	15	.....	Sept. 15.	1
753	Joseph D. Hillary .....	28	.....	Sept. 25.	1
754	Stephen M. Paine.....	26	.....	Oct. 3.	3
755	Jared M. Miner.....	5	.....	Oct. 4.	1
756	John E. Perry .....	25	.....	Oct. 8.	2
757	Daniel S. Thurber.....	18	.....	Oct. 27.	2
758	Edward C. Capwell.....	16	.....	Oct. 30.	1
759	Edmund S. Hopkins .....	27	.....	Oct. 30.	1
760	William B. Rhodes.....	9	.....	Nov. 13.	1
761	John C. Davis.....	36	.....	Nov. 14.	1
762	Frank S. Congdon .....	21	.....	Nov. 30.	1
763	William J. Bradford.....	6	.....	Dec. 19.	3
764	Fred E. Sammis .....	3	.....	Dec. 27.	1
765	William N. Otis .....	33	.....	Jan. 1.	1
766	Olney W. Wilmarth.....	24	.....	Jan. 14.	1
767	Thomas C. Sherman. ....	14	.....	Jan. 25.	2
768	Luke Duxbury.....	34	.....	Feb. 12.	2

Roll No.	Name.	Lodge Membership.	Highest Office in Grand Lodge.	First Elected Master.	Years of Service.
<b>1889.</b>					
769	Charles Larkham.....	4	.....	Feb. 22.	1
770	James W. Lees .....	37	.....	March 21.	1
771	Henry R. Rogers .....	30	.....	May 24.	1
772	James W. Clarke.. ..	35	.....	June 10.	1
773	Charles F. Burnham .....	29	.....	June 27.	1
774	Millard F. Tucker.....	23	.....	Sept. 5.	2
775	Walter A. Read.....	7	.....	Sept. 9.	1
776	Joseph G. Ford.....	15	.....	Sept. 21.	1
777	Amasa P. Taber .. ..	28	.....	Sept. 24.	1
778	Isaac H. Wadleigh.....	11	.....	Oct. 2.	2
779	Stephen E. Reynolds ..	5	.....	Oct. 3.	1
780	John Winsor.....	12	.....	Oct. 21.	2
781	Alton D. Wood .....	16	.....	Oct. 29.	1
782	Charles C. Newhall.....	27	.....	Oct. 29.	2
783	James Lee.....	8	.....	Nov. 1.	2
784	W. Howard Walker.....	10	.....	Nov. 6.	2
785	George R. Babbitt.....	9	.....	Nov. 12.	1
786	George C. Noyes.....	36	.....	Nov. 13.	1
787	Elton A. Cook.....	21	.....	Nov. 29.	1
788	William E. Mumford....	1	.....	Dec. 16.	1
789	Albert G. Bates.....	1 P.	.....	Dec. 27.	1
790	Henry F. Battey.....	3	.....	Dec. 27.	1
<b>1890.</b>					
791	George C. Knight.....	13	.....	Jan. 2.	1
792	D. Russell Brown .....	33	.....	Jan. 7.	1
793	Jonathan Allenson .....	24	.....	Jan. 13.	1
794	Robert D. Barr .....	20	.....	Jan. 21.	2
795	John C. Champlin.....	31	.....	Feb. 11.	2
796	Charles B. Manchester...	4	.....	Feb. 24.	1
797	William H. Patt .....	37	.....	March 20.	1
798	William R. Sherman .....	30	.....	May 23.	1
799	Charles F. Dawley .....	32	.....	May 24.	2
800	Herman Boaz .....	35	.....	June 9.	1
801	John F. Oldham .....	29	.....	June 26.	1
802	Everett W. White.....	7	.....	Sept. 8.	1
803	Thomas A. Seamans .....	15	.....	Sept. 20.	1
804	Samuel H. Bowen.....	28	.....	Sept. 30.	1
805	Byron L. Arnold.....	5	.....	Oct. 2.	1
806	William F. Graham .....	25	.....	Oct. 13.	1
807	Henry S. Turner.....	18	.....	Oct. 25.	1
808	J. Ellery Hudson .....	16	.....	Oct. 28.	1
809	Colby C. Mitchell.....	22	.....	Nov. 4.	1
810	Frank D. Livermore.....	9	.....	Nov. 11.	1
811	Don Carlos H. Tinkham ..	36	.....	Nov. 12.	1
812	Spencer B. Hopkins.....	21	.....	Nov. 28.	1
813	Henry R. Concklin.....	1	.....	Dec. 15.	1
814	Jesse M. Munro .....	3	.....	Dec. 23.	1
815	Charles H. C. Carter .....	1 P.	.....	Dec. 29.	1
816	Clarence M. Godding....	33	.....	Jan. 6.	1
817	John F. Follett .....	24	.....	Jan. 12.	1
818	Ralph W. Cooke.....	13	.....	Jan. 22.	1

Roll No.	Name.	Lodge Membership.	Highest Office in Grand Lodge.	First Elected Master.	Years of Service.
				<b>1890.</b>	
819	George E. Vernon. ....	14	.....	Jan. 25.	1
820	James Hindle. ....	34	.....	Feb. 10.	1
821	George F. Keene. ....	4	.....	Feb. 22.	1
822	Frederick G. Stiles. ....	37	.....	March 19.	1
823	Linus A. Webster. ....	38 F.D.	.....	April 29.	1
824	John S. Rogers. ....	30	.....	May 22.	1
825	James E. Boulester. ....	35	.....	June 8.	1

NOTE.—Notwithstanding the great amount of labor which has been bestowed upon the foregoing list of Grand Lodge Members some errors and omissions have crept in which were not discovered until the whole list had been printed.

These errors are principally in the omission of the names of the grand office held by the members, and those almost wholly in the lower offices.

There is also an occasional repetition of names caused by their being Masters of two different Lodges about the same time, and it has been with difficulty that the identity of the men has been discovered.

On the following page a list of corrections will be found. These having been made, the Roll will be substantially correct, or as nearly so as it is possible to make it from the existing records which have been most carefully searched.

EDWIN BAKER,

*Grand Secretary.*

## ERRATA.

The following are the correct readings of the various numbers in the roll of the Grand Lodge Members.

Roll No.	Name.	Lodge Membership.	Highest Office in Grand Lodge.	First Elected Master.	Years of Service.
33	Ebenezer Johnson.....	1 P.	Grand Marshal. ..	Dec. 27.	3
34	Christopher Dexter.....	8	J. G. Deacon.....	Feb. 13.	2
54	John A. Shaw .....	1-14	J. G. Warden. ..	Dec. 27.	2
62	Isaac Stall.....	1	J. G. Deacon....	Dec. 27.	2
66	John Andrews.....	4	Grand Marshal....	Feb. 22.	1
67	Strike out.....		Same as No. 54.....		
75	Charles Cotton.....	14-1	D. G. Master.....	Oct. 23.	2
80	Asa Bosworth.....	1 P.	Grand Marshal....	Dec. 28.	4
83	Theophilus Topham.....	14-1	G. S. Bearer.....	Jan. 26.	7
92	Samuel Greene .....	10	Grand Marshal....	Decr 20.	1
100	Oliver Harris.....	13-19	G. S. Bearer.....	Dec. 23.	12
103	Samuel Y. Atwell.....	4	Grand Marshal ...	Feb. 22.	2
110	Hollis K. Jenks.....	12	G. S. Bearer.....	Nov. 1.	4
116	Benedict Aldrich.....	7	G. S. Bearer.....	Sept. 12.	5
118	Strike out.....		Same as No. 100.....		
124	Christian M. Nestell.....	4	Grand Marshal....	Feb. 22.	2
144	Dwight Ingraham .....	10	Grand Marshal....	Dec. 3.	2
174	John B. Read.....	10	Grand Marshal....	Dec. 20.	2
175	Strike out.....		Same as No. 80.....		
186	Strike out.....		Same as No. 75.....		
187	Cyrus B. Manchester....	4	Grand Marshal... ..	Feb. 22.	3
197	Nathan P. Towne.....	10	G. Pursuivant.....	Nov. 3.	4
199	James Graham.....	1 P.	G. Pursuivant.....	Dec. 27.	3
208	Arunah B. Armstrong....	7-18 U. D.	G. S. Bearer.....	Sept. 9.	4
227	Joseph A. D. Joslin.....	1 P.	Grand Lecturer... ..	Dec. 28.	2
232	Benjamin J. Brown .....	4	G. Pursuivant.....	Feb. 22.	1
237	Jerome B. Borden. ....	1 P.	Grand Lecturer... ..	Dec. 27.	3
302	Oliver E. Greene.....	4	G. Pursuivant. ..	Feb. 22.	1
310	Stillman White.....	4-33	Dep. G. Master... ..	Feb. 22.	5
339	W. Duane Aldrich.....	8	G. Pursuivant.....	Nov. 16.	2
351	Charles R. Brayton.....	11	Grand Marshal ...	Oct. 2.	2
372	James C. Blake .....	3	G. Pursuivant ...	Jan. 5.	1
388	Charles Salsteen.....	6	G. S. Bearer.....	Dec. 15.	2
419	Lebbeus C. Tourtellotte..	13	Grand Marshal....	Jan. 25.	2
439	Samuel G. Stiness.....	27	Dep. G. Master... ..	Oct. 27.	2
466	John Potter, 3d.....	16	G. Pursuivant.....	Oct. 26.	3
482	Alvord O. Miles.....	39	Grand Marshal....	May 26.	1

HONORARY MEMBERS.

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The first book of records of the M.: W.: Grand Lodge begins with the following memoranda:

“A Plan for Constituting a Grand Lodge of Free and Accepted Masons in the State of Rhode Island and Providence Plantations within the United States of America.”

This plan consists of seven articles and was adopted by Saint John's Lodge of Newport, March 14, 1791, and by Saint John's Lodge of Providence, April 6, 1791.

According to this plan, which was practically the first Grand Constitution, the Grand Lodge was organized June 27, 1791.

The first article provides for the officers of Grand Lodge and four Honorary Members; the second that they shall be chosen in equal number from each Lodge; the third that they shall hold office until June 24th, 1793, and thereafter be chosen annually; the fourth that they must be Master Masons.

The sixth article is as follows: “The Honorary Members shall be entitled to Freedom of Speech and of Voting.”

There are no indications of the purpose of the Honorary Membership other than those mentioned above.

March 14, 1791, Saint John's Lodge of Newport



chose her two honorary members, and April 6, 1791, Saint John's Lodge of Providence chose hers. They are the first four on the following list, which also gives the date of election and the years and length of service.

June 25, 1792, Benjamin Bourne was elected Grand Treasurer in place of Joseph Russell, whose name appears by error in the list of Grand Officers, and John Jenkins was chosen Honorary Member in place of Bourne.

The Constitution of 1802 provided for eight Honorary Members, as did that of 1808.

June 24, 1816, the following was passed after the election of the eight Honorary Members called for:

*"Voted, After this date no addition be made to the Honorary Members; should anyone resign, decease or be left out, their place to be left vacated."*

As will be seen by the list they gradually dropped off until only three remained when the new Constitution was adopted, May 26, 1826, which abolished Honorary Membership.

The next and last Honorary Member elected by Grand Lodge was R.: W.: Tracy P. Cheever, afterwards Recording Grand Secretary of the Grand Lodge of Massachusetts. He delivered a masterly oration on St. John's Day, June 24, 1874, before our Grand Lodge, and on May 17, 1875, he was elected Honorary Member of Grand Lodge. His decease November 23, 1881, again closed the list of Honorables.

## HONORARY MEMBERS.

ELECTED.	NAME.	Length of Time.	YEARS ELECTED.
1791, March 14	Henry Hunter.....	19 years.	1791 to 1809 inclusive.
" " "	George Gibbs.....	13 "	1791 to 1803 "
" April 6	John Brown.....	6 "	1791 to 1796 "
" " "	Benjamin Bourne.....	8 "	1791-1802 to 1808 inc.
1792, June 25	John Jenkins.....	5 "	1792 to 1796 inclusive.
1796, June 24	John Davis.....	30 "	1796 to 1825 "
1797, June 26	William Barton.....	5 "	1797 to 1801 "
1800, June 25	Peter Turner.....	1 "	1800—
1802, June 21	George Brown.....	8 "	1802 to 1809 "
" " "	Joseph Tillinghast....	15 "	1802 to 1816 "
" " "	Amos M. Atwell.....	2 "	1802 to 1803 "
" " "	Samuel Snow.....	6 "	1802 to 1807 "
1804, June 25	Peter Grinnell.....	1 "	1804—
" " "	Joseph C. Mauran.....	7 "	1804-1807 to 1812 inc.
1807, June 24	Richard Anthony.....	4 "	1807 to 1810 inclusive.
1808, June 24	Rev. Stephen Gano.....	3 "	1808 to 1810 "
1809, June 26	John Price.....	2 "	1809 to 1810 "
1810, June 25	Ebenezer Cole... ..	9 "	1810 to 1818 "
" " "	Israel Davis.....	2 "	1810 to 1811 "
1811, June 24	Edward Easten. ....	3 "	1811 to 1813 "
" " "	Samuel Wright.....	15 "	1811 to 1825 "
" " "	Abner Alden .....	10 "	1811 to 1820 "
1812, June 24	Benjamin E. Gorton.....	3 "	1812 to 1814 "
1813, June 24	Jeremiah F. Jenkins .....	1 "	1813—
1814, June 24	Stephen Deblois.....	12 "	1814 to 1825 "
" " "	Stephen Whipple.....	8 "	1814 to 1821 "
1875, May 17	Tracy P. Cheever.....	7 "	Died November 23, 1881.

## MASTERS OF LODGES.

On the following pages will be found a complete list of the Annual Elections of Masters of the Subordinate Lodges in this jurisdiction for the period ending June 24, 1891; this list is given, as the one commencing on page 761 entitled Grand Lodge Members, only gives the date of their first election as Master.

The list will be found very convenient for purposes other than that of ascertaining the election of a particular Master. It shows how those staunch old Masons in years gone by repeatedly took up the burden, and demonstrated their love for the Craft by active and energetic work.

Those marked with a \* were members of their respective Lodges and consequently members of Grand Lodge at the time of the Centennial Celebration, June 24, 1891. A number following a name is to indicate the Lodge in which membership is now held.

By reason of the almost utter impossibility of giving data correctly no attempt has been made to indicate those deceased or dimitted.

The list of Masters is followed by similar ones of the presiding officers of the Grand and Subordinate Chapters, Councils, and Commanderies in Rhode Island and of the General Grand bodies.

## SAINT JOHNS LODGE, NO. 1, NEWPORT.

The first charter of this Lodge was for a Fellow Craft Lodge, and was granted by Thomas Oxnard, Provincial Grand Master of St. Johns Grand Lodge, at Boston, on December 24, 1749.

The charter for the Master's Lodge was granted by Jeremy Gridley, Provincial Grand Master of North America, March 20, 1757.

The Grand Lodge of Rhode Island granted their charter April 26, 1793, and a duplicate was issued December 27, 1854.

The Lodge was incorporated by the General Assembly of Rhode Island, October, 1793. A new charter was granted January, 1887.

The Annual Communication is held on the third Monday in December, and the Stated Communications on Monday preceding the full moon.

Year.	Date.	Name.	Year.	Date.	Name.
1749	Jan. 18	Caleb Phillips.			
1750	.....	" "			
1751	.....	" "			
1752	.....	" "			
1753	May 14	Robert Jenkins.			
1754	Dec. 20	" "			
1755	" 19	" "			
1756	" 15	" "			
1757	" 14	" "	1790	.....	Peleg Clarke.
1758	" 21	" "	1790	Dec. 27	Moses Seixas.
1759	" 20	" "	1791	" 27	" "
1760	" 17	Benjamin Mason.	1792	" 27	" "
1761	" 16	Robert Jenkins.	1793	" 27	" "
1762	"	" "	1794	" 27	" "
1763	" 13	Samuel Brenton.	1795	" 28	" "
1764	" 20	" "	1796	" 27	" "
1765	.....	The records from 1765	1797	" 27	" "
		are lost. The Lodge	1798	" 27	" "
		probably did not do	1799	" 27	" "
		much during the Rev-	1800	" 27	" "
		olutionary war, when	1801	" 28	" "
		the British and Hes-	1802	" 27	" "
		sians had possession of	1803	" 27	" "
		the town. Possibly the	1804	" 31	" "
		records were destroyed	1805	" 31	" "
		by them, as they de-	1806	" 27	" "

Year.	Date.	Name.	Year.	Date.	Name.
1807	Dec. 28	Moses Seixas.	1849	Dec. 18	John Eldred.
1808	" 27	" "	1850	" 23	*Henry D. DeBlois.
1809	" 27	James Perry.	1851	" 22	John D. Dennis.
1810	" 27	" "	1852	" 20	William Gray.
1811	" 27	" "	1853	" 12	" "
1812	" 28	" "	1854	" 19	" "
1813	" 27	John A. Shaw.	1855	" 24	*James G. Topham.
1814	" 27	John L. Boss.	1856	" 24	Edmund J. Townsend.
1815	" 27	Isaac Stall.	1857	" 21	*Nathan H. Gould.
1816	" 27	" "	1858	" 20	Gilbert Chace.
1817	" 27	Benjamin W. Case.	1859	" 17	*Ara Hildreth.
1818	July 15	John L. Boss.	1860	" 24	" "
1818	Dec. 28	" "	1861	" 22	John W. Davis.
1819	" 27	" "	1862	" 31	*William Gilpin.
1820	" 27	" "	1863	" 21	" "
1821	" 27	" "	1864	" 19	*William J. Underwood.
1822	" 27	" "	1865	" 18	" "
1823	" 27	" "	1866	" 27	*William Gilpin.
1824	" 27	Stephen T. Northam.	1867	" 23	Henry J. Hudson.
1825	" 27	" "	1868	" 21	" "
1826	" 27	Theophilus Topham.	1869	" 20	*John Myers.
1827	" 27	Stephen A. Robinson.	1870	" 19	Ray B. Tayer.
1828	" 27	Archibald Munro.	1871	" 18	" "
1829	" 28	Nicholas G. Boss.	1872	" 16	*Geo. F. Crandall, No. 14
1830	" 27	Peleg Clarke.	1873	" 15	" "
1831	" 27	Theophilus Topham.	1874	" 21	*Robert S. Franklin.
1832	" 27	" "	1875	" 20	*William G. Stevens.
1833	" 27	Stephen A. Robinson.	1876	" 18	" "
1834	" 27	Theophilus Topham.	1877	" 17	Isaac Gill.
1835	" 27	Washington Van Zandt.	1878	" 16	" "
1836	" 27	Theophilus Topham.	1879	April 21	Isaac Lawrence.
1837	" 27	" "	1879	Dec. 15	*Samuel R. Honey.
1838	" 27	Stephen A. Robinson.	1880	" 20	*William H. Fludder.
1839	" 28	" "	1881	" 19	*Overton G. Langley.
1840	" 27	" "	1882	" 18	" "
1841	" 27	" "	1883	" 17	*William Hamilton.
1842	" 27	" "	1884	" 15	" "
1843	" 27	Charles Cotton.	1885	" 21	*Frow B. Garnett.
1844	" 27	Alexander M. McGregor.	1886	" 20	*Robert S. Franklin.
1845	" 27	" "	1887	" 19	" "
1846	" 28	William Gray.	1888	" 17	*William Hamilton.
1847	" 27	" "	1889	" 16	*William E. Mumford.
1848	" 7	" "	1890	" 15	*Henry R. Concklin.

## ST. JOHNS LODGE, NO. 1, PROVIDENCE.

The first charter was granted January 18, 1757, by Jeremy Gridley, Provincial Grand Master of North America.

The first meeting for organization was held February 18, 1757.

The Grand Lodge of Rhode Island granted their charter April 26, 1793.

The Lodge was incorporated by the General Assembly of Rhode Island October, 1793.

The Annual Communication is held on the Feast Day of St. John the Evangelist (December 27th) and the Stated Communications on the third Wednesday of the month.

Year.	Date.	Name.	Year.	Date.	Name.
1757	Feb. 18	John Burges, Master.	1778	Dec. 3	Jabez Bowen.
1757	March 28	Rt. W. John Burges being bound on a voyage to Jamaica, it was <i>Voted</i> , that Edward Scott, Benjamin Bowen, and James Greene be officers during the absence of Rt. W. Bro. Burges.	1779	" 27	" "
			1780	" 27	" "
			1781	" 27	" "
			1782	" 27	No election, officers held over. Record of meeting June 5, 1782, June 25, 1782, Feb. 19, 1783, July 2, 1783, Master's Lodge. After this the elections were held regularly every year.
1758	Jan. 18	John Burges voted Master. First election on record Dec. 20, 1758.			
1758	Dec. 20	John Burges.	1784	Jan. 1	Jabez Bowen.
1759	" 27	" "	1784	Dec. 27	" "
1760	" 19	" "	1785	" 27	" "
1761	" 29	" "	1786	" 27	" "
1762	" 22	Joseph Brown.	1787	" 27	" "
1763	"	No election on record; or any record of meeting from June 15, 1763, until July 4, 1764, nor from July 5, 1764, until Dec. 6, 1768.	1788	" 27	" "
			1790	Jan. 6	" "
			1790	Dec. 27	" "
			1791	" 27	Daniel Stillwell.
			1792	" 27	" "
			1793	" 27	Oliver Bowen.
			1794	" 27	John Carlile.
1768	Dec. 27	Joseph Brown elected Master. No record of any meeting from June, 1769, until Dec. 3, 1778, when the Lodge was convened by Jabez Bowen (J. W.) acting as Master.	1796	Jan. 4	" "
			1796	Dec. 27	" "
			1797	" 27	" "
			1798	" 27	" "
			1799	" 27	" "
			1800	" 24	" "
			1801	" 29	" "
			1802	" 27	" "

Year.	Date.	Name.	Year.	Date.	Name.
1803	Dec. 27	John Carlile.	1847	Dec. 27	James Graham.
1804	" 27	" "	1848	" 27	" "
1805	" 27	" "	1849	" 27	" "
1806	" 24	William Wilkinson.	1850	" 29	Horace A. Wilcox.
1807	" 28	" "	1851	" 29	" "
1808	" 27	Ebenezer Johnson.	1852	" 27	*Charles W. Jencks.
1809	" 27	" "	1853	" 28	*Joseph A. D. Joslin.
1810	" 27	" "	1854	" 27	" "
1811	" 27	Samuel Jackson.	1855	" 27	*Jerome B. Borden.
1812	" 28	" "	1856	" 27	" "
1813	" 27	William Wilkinson.	1857	" 28	" "
1814	" 27	Samuel Jackson.	1858	" 27	John P. Walker.
1815	" 27	Moses Richardson.	1859	" 27	Thomas A. Doyle.
1816	" 27	" "	1860	" 27	" "
1817	" 27	Cyrus W. Lindsay.	1861	" 27	*James H. Armington.
1818	" 28	Asa Bosworth.	1862	" 26	" "
1819	" 27	Christopher Burr.	1863	" 28	Alfred K. Hall.
1820	" 27	Philip Potter.	1864	" 27	John F. Tobey.
1821	" 27	" "	1865	" 27	Samuel B. Swan.
1822	" 27	Lowell Adams.	1866	" 27	" "
1823	" 29	William C. Barker.	1867	" 27	*George O. Olmstead.
1824	" 27	" "	1868	" 29	" "
1825	" 27	Pardon Clarke.	1869	" 27	*Albert H. Cushman.
1826	" 27	" "	1870	" 27	*George H. Burnham.
1827	" 27	Nicholas Stillwell.	1871	" 27	" "
1828	" 27	" "	1872	" 27	*Edward B. Knight.
1829	" 28	William C. Barker.	1873	" 31	" "
1830	" 27	" "	1874	" 23	*Newton D. Arnold.
1831	" 27	William Trescott.	1875	" 27	*George M. Carpenter.
1832	" 27	" "	1876	" 27	" "
1833	" 27	Caleb Earle.	1877	" 27	*Pardon Wilbur.
1834	" 26	" "	1878	" 27	John W. Pettis.
1835	" 28	" "	1879	" 29	" "
1836	" 27	" "	1880	" 27	*Henry J. Spooner.
1838 Jan. 3		Asa Bosworth.	1881	" 27	*William E. Husband.
1838 Dec. 27		" "	1882	" 27	" "
1839	" 27	" "	1883	" 27	*Edward S. Jones.
1840	" 29	Pardon Clarke.	1884	" 29	" "
1841	" 28	" "	1885	" 28	*George W. Pettis.
1842	" 27	" "	1886	" 27	" "
1843	" 27	" "	1887	" 27	*George Fuller.
1844	" 27	" "	1888	" 27	" "
1845	" 27	" "	1889	" 27	*Albert G. Bates.
1846	" 28	Moses Richardson.	1890	" 29	*Charles H. C. Carter.



## WASHINGTON LODGE, NO. 3, WARREN.

Dispensation granted, June 24, 1796.

Charter granted and dated, March 15, 1798.

Constituted, October 3, 1799.

Incorporated, October, 1799, as No. 1; charter vacated, May, 1834; reissued, June, 1851, as No. 3.

The Annual Communication is held on the Festival Day of Saint John the Evangelist, and the Stated Communications Tuesday on or before the full moon.

Year.	Date.	Name.	Year.	Date.	Name.
1796	June 24	Charles Wheaton, U. D.	1832	Dec. 27	John Salisbury.
1798	March 19	" "	1833	" 27	" "
1798	Dec. 24	" "	1834	" 26	" "
1799	" 27	" "	1835	" 25	" "
1800	" 27	" "	1836	" 27	" "
1801	" 27	" "	1837	" 27	" "
1802	" 30	" "	1838	" 27	" "
1803	" 27	" "	1839	" 27	" "
1804	" 27	" "	1840	" 25	" "
1805	" 27	" "	1841	" 27	" "
1806	" 25	Seth Peck.	1842	" 27	" "
1807	" 24	" "	1843	" 27	Seth Peck.
1808	" 27	" "	1844	" 27	" "
1809	" 27	" "	1845	" 30	" "
1810	" 27	" "	1846	" 29	John Haile.
1811	" 27	" "	1847	" 27	" "
1812	" 24	" "	1848	" 26	" "
1813	" 27	" "	1849	" 26	Seth Peck.
1814	" 27	" "	1850	" 26	" "
1815	" 28	" "	1851	" 26	William B. Snell.
1816	" 27	" "	1852	" 23	" "
1817	" 30	" "	1853	" 26	" "
1818	" 28	Samuel Randall.	1854	" 26	" "
1819	" 27	" "	1855	" 18	James Coffin.
1820	" 27	" "	1856	" 23	Henry Cole, 2d.
1821	" 27	" "	1857	" 8	*Charles M. Mulchahey.
1822	" 27	" "	1858	" 14	" "
1823	" 26	" "	1859	" 6	" "
1824	" 27	John Haile.	1860	" 27	William H. Turner.
1825	" 27	" "	1861	" 27	" "
1826	" 27	" "	1862	" 27	William H. Surgens.
1827	" 27	" "	1863	" 28	" "
1828	" 26	John Salisbury.	1864	" 27	*Joseph M. Merchant.
1829	" 28	" "	1865	" 27	*James C. Blake.
1830	" 27	" "	1866	" 27	Charles R. Cutler.
1831	" 27	" "	1867	" 27	*Edwin J. Collamore.

Year.	Date.	Name.	Year.	Date.	Name.
1869	Jan. 5	*James C. Blake.	1880	Dec. 27	*William N. Ackley.
1869	Dec. 27	*William L. Collamore.	1881	" 27	*Samuel L. Peck.
1870	" 27	" "	1882	" 27	*Lewis H. Meader.
1871	" 27	*Luther Cole.	1883	" 27	" "
1872	" 27	Sidney Dean.	1884	" 30	*John A. Emery.
1873	" 30	*Henry F. Champlin.	1885	" 29	*William S. Bennett.
1875	Jan. 3	*Benjamin B. Martin.	1886	" 27	*John Waterman.
1875	Dec. 27	Henry H. Williams.	1887	" 27	" "
1876	" 27	*Eliphalet P. Emery.	1888	" 27	*Fred E. Sammis.
1877	" 27	*William H. Crawley.	1889	" 27	*Henry F. Battey.
1878	" 27	*Charles B. Mason.	1890	" 23	*Jesse M. Munro.
1879	" 27	*William N. Ackley.			

## MOUNT VERNON LODGE, NO. 4, PROVIDENCE.

There is no record of a dispensation having been issued. The Warrant of Constitution was ordered June 24, 1799, and the charter is dated June 24, 1799. There is no record of the constitution services.

Incorporated, February, 1800; charter vacated, May, 1834; new charter, January Session, 1872.

The Annual Communication is held February 22, and the Stated Communications on the first Thursday in each month.

Year.	Date.	Name.	Year.	Date.	Name.
1799	Feb. 22	Amos Maine Atwell.	1816	Feb. 22	John Andrews.
1800	" 22	" "	1817	" 22	George Wheaton.
1801	" 26	" "	1818	" 22	Joseph S. Cooke.
1802	" 18	" "	1819	" 22	" "
1803	" 22	" "	1820	" 22	Nehemiah Dodge.
1804	" 22	" "	1821	" 22	Henry Martin.
1805	" 22	" "	1822	" 22	" "
1806	" 22	Michael Anthony.	1823	" 22	Samuel Y. Atwell.
1807	" 19	" "	1824	" 24	" "
1808	" 22	Israel Amsbury.	1825	" 22	Henry Martin.
1809	" 22	Amos Maine Atwell.	1826	" 22	Christian M. Nestell.
1810	" 22	" "	1827	" 22	" "
1811	" 22	" "	1828	" 22	B. Cranston.
1812	" 22	Peter Grinnell.	1829	" 24	Cyrus Fisher.
1813	" 22	" "	1830	" 22	" "
1814	" 22	John Snow.	1831	" 22	James Salsbury.
1815	" 22	" "	1832	" 22	" "

Year.	Date.	Name.	Year.	Date.	Name.
1833	Feb. 22	James Salsbury.	1863	Feb. 22	*Oliver E. Greene. (33)
1834	" 21	Hiram Hill.	1864	" 22	*Stillman White. (33)
1835	" 24	Henry Holden.	1865	" 22	" " (33)
1836	" 22	" "	1866	" 22	*Smith S. Sweet.
1837	" 22	" "	1867	" 22	*Amos M. Hawkins.
1838	" 22	Edward R. Young.	1868	" 25	John H. Sweet.
1839	" 22	Thomas Whitaker.	1869	" 22	James H. Allen
1840	" 24	" "	1870	" 22	Henry A. Chace.
1841	" 22	" "	1871	" 22	*George J. Hazard.
1842	" 22	Charles D. Greene.	1872	" 22	*Asahel S. Hawkins.
1843	" 22	" "	1873	" 27	*John W. McKnight. (33)
1844	" 22	Cyrus B. Manchester.	1874	" 26	Albert H. Chaffee.
1845	" 20	" "	1875	" 22	" "
1846	" 22	Charles D. Greene.	1876	" 22	*Marcus M. Burdick.
1847	" 22	" "	1877	" 22	*Joseph S. G. Cobb.
1848	" 22	Cyrus B. Manchester.	1878	" 22	" "
1849	" 22	Samuel Warner.	1879	" 24	*William H. Perry.
1850	" 22	Charles D. Greene.	1880	" 23	*Darius B. Davis.
1851	" 24	" "	1881	" 22	*Joseph O. Earle.
1852	" 23	" "	1882	" 22	" "
1853	" 23	" "	1883	" 22	*Stephen M. Greene.
1854	" 22	Samuel Lewis.	1884	" 22	*James Wilson.
1855	" 22	Benjamin J. Brown.	1885	" 23	*Rodney F. Dyer.
1856	" 22	Cornelius E. Bourne.	1886	" 22	*William H. Silloway.
1857	" 23	" "	1887	" 22	†Lemuel H. Foster.
1858	" 22	Ezra S. Dodge.	1888	" 22	*Alfred Manchester.
1859	" 22	" "	1889	" 22	*Charles Larkham.
1860	" 22	James Salsbury, Jr.	1890	" 24	*Charles B. Manchester.
1861	" 22	" "	1891	" 23	*George F. Keene.
1862	" 21	" "			

† Expelled.

## WASHINGTON LODGE, NO. 5, WICKFORD.

Dispensation granted July 11, 1798, to be in force for forty days from the fifth day of August next ensuing, or until the regular charter was granted.

The original charter granted June 24, 1799, and the Lodge constituted September 23, 1799.

Incorporated, May, 1801, as No. 2; charter vacated, May, 1834; rechartered, October, 1825, as No. 5; vacated, May, 1834; reissued, January Session, 1868.

The Annual Communication is held on the first Thursday in October, and the Stated Communications on Monday on or before the full moon.

Year.	Date.	Name.	Year.	Date.	Name.
1798	July 11	John Aldrich.	1831	Sept. 23	Joshua B. Rathbun.
1799	Sept. 23	" "	1832	" 5	" "
1800	June 5	" "	1833	Oct. 12	" "
1801	" 4	" "	<p>This is the last election recorded prior to disbanding the Lodge. November 16, 1866, a dispensation was issued to reopen the Lodge. The original charter was ordered restored May 20, 1867. A new charter was issued by Grand Master Thomas A. Doyle, bearing the date of May 20, 1867. The Lodge was re-constituted November 22, 1867.</p>		
1802	" 5	" "			
1803	" 8	Hezekiah Babcock, Jr.			
1804	" 20	" "			
1805	May 29	" "			
1806	June 16	" "			
1807	July 3	" "			
1808	June 5	" "			
1809	" 14	" "			
1810	.....	Ezbon Sanford.			
1811	.....	" "			
<p>There is no record from September 10, 1810, until May 27, 1812, but the Grand Lodge record gives Ezbon Sanford as Master in 1810 and 1811.</p>			1866	Nov. 16	John B. Pierce.
			1867	" 22	" "
			1868	Oct. 1	*Joseph E. Spink.
			1869	" 7	*Samuel B. Church.
			1870	" 6	*George A. Spink.
1812	June 16	John Aldrich.	1871	" 5	" "
1813	" 22	Nathan F. Dixon.	1872	" 3	" "
1814	May 25	" "	1873	" 2	" "
1815	.....	Hezekiah Babcock, Jr.	1874	" 1	" "
<p>There is no record from July 5, 1814, to December 30, 1824. The Grand Lodge record gives Hezekiah Babcock, Jr. as Master from 1815 to 1824, inclusive.</p>			1875	" 7	" "
			1876	" 5	*James R. Wilson.
			1877	" 4	*David S. Baker, Jr.
			1878	" 3	" "
			1879	" 2	*James R. Briggs.
1825	Feb. 11	Ezbon Sanford.	1880	" 7	*Albert F. Ellsworth.
<p>March 31, 1825, M. W. John Carlile, Grand Master, formally reinstated the Lodge in its former privileges.</p>			1881	" 6	*Frank H. Wilson.
			1882	" 5	" "
			1883	" 4	*Albert F. Ellsworth.
			1884	" 2	*Joseph Howard.
			1885	" 1	*Thomas J. Peirce.
1825	Nov. 23	Joshua Clarke.	1886	" 7	*James R. Briggs.
1826	" 8	" "	1887	" 6	*Joseph Heywood.
1827	Aug. 29	" "	1888	" 4	*Jared M. Miner.
1828	Sept. 17	" "	1889	" 3	*Stephen E. Reynolds.
1829	" 9	" "	1890	" 2	*Byron L. Arnold.
1830	" 1	" "			

## ST. ALBANS LODGE, NO. 6, BRISTOL.

Dispensation granted, June 25, 1800.

Charter granted and dated, October 21, 1802.

Constituted, October 21, 1802.

Incorporated, May Session, 1858.

The Annual Communication is held on the third Wednesday in December, and the Stated Communications Wednesday on or before the full moon.

Year.	Date.	Name.	Year.	Date.	Name.
1800	June 25	Nathaniel Waldron.	1835	Dec. 27	Leonard Wright.
1801	" 10	Joseph Rawson.	1836	" 27	" "
1802	.....	" "	1837	" 27	" "
1803	.....	" "	1838	" 27	" "
1804	Dec. 12	Alexander V. Griswold.	1839	.....	No record of any elec-
1805	" 18	Nathaniel Smith, Jr.			tion from Dec. 27,
1806	" 27	John Wardwell.			1838, to June, 1840.
1807	" 21	" "	1840	June 22	Sylvester Luther.
1808	" 27	" "	1840	Dec. 27	" "
1809	" 14	Lefavour Howland.	1841	" 27	" "
1810	" 19	Allen Wardwell.	1842	" 27	" "
1811	" 27	Daniel Bradford.	1843	June 5	Leonard Wright.
1812	" 28	" "	1844	Dec. 27	" "
1813	" 27	" "	1845	" 27	Nathan Barden.
1814	" 27	Lefavour Howland.	1846	" 28	" "
1815	" 27	" "	1847	" 27	Leonard Wright.
1816	" 27	Daniel Bradford.	1848	" 20	Joseph Coit.
1817	" 20	" "	1849	" 19	Philip B. Bourne.
1818	" 28	Barnabas Bates.	1850	" 18	" "
1819	" 27	Sylvester Luther.	1851	" 17	" "
1820	" 27	" "	1852	" 15	" "
1821	" 27	" "	1853	" 22	" "
1822	" 27	" "	1854	" 20	" "
1823	" 27	" "	1855	" 19	" "
1824	" 27	" "	1856	" 17	" "
1825	" 27	" "	1857	" 15	" "
1826	" 27	" "	1858	" 15	*Charles A. Greene.
1827	" 27	" "	1859	" 21	" "
1828	" 20	" "	1860	" 19	" "
1829	" 28	Golden Dearth.	1861	" 18	" "
1831	Jan. 11	Samuel Taylor.	1862	" 17	" "
1831	Dec. 14	" "	1863	" 16	C. Joseph Fales.
1832	" 27	" "	1864	" 21	John Turner.
1833	" 27	" "	1865	" 20	*Richard B. Franklin.
1834	" 27	" "	1866	" 19	" "

Year.	Date.	Name.	Year.	Date.	Name.
1867	Dec. 18	*Wm. T. C. Wardwell.	1879	Dec. 17	*Charles H. Whedon.
1868	" 16	" "	1880	" 15	" "
1869	" 15	*Charles Salsteen.	1881	" 21	*George H. Douglas.
1870	" 21	" "	1882	" 20	" "
1871	" 20	*J. Howard Manchester.	1883	" 19	*Darwin Almy.
1872	" 16	" "	1884	" 17	" "
1873	" 17	Edward W. Brunsen.	1885	" 16	*Charles Thackery.
1874	" 16	*J. Howard Manchester.	1886	" 15	*J. Howard Manchester.
1876	Jan. 12	*Isaac F. Williams.	1887	" 21	*Thomas H. Shipman.
1876	Dec. 20	" "	1888	" 19	*Wm. J. Bradford.
1877	" 19	*Orrin Wilson.	1889	" 18	" "
1878	" 18	" "	1890	" 17	" "

## FRIENDSHIP LODGE, NO. 7, CHEPACHET.

Dispensation granted, June 25, 1800.

Charter granted, June 24, 1805.

Lodge constituted and charter dated, October 21, 1805.

Incorporated, February, 1807; charter amended in January of 1834, 1835 and 1836.

The Annual Communication is held on the second Monday in September, and the Stated Communications Saturday on or before the full moon.

Year.	Date.	Name.	Year.	Date.	Name.
1801	May 5	Joseph Bowen.	1816	May 6	Zephaniah Keech, Jr.
1802	" 3	" "	1817	Sept. 8	Chad Sayles.
1803	" 2	" "	1818	" 14	" "
1804	" 7	" "	1819	" 13	" "
1805	" 6	Anan Evans.	1820	" 11	Thomas R. Eddy.
1806	" 5	" "	1821	" 10	Sylvanus Bradford.
1807	" 4	" "	1822	" 9	Robert Steere.
1808	" 2	" "	1823	" 8	" "
1809	" 1	Chad Sayles.	1824	" 13	" "
1810	" 7	" "	1825	" 12	Benedict Aldrich.
1811	" 6	" "	1826	" 11	" "
1812	" 4	Anan Evans.	1827	" 10	" "
1813	" 3	Jesse Tourtellott.	1828	" 8	Isaac Aldrich.
1814	" 2	Zephaniah Keech, Jr.	1829	Oct. 10	" "
1815	" 1	" "	1830	Sept. 13	" "

Year.	Date.	Name.	Year.	Date.	Name.
1831	Sept. 12	Isaac Aldrich.	1861	Sept. 9	Stephen Eddy, 2d.
1832	" 8	" "	1862	" 8	*Andrew K. Ballou. (26)
1833	" 9	" "	1863	" 14	" "
1834	" 8	" "	1864	" 12	" "
1835	" 14	" "	1865	" 11	" "
1836	" 12	" "	1866	" 10	Henry M. Chace.
1837	" "	" "	1867	" 9	Stephen Eddy.
1838	" 10	" "	1868	" 14	*Lafayette Reynolds.
1839	" 21	Benedict Aldrich.	1869	" 13	" "
1840	Oct. 10	" "	1870	" 12	" "
1841	Sept. 13	George W. Marsh.	1871	" 11	*Albert Potter.
1842	" 12	" "	1872	" 9	*Lafayette Reynolds.
1843	" 11	" "	1873	" 8	*Albert Potter.
1844	" 9	" "	1874	" 14	" "
1845	" 8	Jervis J. Smith.	1875	" 13	*Martin W. Young.
1846	" 14	Stephen Eddy, 2d.	1876	" 11	" "
1847	" 13	" "	1877	" 10	*William J. Tracy.
1848	" 11	Simeon B. Marsh.	1878	" 9	" "
1849	" 10	Marcus Eddy.	1879	" 8	*William Blackmar.
1850	" 9	Arunah B. Armstrong.	1880	" 13	" "
1851	" 8	" "	1881	" 12	*Edwin M. Neff.
1852	" 13	" "	1882	" 11	" "
1853	" 12	Edward H. Marsh.	1883	" 10	*Joseph Perkins.
1854	" 11	" "	1884	" 8	" "
1855	" 10	Jervis J. Smith.	1885	" 14	*Edward L. Phetteplace
1856	" 8	Stephen Eddy, 2d.	1886	" 13	" "
1857	" 14	" "	1887	" 12	*William C. Steere.
1858	" 13	Israel M. Hopkins.	1888	" 10	" "
1859	" 12	" "	1889	" 9	*Walter A. Read.
1860	" 10	*Lemuel H. Hammond.	1890	" 8	*Everett W. White.

## MOUNT MORIAH LODGE, NO. 8, LIMEROCK.

Dispensation granted, July 28, 1804.

Charter granted, June 24, 1805.

Constituted and charter dated, September 30, 1805.

Incorporated, October, 1811; charter vacated, May, 1834; re-issued, January Session, 1863.

The Annual Communication is held Friday on or before the full moon in November, and the Stated Communications are held Friday on or before the full moon.



Year.	Date.	Name.	Year.	Date.	Name.
1804	Aug. 17	Moses Aldrich.	1848	Nov. 10	Ephraim Sayles.
1805	.....	" "	1849	" 23	" "
1806	Feb. 10	" "	1850	" 15	Daniel Mowry.
1807	" 9	" "	1851	" 7	Simon A. Sayles.
1808	" 8	" "	1852	" 10	" "
1809	" 13	Christopher Dexter.	1853	" 26	Daniel Mowry.
1810	" 16	" "	1854	" 11	" "
1811	" 8	Ahab Read.	1855	" 4	" "
1812	" 21	" "	1856	" 23	Joseph Bicknell.
1813	" 12	Thomas Mann.	1857	" 7	" "
1814	" 4	" "	1858	" 27	Daniel Mowry.
1815	" 17	" "	1859	" 19	Stafford Mowry.
1816	Jan. 18	Nathaniel Mowry.	1860	" 4	" "
1817	" 3	John Dexter.	1861	" 23	*Augustus M. Aldrich.
1818	Nov. 6	" "	1862	" 15	*Daniel Sayles. (1 P.)
1819	" 26	Winsor Aldrich.	1863	Oct. 31	" "
1820	" 17	" "	1864	Nov. 20	Thomas A. Newell.
1821	" 9	Lewis Dexter, Jr.	1865	" 11	*Henry H. Jencks.
1822	" 22	" "	1866	Feb. 7	*Augustus M. Aldrich.
1823	" 15	" "	1866	Nov. 16	*W. Duane Aldrich.
1824	" 5	Mowry Clark.	1867	" 8	Stephen Wright.
1825	" 24	" "	1868	" 27	*Arlon Mowry.
1826	" 9	Asahel Angell.	1869	" 19	*W. Duane Aldrich.
1827	" 1	" "	1870	" 4	*Robert McArthur.
1828	" 21	Samuel E. Gardiner.	1871	" 24	Alonzo P. Bosworth.
1829	Oct. 9	" "	1872	" 15	" "
1830	Nov. 26	" "	1873	" 28	*Francis M. Jeffers.
1831	" 18	" "	1874	" 20	Samuel Aull.
1832	" 2	" "	1875	" 12	*Martin C. Latham.
1833	" 22	" "	1876	Dec. 8	*William H. Davis.
1834	June 20	" "	1877	Nov. 6	*Nathan E. Peabody.
1835	Dec. 4	" "	1878	" 8	*William B. Monroe.
1836	Nov. 18	" "	1879	" 28	" "
1837	" 10	Barney Merry.	1880	" 12	*Henry N. Potter.
1838	" 30	Ephraim Sayles.	1881	" 4	Gustine Wilkins.
1839	Oct. 18	" "	1882	" 24	*Charles C. Clark.
1840	Nov. 6	" "	1883	" 9	*Hiram Brown.
1841	" 27	" "	1884	" 28	" "
1842	" 11	" "	1885	" 20	Gustine Wilkins.
1843	" 3	" "	1886	" 5	Charles McGowan.
1844	" 22	" "	1887	" 25	*James Meers.
1845	" 7	Asahel Angell.	1888	" 16	" "
1846	" 27	" "	1889	" 1	*James Lee.
1847	" 19	Stephen Smith, Jr.	1890	" 21	" "

## HARMONY LODGE, NO. 9, PAWTUXET.

Dispensation granted, May 6, 1805.

Charter granted, June 24, 1808.

Constituted, September 20, 1808.

Incorporated, February, 1809; charter amended in January of 1834, 1835 and 1842.

The Annual Communication is held on the second Tuesday in November, and the Stated Communications Tuesday on or before the full moon.

Year.	Date.	Name.	Year.	Date.	Name.
		Jonathan Nichols was Master, U. D., from May 6, 1805, until June 24, 1807, and Ephraim Bowen from that date until June 14, 1808.	1830	.....	No election held until January, 1849, when Remington Arnold was again elected, having held the office from 1827 to 1848, inclusive. He was installed May 4, 1849.
1805	May 6	Jonathan Nichols.	1849	Dec. 11	Remington Arnold.
1807	June 24	Ephraim Bowen.	1850	.....	No election.
1808	" 14	Peleg Rhodes.	1851	.....	" "
1809	Nov. 14	" "	1852	.....	" "
1810	Dec. 18	" "	1853	Nov. 8	John Carr.
1811	" 3	" "	1854	.....	" "
1812	Nov. 10	" "	1855	Nov. 27	Isbon Sherman.
1813	Dec. 7	" "	1856	.....	No election.
1814	Nov. 12	Elisha P. Smith.	1857	Nov. 15	Henry Butler.
1815	April 24	Christopher Rhodes.	1858	" 24	" "
1816	Nov. 12	Tully Dorrance.	1859	.....	" "
1817	" 25	" "	1860	Nov. 13	Sidney B. Smith.
1818	" 23	" "	1861	" 12	William Butler.
1819	" 9	" "	1862	" 11	*William C. Rhodes.
1820	" 14	" "	1863	" 25	Daniel A. Smith.
1821	" 13	" "	1864	Dec. 13	Israel R. Sheldon.
1822	" 12	" "	1865	Nov. 28	John F. Carr.
1823	" 11	" "	1866	" 28	" "
1824	" 9	James Harris.	1867	Feb. 12	" "
1825	" 9	" "	1867	Nov. 19	*Elisha S. Arnold.
1826	" 14	Sion A. Rhodes.	1868	" 10	John F. Carr.
1827	" 13	Remington Arnold.	1869	" 9	*George F. Sheldon.
1828	" 11	" "	1870	" 8	" "
1829	" 11	" "			

Year.	Date.	Name.	Year.	Date.	Name.
1871	Nov. 14	Andrew J. Bates.	1881	Nov. 8	*Samuel T. Remington.
1872	" 12	" "	1882	" 14	*James Sutcliffe.
1873	" 11	" "	1883	" 13	Edwin Montgomery.
1874	" 10	*Eleazah Ralph.	1884	" 11	*Charles E. Johnson.
1875	" 9	" "	1885	" 10	*Elisha H. Rhodes.
1876	" 14	*Henry L. Johnson.	1886	" 9	*Walter O. Talcott.
1877	" 13	*Forrest A. Peck.	1887	" 8	*Joseph A. Latham.
1878	" 12	" "	1888	" 13	*William B. Rhodes.
1879	" 11	*William B. Hart.	1889	" 12	*George R. Babbitt.
1880	" 9	" "	1890	" 11	*Frank D. Livermore.

## UNION LODGE, NO. 10, PAWTUCKET.

Dispensation granted, April 15, 1808.

There is no record of when the charter was granted.

Constituted and charter dated, June 26, 1809.

Incorporated, May, 1824; repealed, January, 1834; new charter, January Session, 1866.

The Annual Communication is held on the first Wednesday in November, and the Stated Communications Wednesday on or before the full moon.

Year.	Date.	Name.	Year.	Date.	Name.
1808	May 2	Ebenezer Tyler.	1823	Dec. 3	Caleb Drown.
1809	June 26	" "	1824	" 1	" "
1810	Jan. 15	" "	1825	" 7	Alvin Jenks.
1811	" 7	" "	1826	" 6	Thomas LeFavour.
1812	" 27	James Mason.	1827	" 5	" "
1813	" 13	Ebenezer Tyler.	1828	" 3	Dwight Ingraham.
1814	" 3	" "	1829	" 3	" "
1815	" 23	" "	1830	" 1	Daniel T. Carpenter.
1816	" 8	" "	1831	" 7	" "
1817	" 27	Barney Merry.	1832	" 5	James Hutchison.
1818	" 19	" "	1833	" 4	" "
1819	" 11	" "	1834	" 3	Joseph Smith.
1820	" 26	David Wilkinson.	1835	" 2	" "
1820	Dec. 20	Samuel Greene.	1836	" 21	Amos M. Read.
1821	" 12	Niles Manchester.	1837	" 20	John B. Read.
1822	" 4	" "	1838	" 5	" "

Year.	Date.	Name.	Year.	Date.	Name.
1839	Dec.	4 Alvin Jenks.	1865	Nov.	1 Lloyd Morton.
1840	"	2 William Field.	1866	"	21 *Bela P. Clapp.
1841	"	1 " "	1867	"	6 " "
1842	"	7 Edwin Howland.	1868	"	4 *Edward L. Freeman.
1843	"	6 " "	1869	"	3 " "
1844	"	4 Hiram Willmarth.	1870	"	2 *Charles A. Fales.
1845	"	3 " "	1871	"	1 " "
1846	"	2 Sabin Allen.	1872	"	6 *Henry A. Pierce.
1847	Nov.	3 Nathan P. Towne.	1873	"	5 " "
1848	"	1 " "	1874	"	4 *Stephen F. Fisk.
1849	"	7 " "	1875	"	3 " "
1850	"	6 " "	1876	"	1 Moses D. Church.
1851	"	5 Charles F. Manchester.	1877	"	7 " "
1852	"	3 *James L. Jones.	1878	"	6 *Waldo Trescott.
1853	"	2 " "	1879	"	5 " "
1854	"	1 *Ervin Read.	1880	"	3 *Robert W. Horton.
1855	"	7 *James L. Jones.	1881	"	2 " "
1856	"	4 Spencer Beers.	1882	"	2 *Benjamin F. Power.
1857	.....	" "	1883	"	7 *Isaac Gill.
1858	"	3 Nathaniel Fairbrother.	1884	"	12 " "
1859	"	2 " "	1885	"	4 *Edward P. Lowden.
1860	"	7 Henry F. Smith.	1886	"	3 " "
1861	"	6 George A. French.	1887	"	2 *Albert A. Jenks.
1862	"	5 " "	1888	"	7 " "
1863	"	4 " "	1889	"	6 *W. Howard Walker.
1864	"	25 Lloyd Morton.	1890	"	5 " "

## KING SOLOMONS LODGE, NO. 11, EAST GREENWICH.

Dispensation granted, June 24, 1806.

Charter granted, September 4, 1810.

Constituted and charter dated, October 4, 1810.

Incorporated, February, 1811; charter vacated, May, 1834.

The Annual Communication is held on the first Wednesday in October, and the Stated Communications Tuesday on or before the full moon.

Year.	Date.	Name.	Year.	Date.	Name.
1806	June	24 Stephen Franklin.	1810	.....	Thomas Tillinghast, Jr.
1807	"	15 Abner Alden.	1811	.....	Howland Greene.
1808	"	24 Thomas Tillinghast, Jr.	1812	.....	" "
1809	"	26 " "	1813	.....	" "

Year.	Date.	Name.	Year.	Date.	Name.
1814	.....	Howland Greene.	1857	Feb. 28	*James C. Butterworth.
1815	.....	" "	1858	Dec. 14	Alfred A. Reed.
1816	.....	William Harrison.	1859	Oct. 11	Thomas Foy.
1817	.....	" "	1860	" 3	William E. Peck.
1818	.....	" "	1861	" 15	Samuel S. Whiting.
1819	.....	" "	1862	" 1	*William Bodfish.
1820	.....	" "	1863	" 7	" "
1821	.....	Nathan Whiting.	1864	" 5	William A. Johnson.
1822	.....	" "	1865	Jan. 23	*Caleb R. Hill.
1823	.....	" "	1866	Oct. 3	*Thomas J. Tilley.
1824	.....	" "	1867	" 2	*Charles R. Brayton.
1825	.....	Joseph L. Tillinghast.	1868	" 7	" "
1826	.....	Augustus Greene.	1869	" 25	John M. Spencer.
1827	.....	" "	1870	" 5	*George H. Wilcox.
1828	.....	Lucius M. Wheeler.	1871	" 4	" "
There were no returns made to Grand Lodge after 1827, until March 9, 1843, at which time the charter was surrendered. Lucius M. Wheeler probably was Master during the whole term of 15 years. The Lodge has no record prior to December 28, 1852, at which time the Lodge was reorganized. See history of the Lodge.			1872	" 2	*George G. Bullock.
			1873	" 2	" "
			1874	" 7	*Thomas W. Bicknell.
			1875	" 6	" "
			1876	" 4	*John C. Nichols.
			1877	" 3	" "
			1878	" 2	*Byron Briggs.
			1879	" 1	*Calvin B. Truesdell.
			1880	" 6	" "
			1881	" 5	Charles M. Wilkinson.
			1882	" 4	" "
			1883	" 3	*John R. Allen.
			1884	" 1	" "
			1885	" 7	*John Ware.
			1886	" 6	" "
			1887	" 5	*William R. Sharpe.
			1888	" 3	" "
			1889	" 2	*Isaac H. Wadleigh.
			1890	" 1	" "
1852	Dec. 28	Joseph J. Tillinghast.			
1853	March 27	Absalom P. King.			
1854	Oct. 3	" "			
1855	.....	No election.			
1856	.....	" "			

### MANCHESTER LODGE, NO. 12, ANTHONY.

Dispensation granted, November 28, 1808.

Charter granted, September 4, 1810.

Constituted, October 3, 1810.

Charter dated, October 4, 1810.

Incorporated, October, 1810; charter voluntarily surrendered in May, 1834.

The Annual Communication is held on the second Monday in October, and the Stated Communications Friday preceding the full moon.

Year.	Date.	Name.	Year.	Date.	Name.
1809	April 7	Richard Anthony.	1850	Oct. 12	William B. Merrill.
1809	Oct. 20	" "	1851	" 20	" "
1810	" 29	" "	1852	" 18	" "
1811	" 29	Sylvester Knight.	1853	" 17	Whipple A. Arnold.
1812	" 29	Richard Anthony.	1854	" 6	" "
1813	" 29	John Greene.	1855	" 15	" "
1814	" 31	" "	1856	" 20	" "
1815	" 20	William Anthony.	1857	" 19	" "
1816	" 29	John Baldwin.	1858	" 18	" "
1817	" 29	Sylvester Knight.	1859	" 17	*Thomas Siddell.
1818	" 29	" "	1860	" 15	*Moses Fifield.
1819	" 29	" "	1861	" 21	" "
1820	Nov. 9	" "	1862	" 20	" "
1821	Oct. 29	" "	1863	" 19	" "
1822	Nov. 4	" "	1864	" 17	*Dwight R. Adams.
1823	" 3	" "	1865	" 16	" "
1824	" 1	Hollis K. Jenks.	1866	" 15	Albert C. Dedrick.
1825	" 7	" "	1867	" 21	" "
1826	" 6	" "	1868	" 19	*Andrew Polter.
1827	Oct. 15	" "	1869	" 18	" "
1828	" 20	Oliver Johnson.	1870	" 17	" "
1829	" 19	" "	1871	" 16	*Albert D. Remington.
1830	" 18	" "	1872	" 21	Harvey S. Bartlett.
1831	" 17	Charles C. Dunham.	1873	" 20	" "
1832	" 15	" "	1874	" 19	" "
1833	" 21	Whipple A. Arnold.	1875	" 18	*George L. Card.
1834	" 20	" "	1876	" 16	*Dexter B. Potter.
1835	" 19	John Allen.	1877	" 15	" "
1836	" 17	" "	1878	" 21	*Elihu R. Shippee.
1837	" 16	" "	1879	" 20	*Henry D. Heydon.
1838	" 15	" "	1880	" 18	" "
1839	" 21	" "	1881	" 17	*Elihu R. Shippee.
1840	" 19	" "	1882	" 16	*John M. Nye.
1841	" 18	" "	1883	" 15	" "
1842	" 17	" "	1884	" 20	*Eugene F. Warner.
1843	" 16	" "	1885	" 19	" "
1844	" 21	" "	1886	" 18	*George H. Bartlett.
1845	" 20	Caleb Kilton.	1887	" 17	*Byron A. Northup.
1846	" 19	" "	1888	" 15	" "
1847	" 18	" "	1889	" 21	*John Winsor.
1848	" 16	William B. Merrill.	1890	" 20	" "
1849	" 15	" "			

## MORNING STAR LODGE, NO. 13, WOONSOCKET.

Dispensation granted, January 22, 1810.

Charter granted, August 26, 1814.

Constituted and charter dated, September 25, 1811.

Incorporated, February, 1812; charter amended in January of 1834, 1842 and 1850.

The Annual Communication is held on Thursday on or before the full moon in January, and the Stated Communications Thursday on or before the full moon.

Year.	Date.	Name.	Year.	Date.	Name.
1810	Jan. 10	David Sayles.	1843	Jan. 23	Ariel Cooke.
1811	" 8	" "	1844	" 23	" "
1812	" 27	" "	1845	" 23	" "
1813	" 11	" "	1846	" 23	" "
1814	" 3	" "	1847	" 23	" "
1815	" 13	Nehemiah A. Potter.	1848	Dec. 12	Ariel Ballou, Jr.
1816	" 8	Willard Joslin.	1849	Jan. 25	" "
1817	Dec. 30	Jabez Amsbury.	1850	" 24	" "
1818	Jan. 19	" "	1851	" 16	" "
1819	" 11	" "	1852	" 1	" "
1819	Dec. 27	David Wilkinson.	1853	" 20	George C. Ballou.
1820	" 18	Pardon Sayles.	1854	" 12	Spencer Mowry.
1821	" 3	" "	1855	Feb. 1	Sullivan Ballou.
1822	" 23	Oliver Harris.	1856	Jan. 17	Philip W. Capron.
1823	" 15	Hosea Ballou.	1857	" 8	Edward Hotchkiss.
1824	" 6	" "	1858	" 28	*Emerson Goddard.
1825	" 19	Jonathan Ballou.	1859	" 13	Charles H. Metcalf.
1826	" 11	Lewis Peck.	1860	" 5	*Ira W. Arnold.
1827	Oct. 27	Jeremiah Whipple.	1861	" 24	" "
1828	Nov. 27	" "	1862	" 9	" "
1829	" 10	" "	1863	" 1	" "
1830	" 29	" "	1864	" 21	James F. Smith.
1831	" 14	" "	1865	" 5	*Caleb L. Knight.
1832	" 5	" "	1866	" 25	" "
1833	Dec. "	" "	1867	" 17	*Francis E. Leaver.
1834	" "	" "	1868	" 9	" "
1835	" "	" "	1869	" 21	*Amos Sherman, Jr.
1836	" "	" "	1870	" 13	" "
1837	July 1	Ariel Cooke.	1871	" 5	Leland D. Jenckes.
1838	" 1	" "	1872	" 25	Lebbeus C. Tourtellot.
1839	" 1	" "	1873	" 9	" "
1840	" 1	" "	1874	" 1	*William O. Mason.
1841	Jan. 23	" "	1875	" 21	*George A. Whipple.
1842	" 23	" "	1876	" 6	" "



Year.	Date.	Name.	Year.	Date.	Name.
1877	Jan. 25	*Walter E. Parker.	1885	Jan. 1	*George H. Mowry.
1878	" 17	*George H. Miller.	1886	" 14	*Zeuner M. Jenckes.
1879	" 2	*Willard Kent.	1887	" 6	*Frank A. Cooke.
1880	" 22	" "	1888	" 26	*Alexander Gilbert.
1881	" 13	*Luke A. Wood.	1889	" 17	" "
1882	Dec. 29	*Charles M. Arnold.	1890	" 2	*George C. Knight.
1883	Jan. 18	" "	1891	" 27	*Ralph W. Cooke.
1884	" 10	*Richard Barnett.			

## SAINT PAULS LODGE, NO. 14, NEWPORT.

Dispensation granted by Deputy Grand Master, January 16, 1816, and concurred in by the Grand Master January 29, 1816, as appears by record.

The original charter was granted June 24, 1816.

Constituted and charter dated, October 23, 1817.

Incorporated, October, 1817; charter amended in January and May, 1834.

The Annual Communication is held on Saint Paul's Day, January 25, and the Stated Communications Monday after the full moon.

Year.	Date.	Name.	Year.	Date.	Name.
1816	Jan. 16	John A. Shaw, U. D.	1876	June 15	*George F. Crandall.
1817	.....	Charles Cotton, U. D.	1877	Jan. 25	" "
1818	... ..	Theo. Topham.	1878	" 25	*John P. Sanborn.
		The charter was abro-	1879	" 27	*William H. Cotton.
		gated by Grand Lodge	1880	" 26	" "
		August 31, 1818. A	1881	" 25	*Frank E. Thompson.
		dispensation to reor-	1882	" 25	" "
		ganize was issued Au-	1883	" 25	*David Stevens.
		gust 4, 1875. The old	1884	" 25	*Thomas P. Peckham.
		charter was ordered to	1885	" 26	*John H. Crosby, Jr.
		be restored May 15,	1886	" 25	*Jere W. Horton.
		1876, and the certifi-	1887	" 25	" "
		cate of reissue was	1888	" 25	" "
		made bearing the same	1889	" 25	*Thomas C. Sherman.
		date. Reconstituted,	1890	" 25	" "
		June 15, 1876.	1891	" 25	*George E. Vernon.
1875	Aug. 4	*George F. Crandall.			

## HAMILTON LODGE, NO. 15, CLAYVILLE.

Dispensation granted, May 27, 1816.

Charter granted, June 24, 1817.

Constituted and charter dated, October 9, 1817.

The Annual Communication is held on the third Saturday in September, and the Stated Communications Saturday on or before the full moon.

Year.	Date.	Name.	Year.	Date.	Name.
1816	.....	Thomas O. H. Carpenter.	1859	Sept. 17	Charles E. Nicholas.
1817	.....	" "	1860	" 27	Moses P. Roberts.
1818	.....	" "	1861	" 16	*Job W. Hill.
1819	.....	" "	1862	" 16	" "
1820	.....	" "	1863	" 16	Pitts S. Steere.
1821	.....	" "	1864	" 16	Sheldon P. Lyon.
1822	.....	" "	1865	Oct. 3	" "
1823	Oct. 9	Cyril C. Lyon.	1866	Sept. 17	Charles H. Fisher
1824	.....	" "	1867	" 16	Jefferson S. Howard.
1825	Nov. 21	Samuel Tillinghast.	1868	" 16	*William H. Bowen.
1826	" 21	" "	1869	" 16	Sheldon P. Lyon.
1827	Sept. 17	Amos Jenks.	1870	" 17	" "
1828	" 17	" "	1871	" 16	" "
1829	" 16	Israel Phillips.	1872	Jan. 20	*Charles W. Jordan.
1830	" 16	" "	1872	Sept. 21	" "
1831	Nov. 16	" "	1873	" 20	" "
1832	" 7	Jerah Hill.	1874	" 19	*Byron L. Steere.
1833	Sept. 16	" "	1875	" 18	" "
1834	.....	" "	1876	" 16	Thomas A. Burgess.
1835	Sept. 16	John W. Hill.	1877	" 15	" "
1836	" 16	" "	1878	" 21	*Charles A. Capwell.
1837	" 16	" "	1879	" 20	*Lester S. Hill.
1838	.....	" "	1880	" 15	*Holden O. Hill.
1839	.....	There is no record from here to 1850.	1881	" 17	*Alanson Steere.
1850	.....	Amos Jenks.	1882	" 16	*John H. Barden.
1851	Nov. 10	" "	1883	" 15	*Eugene C. Wightman.
1852	" 25	Josiah Whitaker.	1884	" 28	" "
1853	Sept. 16	William Hill.	1885	" 19	*Horatio N. Reynolds.
1854	" 5	" "	1886	" 18	" "
1855	" 22	" "	1887	" 17	*Frank Carr.
1856	Oct. 11	Sheldon P. Lyon.	1888	" 15	*Clarke H. Johnson.
1857	Sept. 16	" "	1889	" 21	*Joseph G. Ford.
1858	" 20	Charles E. Nicholas.	1890	" 20	*Thomas A. Seamans.

## WARWICK LODGE, NO. 16, PHENIX.

Dispensation granted, November 25, 1822.

Charter granted, August 29, 1825.

Constituted and charter dated, September 16, 1825.

Incorporated, January Session, 1866.

The Annual Communication is held on the last Tuesday in October, and the Stated Communications Thursday preceding the full moon.

Year.	Date.	Name.	Year.	Date.	Name.
1822	Dec. 31	William Harrison.	1859	April 11	*Henry Howard.
1823	" 31	" "	1860	March 26	James J. Smith.
1824	Nov. 30	" "	1861	April 15	*Daniel Babcock.
1825	Dec. 20	" "	1862	" 7	" "
1826	" 12	" "	1863	" 6	" "
1828	Jan. 1	Henry Tibbitts.	1864	" 4	" "
1828	Dec. 16	Willard Ballou.	1865	" 3	" "
1829	" 8	Thomas Holden.	1866	" 2	" "
1830	" 28	" "	1867	" 1	*Thomas G. Dorrance.
The last meeting of the Lodge was held at Apponaug, Dec. 28, 1830, when it was voted to return the charter to Grand Lodge. Dispensation for reorganization was voted Feb. 26, 1855. The Lodge was reorganized at River Point March 12, 1855, and in the dispensation from the Grand Lodge Otis Lincoln was appointed first Master. May 28, 1855, the Grand Lodge ordered the charter to be restored.			1868	Oct. 27	*Daniel Babcock.
			1869	" 26	James G. Briggs.
			1870	" 25	" "
			1871	" 31	" "
			1872	" 29	*Samuel T. Whipple.
			1873	" 28	" "
			1874	" 27	" "
			1875	" 26	*John Potter, 3d.
			1876	" 31	" "
			1877	" 30	" "
			1878	" 29	*William B. Douglas.
			1879	" 28	" "
			1880	" 26	" "
			1881	" 25	*Edward Pike.
			1882	" 31	" "
			1883	" 30	" "
			1884	" 28	*Thomas M. Holden.
1855	March 12	Otis Lincoln.	1885	" 27	" "
1855	June 22	" "	1886	" 26	" "
1856	April 14	" "	1887	" 25	" "
1857	March 31	" "	1888	" 30	*Edwin C. Capwell.
1858	April 19	William Greene.	1889	" 29	*Alton D. Wood.
			1890	" 28	*J. Ellery Hudson.

## EVENING STAR LODGE, NO. 17, SMITHFIELD.\*

Dispensation granted, June 24, 1824.

Charter granted, February 28, 1825.

Constituted, May 18, 1825.

Incorporated, June, 1827; charter repealed, January, 1834.

Year.	Date.	Name.	Year.	Date.	Name.
1824	Aug. 7	Abel Wilder.	1839	Nov. 15	Thomas A. Paine.
1825	Oct. 22	Thomas A. Paine.	1840	" 6	William Yearnshaw.
1826	" 14	" "	1841	Oct. 30	" "
1827	Nov. 3	Amasa Waterman.	No meeting from March 25, 1842, to November 22, 1845.		
1828	Oct. 18	Horace Chenery.			
1829	.....	No meeting from July 11, 1829, to January 12, 1831.	1845	Dec. 13	Thomas A. Paine.
1831	Oct. 14	Thomas A. Paine.	1846	Oct. 31	" "
1832	.....	No election.	The last meeting on the Record Book is October 31, 1846. See history of the Lodge, page 507.		
1833	Nov. 23	Thomas A. Paine.			
		No meeting until March 16, 1839.			
1839	March 16	Thomas A. Paine.			

\* Extinct.

## TEMPLE LODGE, NO. 18, GREENVILLE.

Dispensation granted, February 22, 1824.

Charter granted, June 26, 1826.

Charter dated, August 31, 1826.

There is no record of the constitution of the Lodge.

Incorporated, May Session, 1867.

The Annual Communication is held on the last Saturday in October, and the Stated Communications Saturday on or after the full moon.

Year.	Date.	Name.	Year.	Date.	Name.
1824	Aug. 28	Moses Aldrich.	1828	May 24	Moses Aldrich.
1825	June 24	" "	1829	" 16	" "
1826	April 22	" "	1830	June 30	" "
1827	May 5	" "	1831	Oct. 8	" "

Year.	Date.	Name.	Year.	Date.	Name.
There is no record after this meeting until the reorganization of the Lodge, November 2, 1865. All the property of the Lodge was returned to the Grand Lodge March 29, 1841. Dispensation for reorganization issued September 16, 1865. Original charter ordered restored May 21, 1866. Reconstituted October 31, 1866.			1871	Oct. 28	*George A. Smith.
			1872	" 26	" "
			1873	" 25	*John M. Eddy.
			1874	" 31	*Ethan C. Thornton.
			1875	" 30	" "
			1876	" 28	*Franklin S. Mowry.
			1877	" 27	" "
			1878	" 26	*Asahel A. Peck.
			1879	" 25	*William H. Arnold.
			1880	" 30	*Asahel A. Peck.
			1881	" 29	*Charles H. Page.
			1882	" 28	" "
			1883	" 27	*Franklin P. Owen.
			1884	" 25	" "
			1885	" 31	*Walter J. Smith.
1865	Nov. 2	A. B. Armstrong, U. D.	1886	" 30	*Elmer S. Fiske.
1866	Oct. 31	*John M. Eddy.	1887	" 29	Richard C. Durfee.
1867	" 31	*George A. Smith.	1888	" 27	*Daniel S. Thurber.
1868	" 31	William Blanchard.	1889	" 26	" "
1869	" 30	Byron J. Cowee.	1890	" 25	*Henry S. Turner.
1870	" 29	" "			

## LAFAYETTE LODGE, NO. 19, CUMBERLAND.\*

Dispensation granted, October 24, 1825.

Charter granted, June 26, 1826.

Charter dated, October 5, 1826.

There is no record of the constitution of the Lodge.

Incorporated, October, 1827 ; charter repealed, January, 1834.

Year.	Date.	Name.	Year.	Date.	Name.
1825	Oct. 24	Oliver Harris.	1839	....	Abner Haskell.
1826	Nov. 14	Joseph Whipple.	1842	Jan. 25	Otis Mason.
1827	" 27	Joseph Jacobs.	1843	" 25	" "
1828	" 18	" "	1844	June 17	Joseph Whipple.
1829	" 10	" "	1844	Nov. 19	Willard Grant.
1830	" 23	" "	1845	" 11	" "
1831	" 15	" "	With this date the records, which were in a blotter, end. See history of the Lodge, page 516.		
1832	Dec. 4	Oliver Harris.			
1833	.....	No record of any meeting after January 29, 1833, until January 25, 1842.			

\* Extinct.

## FRANKLIN LODGE, NO. 20, WESTERLY.

Dispensation granted, November 24, 1856, but there is no evidence that it was ever issued.

Charter granted and dated, May 25, 1857.

This was the first Lodge organized after the revival of Freemasonry, and probably no formal constitution was had. The early records of the Lodge were lost by fire. The first meeting under the charter was held July 8, 1857.

Incorporated, January Session, 1870.

The Annual Communication is held January 17th, and the stated Communications Tuesday on or before the full moon.

Year.	Date.	Name.	Year.	Date.	Name.
1856	Nov. 24	James H. Hoyt.	1874	Jan. 17	*James Potter.
1857	.....	*Stanton Hazard.	1875	" 16	" "
1858	Jan. 18	" "	1876	" 17	*R. Taylor Church.
1859	" 17	Henry S. Benson.	1877	" 17	*James W. Pollette.
1860	" 17	Weeden Clark.	1878	" 17	Joseph Ledward.
1861	" 23	*Stanton Hazard.	1879	" 21	*Albert H. Spicer.
1862	" 22	*Thomas V. Stillman.	1880	" 17	" "
1863	" 15	" "	1881	" 17	Albert L. Chester.
1864	" 18	" "	1882	" 17	" "
1865	" 17	" "	1883	" 17	*Solomon C. Burdick.
1866	" 17	*George G. Stillman.	1884	" 17	*George Bellamy, Jr.
1867	" 17	*J. Alonzo Babcock.	1885	" 17	" "
1868	" 16	" "	1886	" 19	*Peter Cahill.
1869	" 12	Albert G. Howard.	1887	" 17	" "
1870	" 19	*Thomas Vincent.	1888	" 17	*Francis W. Taylor.
1871	" 17	" "	1889	" 17	" "
1872	" 17	*B. Court Bentley.	1890	" 21	*Robert D. Barr.
1873	" 16	" "	1891	" 17	" "

## WHAT CHEER LODGE, NO. 21, PROVIDENCE.

Dispensation granted, August 31, 1857.

Charter granted and dated, November 30, 1857.

Publicly constituted, February 2, 1858.

Incorporated, January Session, 1864.

The Annual Communication is held on Saint Andrew's Day, November 30, and the Stated Communications on the first Friday of each month.

Year.	Date.	Name.	Year.	Date.	Name.
1857	Aug. 31	Wm. B. Blanding, U.D.	1874	Nov. 30	*Charles B. Webster.
1857	Nov. 30	"	1875	" 30	*Lindsay Anderson.
1858	" 30	"	1876	Dec. 1	*George W. Arnold.
1859	" 30	Lyman Klapp.	1877	Nov. 30	Duncan Campbell.
1860	" 30	*Levi Webster.	1878	" 29	*Horace K. Blanchard.
1861	" 27	Nicholas Van Slyck.	1879	" 28	*Nelson W. Aldrich.
1862	" 28	Charles A. Webster.	1880	" 30	*James J. Crispin.
1863	" 30	*Thomas Phillips, Jr.	1881	" 30	*John H. Eddy, Jr.
1864	" 30	*Henry C. Field. (27)	1882	Dec. 1	*Arthur W. Dennis.
1865	Dec. 1	*Andrew Hutchison. (27)	1883	Nov. 30	*Joseph D. Grinnell.
1866	Nov. 30	*Henry T. Stone.	1884	" 28	*Alonzo D. Amsden.
1867	" 29	*Robert A. Peirce.	1885	" 30	*S. Penrose Williams.
1868	" 30	*Edwin Baker.	1886	" 30	*Arthur H. Armington.
1869	" 30	*Samuel A. Howland.	1887	" 30	*Samuel G. Colwell.
1870	" 30	John P. Luther.	1888	" 30	*Frank A. Congdon.
1871	Dec. 1	*Joshua M. Addeman.	1889	" 29	*Elton A. Cook.
1872	Nov. 29	*Herbert M. Kimball.	1890	" 28	*Spencer B. Hopkins.
1873	" 28	*Edward E. Darling.			

## EUREKA LODGE, NO. 22, PORTSMOUTH.

Dispensation granted, August 28, 1860.

Charter granted and dated, February 25, 1861.

Publicly constituted, June 24, 1861.

Incorporated, January Session, 1871.

The Annual Communications are held on the first Tuesday in November, and the Stated Communications Tuesday on or before the full moon.

Year.	Date.	Name.	Year.	Date.	Name.
1861	March 5	George W. Chevers.	1876	Dec. 5	*John Roberts.
1862	Jan. 14	"	1877	" 4	*Charles G. Thomas.
1862	Dec. 30	"	1878	" 3	"
1864	Jan. 19	Benjamin Tallman.	1879	" 2	*Frederick Chase.
1865	" 10	"	1880	" 7	*Edward F. Dyer.
1865	Dec. 5	*Benjamin Greene.	1881	" 7	*Edward F. Anthony.
1866	" 4	*Borden Chace.	1882	" 5	*Lorenzo D. Tallman.
1867	" 2	"	1883	" 4	"
1868	" 1	"	1884	" 2	*Charles Carr.
1869	" 7	*Philip B. Chase.	1885	" 1	*Benjamin Greene.
1870	" 6	*Edward F. Anthony.	1886	" 7	"
1871	" 5	"	1887	Nov. 1	*Henry C. Anthony.
1872	" 3	*Benjamin S. Anthony.	1888	" 6	*Lorenzo D. Tallman.
1873	" 2	"	1889	" 5	"
1874	" 1	*Almerin L. Ackley.	1890	" 4	*Colby C. Mitchell.
1875	" 7	"	1891	" 3	"



## AMERICAN UNION LODGE, U.: D.:

Dispensation granted April 29, 1861, by M.: W.: Grand Master William Gray, without power to make Masons ; the dispensation to remain in force during the continuance of the Rhode Island Militia in the service unless sooner revoked. This Lodge was attached to the First Rhode Island Regiment of Detached Militia.

Masons named in the dispensation : W.: John P. Walker, David W. Carrington, Joseph C. Greene, Thomas J. A. Gross, Walter B. Kingsley, William W. Prouty, William W. Rathbun, James L. Richardson, Daniel Sayles, 2d, Charles H. Tompkins and Augustus M. Tower, of Saint Johns Lodge, No. 1, Providence ; Lorenzo Steinbring, of Washington Lodge, No. 3, Warren ; John S. Slocum and John H. Sweet, of Mount Vernon Lodge, No. 4, Providence ; Robert Rhodes, of Harmony Lodge, No. 9, Pawtuxet ; Stephen R. Bucklin, Daniel S. Dexter and William R. Walker, of Union Lodge, No. 10, Pawtucket ; William C. Boyden, Jr., and Stephen R. Sweet, of Morning Star Lodge, No. 13, Woonsocket ; and Charles R. Dennis, Albert C. Eddy, Isaac M. Potter, Henry T. Sisson, Nicholas Van Slyck, and N. Bangs Williams, of What Cheer Lodge, No. 21, Providence ; all attached to the First Regiment Rhode Island Detached Militia.

W.: John P. Walker was appointed to be the Master, Brother Nicholas Van Slyck to be the Senior Warden and Brother Charles R. Dennis to be the Junior Warden of the Lodge.

No use was made of the dispensation and it was returned to Grand Lodge at its Quarterly Communication, held August 26, 1861. See history of the Lodge on page 130.

## CHARITY LODGE, NO. 23, HOPE VALLEY.

Dispensation granted, November 27, 1865.

Charter granted and dated, May 21, 1866.

Publicly constituted, November 9, 1866.

Incorporated, January Session, 1869.

The Annual Communication is held on the first Thursday in September, and the Stated Communications Thursday on or before the full moon.

Year.	Date.	Name.	Year.	Date.	Name.
1865	Nov. 27	*John F. Jencks.	1878	Sept. 5	*Jedediah D. Witter. (20)
1866	" 9	" "	1879	" 4	*George R. Rice.
1867	Dec. 10	*Jedediah D. Witter. (20)	1880	" 2	*Fayette B. Bennett.
1869	March 25	*Anson Greene.	1881	" 1	" "
1869	Nov. 11	William R. Whaley.	1882	" 7	" "
1870	" 11	*Elisha P. Clark.	1883	" 6	*George R. Rice.
1871	Sept. 7	*William Buffington.	1884	" 4	*Orville M. Meserve.
1872	" 11	" "	1885	" 3	*Charles S. Nichols.
1873	" 4	*Millen S. Greene.	1886	" 2	" "
1874	" 3	" "	1887	" 1	*Samuel A. Gardiner.
1875	" 2	*George E. Greene.	1888	" 6	" "
1876	" 7	" "	1889	" 5	*Millard F. Tucker.
1877	" 6	*Jedediah D. Witter. (20)	1890	" 4	" "

## JENKS LODGE, NO. 24, CENTRAL FALLS.

Dispensation granted, May 1, 1866.

Charter granted and dated, November 19, 1866.

Publicly constituted, January 25, 1867.

Incorporated, January Session, 1875.

The Annual Communication is held on the second Monday in January, and the Stated Communications on the third Monday in each month.

Year.	Date.	Name.	Year.	Date.	Name.
1866	May 1	Horace Daniels.	1870	Jan. 10	*David L. Fales.
1867	Jan. 14	" "	1871	" 9	" "
1868	" 13	*Jabez W. Wilmarth.	1872	" 8	*James M. Davis.
1869	" 11	Edward A. Browne.	1873	" 13	*Benjamin A. Reynolds.

Year.	Date.	Name.	Year.	Date.	Name.
1874	Jan.	12 *Theodore F. Dexter.	1883	Jan.	8 *Jabez W. Wilmarth, Jr.
1875	"	11 *Augustine A. Mann.	1884	"	14 †Frank E. Phillips.
1876	"	10 *Albert L. Warner.	1885	"	12 *George C. Stillman.
1877	"	8 " "	1886	"	11 " "
1878	"	14 *George E. Whipple.	1887	"	10 *Asa H. Nickerson.
1879	"	13 *Joseph H. Foster.	1888	"	9 " "
1880	"	12 *John E. Goldsworthy.	1889	"	14 *O. W. Wilmarth.
1881	"	10 *William Butler.	1890	"	13 *Jonathan Allenson.
1882	"	9 *Jabez W. Wilmarth, Jr.	1891	"	12 *John F. Follett.

† Expelled.

### HOPE LODGE, NO. 25, WAKEFIELD.

Dispensation granted, January 21, 1867.

Charter granted and dated, May 20, 1867.

Publicly constituted, November 20, 1867.

Incorporated, January Session, 1871.

The Annual Communication is held on the second Monday in October, and the Stated Communications Wednesday on or before the full moon.

Year.	Date.	Name.	Year.	Date.	Name.
1867	Feb.	21 *John C. Hazard.	1879	Oct.	13 *Edward Clark.
1867	Nov.	26 " "	1880	"	11 *William G. Caswell.
1868	Oct.	12 " "	1881	"	11 *Benjamin W. Case.
1869	"	19 *William G. Caswell.	1882	"	9 " "
1870	"	10 " "	1883	"	8 *Edwin A. Knowles.
1871	"	9 Elisha C. Clark.	1884	"	13 *Joshua C. Tucker, Jr.
1872	"	14 *George F. Curtis.	1885	"	12 *Benjamin W. Case.
1873	"	13 *William C. Clarke.	1886	"	11 *Edwin A. Noyes.
1874	"	12 " "	1887	"	10 *Fred'k W. Greenhalgh.
1875	"	11 " "	1888	"	8 *John E. Perry.
1876	"	9 " "	1889	"	14 " "
1877	"	8 *George F. Curtis.	1890	"	13 *William F. Graham.
1878	"	14 " "			

## GRANITE LODGE, NO. 26, HARRISVILLE.

Dispensation granted, August 22, 1867.

Charter granted and dated, May 18, 1868.

Publicly constituted, January 28, 1870.

Incorporated, May Session, 1873.

The Annual Communication is held on the first Wednesday in October, and the Stated Communications Saturday after the full moon.

Year.	Date.	Name.	Year.	Date.	Name.
1867	Aug. 22	*Andrew K. Ballou.	1880	Oct. 13	*Edward F. King.
1869	Nov. 13	" "	1881	" 5	" "
1870	Oct. 5	Henry M. Chace.	1882	" 4	" "
1871	" 4	" "	1883	" 3	*William A. Inman.
1872	" 2	" "	1884	" 1	" "
1873	" 1	Samuel O. Griffin.	1885	" 7	" "
1874	" 7	*Edward F. Keach.	1886	" 6	*James H. Stewart.
1875	" 6	" "	1887	" 5	" "
1876	" 7	" "	1888	" 3	*Stephen M. Paine.
1877	" 3	" "	1889	" 2	" "
1878	" 2	*Frederick S. Farwell.	1890	" 1	" "
1879	" 1	" "			

## CORINTHIAN LODGE, NO. 27, PROVIDENCE.

Dispensation granted, February 8, 1868.

Charter granted and dated, May 18, 1868.

Publicly constituted, October 27, 1868.

Incorporated, January Session, 1869.

The Annual Communication is held October 27, and the Stated Communications on the second Tuesday of the month.

Year.	Date.	Name.	Year.	Date.	Name.
1868	Feb. 8	*Henry C. Field.	1879	Oct. 27	*Richard W. Comstock.
1868	Oct. 13	" "	1880	" 27	*Cyril A. Babcock.
1869	" 28	*Clinton D. Sellew.	1881	" 27	" "
1870	" 27	" "	1882	Nov. 2	*George E. Weaver.
1871	" 27	" "	1883	Oct. 27	*Cyrus M. Van Slyck.
1872	" 29	*Henry R. Barker.	1884	" 27	*Henry C. Armstrong.
1873	" 27	*Samuel G. Stiness.	1885	" 27	*John A. Howland.
1874	" 27	" "	1886	" 27	*John S. Kellogg.
1875	" 27	*Spencer P. Read.	1887	" 27	*Charles S. Pettee.
1876	" 27	" "	1888	" 30	*Edmund S. Hopkins.
1877	" 30	*Robert E. Dwelly.	1889	" 29	*Charles C. Newhall.
1878	" 29	" "	1890	" 27	" "

### IONIC LODGE, NO. 28, GREENE.

Dispensation granted, January 15, 1870.

Charter granted and dated, May 16, 1870.

Publicly constituted, January 17, 1871.

The Annual Communication is held on the last Tuesday in September, and the Stated Communications Friday on or before the full moon.

Year.	Date.	Name.	Year.	Date.	Name.
1870	Jan. 15	*Whipple V. Phillips.	1881	Sept. 27	*Edward E. Arnold.
1871	Sept. 26	" "	1882	" 26	*George P. Dorrance.
1872	" 24	*Warren H. Tillinghast.	1883	" 25	" "
1873	" 30	" "	1884	" 30	*Joseph T. Hopkins.
1874	" 29	*George K. Tyler.	1885	" 29	" "
1875	Oct. 2	*Gardiner R. Wilcox.	1886	" 28	" "
1876	Sept. 26	" "	1887	" 27	*Alvero A. Kennedy.
1877	" 25	William H. Jordan.	1888	" 25	*Joseph D. Hillary.
1878	" 24	*Joseph T. Hopkins.	1889	" 24	*Amasa P. Taber.
1879	" 30	" "	1890	" 30	*Samuel H. Bowen.
1880	" 28	*Edward E. Arnold.			

## BARNEY MERRY LODGE, NO. 29, PAWTUCKET.

Dispensation granted, July 29, 1872.

Charter granted and dated, May 19, 1873.

Constituted, June 26, 1873.

The Annual Communication is held Monday preceding the Festival of Saint John the Baptist, and the Stated Communications on the fourth Monday of the month.

Year.	Date.	Name.	Year.	Date.	Name.
1872	July 29	Henry F. Smith.	1882	June 29	Daniel R. Arnold.
1873	June 26	Edwin Clapp.	1883	" 28	*Clovis H. Bowen.
1874	" 27	" "	1884	" 26	" "
1875	July 1	*John F. Adams.	1885	" 29	*Sanford W. Greene.
1876	June 29	" "	1886	July 1	" "
1877	July 5	*Osmond H. Briggs.	1887	June 27	*Silas A. Taber.
1878	June 27	*Charles E. Richardson.	1888	" 28	*Charles F. Luther.
1879	" 26	" "	1889	" 27	*Charles F. Burnham.
1880	July 22	*Henry A. Stearns.	1890	" 26	*John F. Oldham.
1881	June 30	" "			

## RISING SUN LODGE, NO. 30, EAST PROVIDENCE.

Dispensation granted, July 4, 1874.

Charter granted and dated, May 17, 1875.

Constituted, July 3, 1875.

Incorporated, January Session, 1876.

The Annual Communication is held on the fourth Friday in May, and the Stated Communications on the fourth Friday of the month.

Year.	Date.	Name.	Year.	Date.	Name.
1874	July 4	*George N. Bliss.	1883	May 25	*Joseph H. Jewett.
1875	" 3	" "	1884	" 23	*George E. Webster.
1876	May 26	*Alvord O. Miles.	1885	" 22	*Mason B. Wood.
1877	" 25	*Joseph J. Luther.	1886	" 28	*Simeon Hunt.
1878	" 24	*Charles G. Hill.	1887	" 27	*Oscar A. Carleton.
1879	" 23	*John Champlin.	1888	" 25	*Charles L. Rogers.
1880	" 28	*Clarence H. Guild.	1889	" 24	*Henry R. Rogers.
1881	" 27	*George H. Kenyon.	1890	" 23	*William R. Sherman.
1882	" 26	*Henry F. Anthony.	1891	" 22	*John S. Rogers.

## ATLANTIC LODGE, NO. 31, NEW SHOREHAM.

Dispensation granted, November 30, 1875.

Charter granted and dated, May 15, 1876.

Publicly constituted, August 9, 1876.

Incorporated, January Session, 1894.

The Annual Communication is held on the second Tuesday in February, and the Stated Communications Saturday on or before the full moon.

Year.	Date.	Name.	Year.	Date.	Name.
1875	Nov. 30	*John W. Hooper.	1884	Feb. 12	*John W. Hooper.
1876	Aug. 9	" "	1885	" 10	*Thaddeus A. Ball.
1877	July 18	" "	1886	" 9	*Almanza Littlefield.
1878	" 10	" "	1887	" 8	*Allen W. Littlefield.
1879	" 9	*Aaron W. Mitchell.	1888	" 14	*John F. Hayes.
1880	" 14	*Thaddeus A. Ball.	1889	" 12	" "
1882	Feb. 14	*Joshua F. Dickens.	1890	" 11	*John C. Champlin.
1883	" 13	John R. Littlefield.	1891	" 10	" "

## ROGER WILLIAMS LODGE, NO. 32, CENTREDALE.

Dispensation granted, January 27, 1876.

Charter granted and dated, May 15, 1876.

Constituted, May 27, 1876.

The Annual Communication is held on the fourth Saturday in May, and the Stated Communications Saturday before the full moon.

Year.	Date.	Name.	Year.	Date.	Name.
1876	Jan. 27	*Thomas Wilmarth. (21)	1883	May 26	*Robert Henry.
1876	May 15	" "	1884	" 24	Daniel O. Angell.
1877	" 26	*Alex. W. Harrington.	1885	" 23	" "
1878	" 25	*Thomas Wilmarth. (21)	1886	" 22	*William F. Allison.
1879	" 24	*Rufus W. Harris.	1887	" 28	*William H. McAbee.
1880	" 22	*William Andrews.	1888	" 26	" "
1881	" 28	*James V. Dawley.	1889	" 25	" "
1882	" 27	" "	1890	" 24	*Charles F. Dawley.



## ADELPHOI LODGE, NO. 33, PROVIDENCE.

Dispensation granted, February 5, 1876.

Charter granted and dated, May 15, 1876.

Publicly constituted, June 12, 1876.

The Annual Communication is held on the first Tuesday in January, and the Stated Communications on the first Tuesday in each month. Quarterly Communications are held on the third Tuesdays of March, June, September and December, for private business.

Year.	Date.	Name.	Year.	Date.	Name.
1876	Feb. 5	*Stillman White.	1884	Jan. 1	*Daniel N. Davis.
1876	June 12	" "	1885	" 6	*Edwin L. Spink.
1877	Jan. 2	" "	1886	" 5	" "
1878	" 1	" "	1887	" 4	*George H. Holmes.
1879	" 7	Henry A. Chace	1888	" 3	" "
1880	" 6	*John M. Buffinton.	1889	" 1	*William N. Otis.
1881	" 4	*John Heathcote.	1890	" 7	*D. Russell Brown.
1882	" 3	*Fred I. Marcy.	1891	" 6	*Clarence M. Godding.
1883	" 2	*Charles Sidney Smith.			

## UNITY LODGE, NO. 34, LONSDALE.

Dispensation granted, February 16, 1878.

Charter granted and dated, May 20, 1878.

Publicly constituted, June 15, 1878.

The Annual Communication is held on the second Tuesday in February, and the Stated Communications Tuesday on or before the full moon.

Year.	Date.	Name.	Year.	Date.	Name.
1878	Feb. 16	*Nathaniel B. Kerr.	1885	Feb. 10	*Thomas A. Pingree.
1878	June 15	" "	1886	" 9	*John S. Hindley.
1879	Feb. 11	" "	1887	" 8	*John Dawber.
1880	" 10	*John Dawber.	1888	" 14	" "
1881	" 8	" "	1889	" 12	*Luke Duxbury.
1882	" 14	" "	1890	" 11	" "
1883	" 13	*William Martin.	1891	" 10	*James Hindle.
1884	" 12	" "			

## REDWOOD LODGE, NO. 35, PROVIDENCE.

Dispensation granted, February 22, 1878.

Charter granted and dated, May 20, 1878.

Constituted, June 10, 1878.

Incorporated, January Session, 1881.

The Annual Communication is held on the second Monday in June, and the Stated Communications on the second Monday of each month.

Year.	Date.	Name.	Year.	Date.	Name.
1878	Feb. 22	*Myer Noot.	1885	June 8	*William H. Mullen.
1878	June 10	" "	1886	" 14	*William Green.
1879	" 9	" "	1887	" 13	*Wm. H. T. Mosley.
1880	" 14	*Leopold Hartman.	1888	" 11	Alvertes S. Burlingame.
1881	" 13	*Melvin Parker.	1889	" 10	*James W. Clarke.
1882	" 12	*John H. Spitz.	1890	" 9	*Herman Boaz.
1883	" 11	*Henry Green.	1891	" 8	*James E. Boulster.
1884	" 9	*Thomas B. Dawson. 36			

## ORPHEUS LODGE, NO. 36, PROVIDENCE.

Organized as a Singing Club under the name of Orpheus Club November 13, 1861. See history of the Lodge on page 587. It served as the Grand Lodge Choir during the whole period of its existence.

Dispensation granted, April 28, 1879.

Charter granted and dated, May 19, 1879.

Publicly constituted, May 12, 1880.

Incorporated, May Session, 1892.

The Annual Communication is held on the second Wednesday in November, and the Stated Communications on the second Wednesday in each month.

Year.	Date.	Name.	Year.	Date.	Name.
1879	April 28	*Edwin Baker. (21)	1885	Nov. 11	*George H. Bunce.
1880	May 12	*William R. Greene.	1886	" 10	*Allen M. Peck.
1880	Nov. 10	" "	1887	" 9	*Theodore A. Allen.
1881	" 9	*C. Henry Alexander.	1888	" 14	*John C. Davis.
1882	" 8	*George H. Lincoln.	1889	" 13	*George C. Noyes.
1883	" 14	*Leander G. Shearman.	1890	" 12	*Don Carlos H. Tinkham.
1884	" 12	*Milton Livsey.			

## NESTELL LODGE, NO. 37, PROVIDENCE.

Dispensation granted, March 4, 1880.

Charter granted and dated, May 17, 1880.

Constituted, September 30, 1880.

Incorporated, May Session, 1881.

The Annual Communication is held on the fourth Thursday in March, and the Stated Communications on the second Thursday of each month.

Year.	Date.	Name.	Year.	Date.	Name.
1880	March 4	*Joseph Baker.	1886	March 18	*Albert H. Williams.
1880	Sept. 30	" "	1887	" 17	*Edward F. King.
1881	March 10	" "	1888	" 15	*Hosea Q. Morton.
1882	" 3	*George Robinson.	1889	" 21	*James W. Lees.
1883	" 15	" "	1890	" 20	*William H. Patt.
1884	" 20	*Daniel Coit Taylor.	1891	" 19	*Frederick G. Stiles.
1885	" 19	*John M. Bogle.			

## DORIC LODGE, U. D. AUBURN.

Dispensation granted, April 29, 1891.

Charter granted and dated, May 18, 1891.

Constituted, December 16, 1891.

The Annual Communication is held on the Second Wednesday in December, and the Stated Communications on the second Wednesday in each month.

Year.	Date.	Name.	Year.	Date.	Name.
1891	April 29	*Linus A. Webster.	1891	Nov. 5	*Linus A. Webster.

## CIVIL CHARTER OF THE GRAND LODGE.

*AT the General Assembly of the State of Rhode Island and Providence Plantations begun and holden at Newport within and for said State on the first Wednesday of May in the year of our Lord One Thousand Eight Hundred and Twelve and of Independence the Thirty Sixth.*

AN ACT to incorporate the Grand Master, Deputy Grand Master Grand Wardens and members of the Grand Lodge of the most ancient and honorable society of Free and Accepted Masons of the State of Rhode Island and Providence Plantations.

WHEREAS, Jabez Bowen, Ephram Bowen Jun'r, Thomas S. Webb, Amos Maine Atwell, Christopher Rhodes, William Wilkinson, John Holroyd, John Carlile, Samuel Jackson the 2d, Israel Amsbury, Ebenezer Johnson, James Mason, Philip Peck, Benjamin Hall, Walter Humphrey, Peter Grinnell, Nehemiah Dodge, Silvester Child Jun'r, Samuel Randall, Charles Wheaton, William Carr, John Davis, Joseph Tillinghast, Peleg Rhodes, Seth Peck, Alexander V. Griswold, Christopher Dexter, David Sayles, Richard Anthony, James Perry, Benjamin B. Mumford, John A. Shaw, Allen Wardwell, Ahab Read, Ebenezer Tyler, and Howland Greene, styling themselves officers and members of the Grand Lodge of the most Ancient and Honourable Society of Free and Accepted Masons for the State of Rhode Island and Providence Plantations have in their Petition to this General Assembly set forth that said Grand Lodge has been established a number of years: That the principles and regulations of their

Institution are calculated to promote the social Virtues and to provide for the Relief of the indigent and distressed: That they inculcate a strict conformity to the Laws and respect to the constituted authorities of the State: That the funds they have been enabled to obtain, have been appropriated (except such parts as have been wanted for necessary expenses) for the relief of Poor and distressed Brethren and their Families: And that they may the better advance the purposes of the Institution, are desirous of obtaining the aid and Authority of the Legislature and have prayed that they may be erected and made a body politic and corporate, for the purpose of securing such funds as they now do, or may from time to time hereafter possess:

*Be it therefore enacted by this General Assembly, and by the Authority thereof it is hereby enacted, That the aforesaid Petitioners and such others as now are or may hereafter by them be admitted members of the said Society, be and they are hereby constituted, erected and made a body politic and corporate, to subsist at all times forever hereafter, in deed and in name by the name of the Grand Lodge of the Most Ancient and honourable Society of Free and Accepted Masons for the State of Rhode Island and Providence Plantations; and by that name shall and may have perpetual succession, and be persons able and capable in Law to have, hold, receive and enjoy lands, tenements, hereditaments and Rents, in fee simple, or for term of Life, Lives, years or otherwise, not exceeding in value the sum of Twenty Thousand Dollars: and also goods and chattles, and all other things, of what nature, kind and quality soever: and also to give, grant, let, sell, or assign the same lands, tenements, hereditaments, goods and chattles, and to do and execute all other things about the same; and also that they and their successors, by the name aforesaid, be forever hereafter capable and liable to sue and be sued, plead and be impleaded, answer and be answered unto defend and be defended against in all or any of the Courts of Law or otherwise, by any of the Judges, Justices, or other persons whomsoever, in all manner of actions, complaints or pleas whatsoever; and that it shall and may be lawful to and for them and their successors, forever hereafter, to have one common seal for their use and the same at their will and pleasure to change and alter.*

*And be it further enacted by the authority aforesaid, That it shall and may be lawfull for the said Petitioners and their successors to choose the Grand Master Deputy Grand Master Grand Wardens Grand Treasurer Grand Secretary, and such other officers as they may deem proper and for such length of time as they have or may hereafter determine, and to make such laws and regulations for the well governing the said Grand Master, Deputy Grand Master, Grand Wardens and members as they shall Deem necessary, provided they are not repugnant to the laws of the State.*

*And be it further enacted, That Silvester Child Jun'r be the First Grand Master, Thomas S. Webb the first Deputy Grand Master Amos Maine Atwell the first Grand Senior Warden Christopher Rhodes the first Grand Junior Warden William Wilkinson the first Grand Treasurer and John Holroyd the first Grand Secretary, to continue for such length of time as has been heretofore customary with said Society.*

In Testimony whereof I have hereunto set my hand, and caused the Seal of Said State to be affixed at Providence the Twenty Second Day of June in the year of our Lord one Thousand Eight Hundred and Twelve and of Independence the Thirty Sixth,

By his Excellency's Command { L. S. } WM. JONES.  
SAMUEL EDDY, Secry.

Surrendered per vote of Grand Lodge March 17 1834.  
JOSEPH S. COOKE, Grand Master.

I hereby certify that the foregoing Civil Charter is a true copy from the original Civil Charter granted the Grand Lodge by the General Assembly in 1812, returned by the vote of the Grand Lodge in 1834, and restored in accordance with the following enactment of the General Assembly; said act being engrossed upon the margin of the original charter.

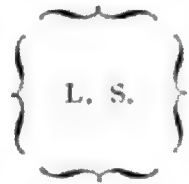
*Edwin Baker*

*Grand Secretary.*

*State of Rhode Island )  
January Session 1861 }*

Upon the petition of Oliver Johnson, a committee appointed by the Grand Lodge of ancient, free and accepted Masons of the State of Rhode Island, praying that the Charter of said Grand Lodge, heretofore surrendered by them and accepted by the General Assembly, be returned to said Grand Lodge.

*Voted and Resolved*, by this General Assembly, that the prayer of said petition be; and the same is hereby granted; and that the Secretary of State be and hereby is ordered to return said Charter to the said Grand Lodge, and that said Grand Lodge by virtue of this resolution, have and possess all the rights and privileges granted to them by the terms of said charter, in the same manner and to the same extent as they had and enjoyed before said charter was surrendered by them and accepted by the General Assembly. *It is further voted and resolved*, that so much of the resolution in relation to Masonic Charters passed at the May session of the Gen. Assembly A. D. 1834 as relates to said Lodge, be and the same is hereby repealed. In testimony whereof I have hereto set my hand and affixed the seal of the State this 4th April A. D. 1861.



JOHN R. BARTLET,  
Secretary of State.

WM. SPRAGUE.



THE MOST EXCELLENT  
GRAND ROYAL ARCH CHAPTER  
OF RHODE ISLAND.

Organized as a Deputy Grand Chapter for Rhode Island, and Seth Wheaton elected Deputy Grand High Priest, March 12, 1798.

Organized as a Grand Chapter, March 12, 1799.

The Annual Convocation is held on the second Tuesday in March.

Incorporated, January Session, 1861.

Year.	Date.	Name.	Year.	Date.	Name.
1798	March 12	Seth Wheaton.	1824	March 16	Samuel Jackson, 2d.
1799	" 12	Moses Seixas.	1825	" 15	" "
1800	" 11	" "	1826	" 21	Peter Grinnell.
1801	" 10	" "	1827	" 20	Asa Bosworth.
1802	" 10	" "	1828	" 18	Caleb Drown.
1803	" 15	" "	1829	" 17	" "
1804	" 20	Thomas Smith Webb.	1830	" 16	Joseph Tompkins.
1805	" 19	" "	1831	" 15	" "
1806	" 18	" "	1832	" 20	Barney Merry.
1807	" 20	" "	1833	" 26	Moses Richardson.
1808	" 15	" "	1834	" 18	" "
1809	" 21	" "	1835	.....	" *"
1810	" 20	" "	1836	March 15	" "
1811	" 19	" "	1837	" 21	" "
1812	" 17	" "	1838	" 20	James Salsbury.
1813	" 16	" "	1839	" 12	" "
1814	" 21	" "	1840	" 24	William C. Barker.
1815	" 21	John Carlile.	1841	" 18	" "
1816	" 19	" "	1842	" 15	Cyrus Fisher.
1817	" 18	" "	1843	" 14	" "
1818	" 17	William Wilkinson.	1844	" 12	William Field.
1819	" 16	" "	1845	" 11	" "
1820	" 21	" "	1846	" 10	Alvin Jenks.
1821	" 20	" "	1847	" 9	Roger W. Potter.
1822	" 19	Caleb Earle.	1848	" 14	Thomas Whittaker.
1823	" 18	" "	1849	" 13	" "

\* No meeting held in 1835.

Year.	Date.	Name.	Year.	Date.	Name.
1850	March 12	Thomas Whittaker.	1871	March 14	Thomas A. Doyle.
1851	" 11	" "	1872	" 12	Henry C. Field.
1852	" 9	James Hutchison.	1873	" 11	Francello G. Jillson.
1853	" 8	" "	1874	" 10	" "
1854	" 14	Cyrus B. Manchester.	1875	" 9	" "
1855	" 13	" "	1876	" 14	William T. C. Wardwell.
1856	" 11	Samuel Lewis.	1877	" 13	" "
1857	" 10	John Eldred.	1878	" 12	William N. Ackley.
1858	" 9	" "	1879	" 11	" "
1859	" 8	Joseph Belcher.	1880	" 9	John P. Sanborn.
1860	" 13	Oliver Johnson.	1881	" 8	" "
1861	" 12	Ariel Ballou.	1882	" 14	Samuel G. Stiness.
1862	" 11	Lyman Klapp.	1883	" 13	" "
1863	" 11	Nathan H. Gould.	1884	" 11	Nicholas Van Slyck.
1864	" 8	Levi L. Webster.	1885	" 10	Edward L. Freeman.
1865	" 14	Thomas A. Doyle.	1886	" 9	Henry W. Rugg.
1866	" 13	" "	1887	" 8	George M. Carpenter.
1867	" 12	" "	1888	" 13	" "
1868	" 10	" "	1889	" 12	Robert S. Franklin.
1869	" 9	" "	1890	" 11	" "
1870	" 8	" "	1891	" 10	George H. Kenyon.

## CIVIL CHARTER.

STATE OF RHODE ISLAND AND PROVIDENCE PLANTATIONS.

JANUARY SESSION, A. D. 1861.

*AN ACT to incorporate the Grand Royal Arch Chapter of Free and Accepted Masons of the State of Rhode Island, &c.*

*It is enacted by the General Assembly as follows:*

SECTION 1. Oliver Johnson, William Field, Nathan P. Towne, Gardner T. Swarts, Ariel Ballou, Cyrus Fisher, John Eldred, Samuel Lewis, Cyrus B. Manchester, Joseph Belcher, William B. Snell, and Samuel Greene, and such others as may be hereafter associated with them, are hereby made a body corporate, by the name of the "Grand Royal Arch Chapter of the State of Rhode Island," for the purpose of aiding poor Masonic brethren, their widows and orphans, and such other charitable uses and purposes as are usual among Free and Accepted Masons, and may take and hold real and personal estate to the value of ten thousand dollars, with all powers and privileges, and subject to all the duties and restrictions set forth in chapter one hundred and twenty-five of the Revised Statutes, and all acts of the General Assembly in addition thereto, or in amendment thereof.

I certify the foregoing to be a true copy of an Act passed at the January Session of the General Assembly of Rhode Island, A. D. 1861.

{ L. S. }

In testimony whereof I have hereunto set my hand and affixed the seal of said State, this fifteenth day of March, A. D. 1861.

HENRY A. BARTLETT,

*Deputy Secretary of State.*

## SUBORDINATE CHAPTERS.

PROVIDENCE ROYAL ARCH CHAPTER, NO. 1,  
PROVIDENCE.

Original charter granted by Washington Chapter, of New York City, dated September 3, 1793, and named Providence Chapter, No. 2, of Royal Arch Masons, appointing Daniel Stillwell High Priest.

Incorporated, May, 1811; charter vacated, May, 1834; new charter issued, January, 1868.

The Annual Convocation is held on the third Thursday in November, and the Regular Convocations on the third Thursday in the month.

Year.	Date.	Name.	Year.	Date.	Name.
1793	Sept. 3	Daniel Stillwell.	1813	Nov. 11	Samuel Jackson, 2d.
1793	Nov. 23	" "	1814	" 10	" "
1794	Jan. 9	" "	1815	" 9	Caleb Earle.
1795	May 12	" "	1816	" 14	" "
1796	Feb. 26	" "	1817	" 13	Samuel Jackson, 2d.
1797	" 20	Abraham L. Clarke.	1818	" 12	Moses Richardson.
1798	" 13	" "	1819	" 11	Asa Bosworth.
1799	" 12	" "	1820	" 9	" "
1800	" 11	" "	1821	" 8	Peter Grinnell.
1801	" 10	Thomas S. Webb.	1822	" 14	Henry Mumford.
1801	Nov. 12	" "	1823	" 13	" "
1802	" 15	John Carlile.	1824	" 11	Jesse Clarke.
1803	" 10	" "	1825	" 10	Phillip Potter.
1804	" 8	William Wilkinson.	1826	" 9	" "
1805	" 14	" "	1827	" 8	Henry Martin.
1806	" 13	" "	1828	" 13	James Salsbury.
1807	" 12	" "	1829	" 12	" "
1808	" 10	Nathan Fisher.	1830	" 11	Luther Woodward.
1809	" 9	William Wilkinson.	1831	" 10	Barzillai Cranston.
1810	" 8	" "	1832	" 8	" "
1811	" 14	" "	1833	" 14	Cyrus Fisher.
1812	" 12	" "	1834	" 13	" "

Year.	Date.	Name.	Year.	Date.	Name.
1835	Nov. 12	Cyrus Fisher.	1863	Nov. 12	Thomas A. Doyle.
1836	" 10	Joseph S. Cooke.	1864	" 17	" "
1837	" 9	" "	1865	" 9	" "
1838	" 8	William C. Barker.	1866	" 8	Henry C. Field.
1839	" 14	" "	1867	" 14	" "
1840	" 12	Asa Bosworth.	1868	" 12	" "
1841	" 11	" "	1869	" 11	Andrew Hutchison.
1842	" 10	Moses Richardson.	1870	" 10	" "
1843	" 9	Thomas Whittaker.	1871	" 9	Albert H. Cushman.
1844	" 14	" "	1872	" 14	" "
1845	" 13	" "	1873	" 13	George J. Hazard.
1846	" 12	" "	1874	" 12	" "
1847	" 11	James Salsbury.	1875	" 11	George O. Olmstead.
1848	" 9	" "	1876	" 9	" "
1849	" 8	" "	1877	" 8	Samuel G. Stiness.
1850	" 14	Cyrus B. Manchester.	1878	" 14	John P. Luther.
1851	" 13	" "	1879	" 13	" "
1852	" 11	Joseph Belcher.	1880	" 11	Horace K. Blanchard.
1853	" 17	" "	1881	" 10	" "
1854	" 9	Joseph A. D. Joslin.	1882	" 9	Arthur W. Dennis.
1855	" 8	" "	1883	" 8	" "
1856	" 13	Oliver Johnson.	1884	" 13	Horace S. Richardson.
1857	" 12	" "	1885	" 12	" "
1858	" 11	Jerome B. Borden.	1886	" 18	George H. Kenyon.
1859	" 10	Gardner T. Swarts.	1887	" 17	Forrest A. Peck.
1860	" 8	Lyman Klapp.	1888	" 15	" "
1861	" 14	Levi L. Webster.	1889	" 21	Albert L. Anthony.
1862	" 13	Thomas A. Doyle.	1890	" 20	Arthur H. Armington.

## BRISTOL MARK LODGE, BRISTOL.

The record of the Grand Chapter gives the following concerning this Lodge and Hope Chapter.

There is no record of when the Dispensation was granted, but March 19, 1805, it was continued for one year, and again so continued in March, 1806 and 1807. March 15, 1808, it was continued until the next quarterly, and June 21, 1808, for one year, as also in March, 1809 and 1810.

The last renewal of the Dispensation was December 18, 1810, when it was continued until the next Annual Meeting, and returns required to be made at that date.

September 16, 1823, a petition was presented by Comp. Golden Dearth from the Mark Lodge in Bristol praying for Letters of Dispensation to open a R. A. Chapter in that place, which request was referred to a committee.

## HOPE CHAPTER.\*

Under the date of September 28, 1825, the following appears of record :

"The Bristol Mark Masters Dispensation was returned and placed on file and a Dispensation for a R. A. C. by the name of Hope Chapter given dated September 20, 1825."

This Dispensation was continued for one year at each Annual Convocation from 1826 until 1831, inclusive. The last return of the Chapter was made March 20, 1832. No return was made of the Chapter again until March 18, 1841, when a committee was appointed to enquire after its whereabouts. December 10, 1844, this committee was discharged and the Grand High Priest appointed a committee to continue the investigation. Under date of June 2, 1845, a letter was sent to all delinquent Chapters requesting that all charters or dispensations, books, papers, regalia and other property be returned to the Grand Chapter prior to June 9th inst., unless it was their purpose to reorganize. This letter was sent to Warren, Bristol and Newport.

The following letter was received and that is the last mention of the Chapter which appears on the records :

BRISTOL, June 9, 1845.

DEAR SIR:—Mr. L. Wright, the Master of St. Albans Lodge, in this place, having rec'd a Communication from you in regard to the situation of the R. A. Chapter in this place, has requested me to say that he has not had time to consult with the members as to what will be the proper course to pursue, would request you that the dispensation might not be withdrawn at present until they make some effort to revive the Institution, of which you will receive due notice.

Yours respectfully,

B. WYATT.

To WM. FIELD, G. H. P., G. R. A. C. of R. I.

There is no mention of any person or representation until March 20, 1821, when Allen Wardwell is present as Master, at which time their first return appears. March 19, 1822, Benjamin Wyatt appears as Master and returns are made. March 18, 1823, it is represented by Sylvester Luther, and the returns give the name of Benjamin Wyatt as elected Master January 7th, 1823, also in 1824. January 2, 1825, Golden Dearth was elected Master. In 1826 Sylvester Luther's name appears as High Priest of Hope Chapter, and continues until 1832, inclusive, and there the record of High Priests ends.

\* See Hope Chapter, page 835.

## NEWPORT ROYAL ARCH CHAPTER, NO. 2, NEWPORT.

Charter voted, September 18, 1806.

Dispensation granted, December 18, 1810.

Charter granted, March 19, 1811.

Publicly constituted, April 30, 1811.

Incorporated, February, 1812; charter vacated, May, 1834.

The Annual Convocation is held on the last Tuesday in February, and the Regular Convocations the last Tuesday in the month.

Year.	Date.	Name.	Year.	Date.	Name.
1810	Dec. 18	James Perry.	1851	Feb. 25	William Gray.
1811	April 30	" "	1852	March 2	" "
1812	" 28	Benjamin B. Mumford.	1853	Feb. 27	Kenzie John Stewart.
1813	March 23	James Perry.	1854	" 28	John Eldred.
1814	April 26	Isaac Stall.	1855	March 7	" "
1815	" 28	John A. Shaw.	1856	" 3	" "
1816	" 30	Henry Shaw.	1857	Feb. 16	" "
1817	" 29	James Perry.	1858	" 23	" "
1818	" 28	" "	1859	March 2	" "
1819	" 27	Theophilus Topham.	1860	" 6	" "
1820	" 25	Charles Cotton.	1861	Feb. 17	" "
1821	" 24	Theophilus Topham.	1862	" 25	" "
1822	" 30	" "	1863	" 24	" "
1823	" 29	" "	1864	" 23	" "
1824	" 27	" "	1865	" 28	" "
1825	" 26	Charles Cotton.	1866	"	William Gilpin.
1826	" 25	Stephen A. Robinson.	1867	" 26	Ara Hildreth.
1827	Feb. 27	" "	1868	" 25	" "
1828	" 26	Archibald Munro.	1869	" 23	Henry Bull, Jr.
1829	" 24	Nicholas G. Boss.	1870	" 22	David Stevens.
1830	" 30	Peleg Clarke.	1871	" 28	William G. Stevens.
1831	" 22	Theophilus Topham.	1872	" 27	Robert S. Franklin.
1832	" 28	" "	1873	" 26	" "
1833	" 26	" "	1874	" 24	" "
1834	" 24	" "	1875	" 23	Frank H. Wilks.
1835	" 22	Stephen A. Robinson.	1876	" 29	John P. Sanborn.
1836	" 23	Theophilus Topham.	1877	" 27	" "
1837	" 25	Stephen A. Robinson.	1878	" 26	Overton G. Langley.
1838	" 26	" "	1879	" 25	" "
1839	.....	" "	1880	" 24	Thomas H. Clark.
1840	.....	" "	1881	" 22	" "
1841	.....	" "	1882	" 28	Andrew T. Wood.
1842	.....	" "	1883	" 27	" "
1843	.....	" "	1884	" 26	R. Hammett Tilley.
1844	.....	" "	1885	" 24	Stephen H. Sears.
1845	.....	" "	1886	" 23	" "
1846	March 23	Theophilus Topham.	1887	" 22	William W. Marvell.
1847	Feb. 23	" "	1888	" 28	" "
1848	" 29	" "	1889	" 26	William J. Huntingdon.
1849	" 27	Nathan H. Gould.	1890	" 25	Frank E. Thompson.
1850	" 26	John Eldred.	1891	" 24	" "



## HARMONY MARK LODGE, U.: D.:

The record of the Grand Chapter gives the following concerning this Lodge :

The date of granting the Dispensation is not given, but on December 10, 1807, it was continued for one year. March 15, 1808, it was revoked, and June 21 of the same year was reissued for one year, and continued each succeeding year at each Annual Convocation up to and including that of March 17, 1812, at which time Chad Sayles appeared as the representative. No other name appears in the record in connection with this Lodge.

The last mention of the Lodge in the record is at the Convocation of March 16, 1813, under the head of Representatives, and is "For Gloucester Harmony Mark Lodge—none."

## TEMPLE ROYAL ARCH CHAPTER, NO. 3, WARREN.

Dispensation granted, February 8, 1809.

Charter granted, March 18, 1817.

Publicly constituted and charter dated, June 23, 1817.

The Annual Convocation is held January 3, and the Regular Convocations on Wednesday after the full moon.

Year.	Date.	Name.	Year.	Date.	Name.
1809	Jan. 23	Sylvester Child, Jr.	1824	Jan. 6	Samuel Randall.
1810	" 2	" "	1825	" 4	" "
1811	" 1	" "	1826	" 3	" "
1812	" 4	" "	1827	" 2	" "
1813	" 5	" "	1828	" 1	" "
1814	" 4	" "	1829	" 6	" "
1815	" 3	Seth Peck.	1830	" 5	John Trott.
1816	" 9	" "	1831	" 5	" "
1817	" 7	" "	1832	" 4	" "
1818	" 13	" "	1833	" 1	" "
1819	" 12	" "	1834	.....	Meetings suspended until December 25, 1845.
1820	" 25	" "			John Trott holding over.
1821	" 2	" "			
1822	" 10	" "			
1823	" 7	" "	1846	Jan. 6	Seth Peck.

Year.	Date.	Name.	Year.	Date.	Name.
1847	Jan. 5	Seth Peck.	1870	Jan. 3	James C. Blake.
1848	" 4	" "	1871	" 5	" "
1849	" 22	" "	1872	" 3	Joseph M. Merchant.
1850	.... *	" "	1873	April 16	William L. Collamore.
1851	Jan. 15	" "	1874	Jan. 7	" "
1852	March 3	" "	1875	" 6	William N. Ackley.
1853	Jan. 19	" "	1876	" 3	" "
1854	" 4	" "	1877	" 3	" "
1855	" 3	" "	1878	" 9	" "
1856	" 22	William B. Snell.	1879	" 3	" "
1857	Feb. 18	" "	1880	" 7	William L. Collamore.
1858	Jan. 13	" "	1881	" 3	William N. Ackley.
1859	" 12	" "	1882	March 8	" "
1860	" 4	" "	1883	" 3	Charles H. Titus.
1861	" 8	John F. Driscoll.	1884	Jan. 3	" "
1862	" 15	" "	1885	" 5	John R. West.
1863	May 20	" "	1886	" 6	" "
1864	Jan. 6	William Surgens.	1887	Feb. 24	Fred E. Sammis.
1865	" 25	Joseph M. Merchant.	1888	March 1	" "
1866	" 2	" "	1889	Jan. 3	Benjamin M. Bosworth.
1867	Feb. 20	" "	1890	" 3	" "
1868	..... *	" "	1891	" 7	Daniel B. Luther.
1869	Jan. 11	Charles R. Cutler.			

\* No election. Held over.

### PAWTUCKET ROYAL ARCH CHAPTER, NO. 4, PAWTUCKET.

Dispensation granted for Pawtucket Mark Lodge, December 17, 1816.

Charter granted to Pawtucket Mark Lodge, March 17, 1818.

Charter of Pawtucket Mark Lodge surrendered, July 30, 1819.

Dispensation for Royal Arch Chapter granted, July 30, 1819.

Charter granted, March 21, 1820.

Publicly constituted, May 24, 1820.

Incorporated, May, 1824; repealed, January, 1834; new charter granted at January Session, 1869.

The Annual Convocation is held on the last Wednesday in October; the Regular Convocations Wednesday after the full moon.

Year.	Date.	Name.	Year.	Date.	Name.
1816	Dec. 16	Ebenezer Tyler, U. D.	1853	Nov. 2	Nathan P. Towne.
1817	March 11	" "	1854	" 1	" "
1818	" 10	Caleb Drown.	1855	" 7	Albert Bliss.
1819	" 9	" "	1856	" 10	James L. Jones.
1819	July 30	Barney Merry, U. D.	1857	" 4	" "
1819	Dec. 8	" "	1858	" 3	Nathan P. Towne.
1820	" 20	" "	1859	" 2	" "
1821	" 12	Caleb Drown.	1860	" 7	Jabez W. Wilmarth.
1822	" 4	" "	1861	" 6	" "
1823	" 3	Joseph Tompkins.	1862	" 5	George A. French.
1824	" 1	" "	1863	" 4	Russell Peck.
1825	" 7	Pardon Sayles.	1864	" 2	Nathaniel Fairbrother.
1826	" 6	" "	1865	" 1	John L. Perrin.
1827	" 5	Abner S. Tompkins.	1866	Oct. 31	" "
1828	" 3	" "	1867	Nov. 13	George H. Miner.
1829	" 2	Lyman Claflin.	1868	Oct. 28	Edwin Clapp.
1830	" 1	" "	1869	" 27	" "
1831	" 7	William Field.	1870	" 26	George N. Bliss.
1832	" 5	" "	1871	" 25	Bela P. Clapp.
1833	" 4	" "	1872	" 30	James M. Davis.
1834	" 3	Lyman Claflin.	1873	" 29	" "
1835	" 2	Barney Merry.	1874	" 28	Joseph C. Fisk.
1836	" 28	Alanson Thayer.	1875	" 27	George A. Sweet.
1837	" 27	" "	1876	" 25	" "
1838	" 5	" "	1877	" 31	Burmah E. Perkins.
1839	" 4	John B. Read.	1878	" 30	Osmond H. Briggs.
1840	" 2	James Hutchison.	1879	" 29	" "
1841	" 1	" "	1880	" 27	Squire F. Fisk.
1842	" 7	Alvin Jenks.	1881	" 26	Oliver H. Arnold.
1843	" 6	" "	1882	" 27	" "
1844	" 4	Nehemiah A. Potter.	1883	" 31	Robert W. Horton.
1845	" 3	" "	1884	" 28	" "
1846	" 2	Hiram Wilmarth.	1885	" 28	Jonathan Allenson.
1847	Nov. 3	" "	1886	" 27	" "
1848	" 1	" "	1887	" 26	Isaac Gill.
1849	" 7	" "	1888	" 31	" "
1850	" 6	" "	1889	" 30	Jabez W. Wilmarth, Jr.
1851	" 5	" "	1890	" 29	" "
1852	" 3	Lyman Claflin.			

## CUMBERLAND MARK LODGE, NO. 2, CUMBERLAND.

The record of the Grand Chapter gives the following concerning this Lodge :

The petition for a Mark Lodge was presented March 21, 1820. The Dispensation was granted December 16, 1823, and dated March 27, 1824, nominating James Whipple to be the first

Master, Jeremiah Whipple first Senior Warden, and Joseph Whipple, 3d, as first Junior Warden. The Lodge was not represented in Grand Chapter until March 15, 1825, when Jeremiah Whipple was returned as having been elected Master February 28, 1825. It was represented by the Master, Jeremiah Whipple, at the Annual, March 21, 1826, when the Dispensation was continued one year. At the Annual, March 20, 1827, it was represented by the same Master, and the Dispensation continued for one year, at which time its last return was made giving Jeremiah Whipple as having been elected Master March 11, 1827. The last mention of the Lodge is March 18, 1828, under head of Representatives; it is—"Cumberland Mark Lodge, Cumberland—vacant."

#### UNION ROYAL ARCH CHAPTER, NO. 5, WOONSOCKET.

Dispensation granted, September 17, 1857.

Charter granted, March 9, 1858.

Constituted, May 24, 1858.

The Annual Convocation is held on the first Monday in January; the Regular Convocations the first Monday in each month.

Year.	Date.	Name.	Year.	Date.	Name.
1857	Sept. 17	Samuel Greene, U. D.	1875	Jan. 18	Amos A. Pevey.
1858	May 24	" "	1876	" 10	" "
1859	Jan. 17	" "	1877	" 29	James F. Smith.
1860	" 2	Thomas A. Paine.	1878	" 14	" "
1861	" 21	Ariel Ballou.	1879	" 6	Luke A. Wood.
1862	" 13	" "	1880	" 26	" "
1862	Dec. 29	" "	1881	" 10	Enos A. Clarke.
1864	Jan. 18	Ira W. Arnold.	1882	" 2	" "
1865	" 9	Emmerson Goddard.	1883	" 22	George J. Baldwin.
1866	" 29	" "	1884	" 7	" "
1867	" 14	William E. Coe.	1885	" 26	Charles E. Thomas.
1868	" 6	Ariel Ballou.	1886	" 18	" "
1869	" 25	Francello G. Jillson.	1887	" 3	Willard Kent.
1870	" 17	" "	1888	" 23	" "
1871	" 2	Francis E. Leaver.	1889	" 14	Caleb L. Knight.
1872	" 22	Nathan Dawley.	1890	" 6	" "
1873	" 13	" "	1891	" 19	" "
1874	" 26	Amos A. Pevey.			

HOPE ROYAL ARCH CHAPTER, NO. 6, BRISTOL.\*

Dispensation granted, August 17, 1865.

Charter granted, March 13, 1866.

Publicly constituted, February 18, 1869.

Incorporated, May Session, 1870.

The Annual Convocation is held on the first Monday in February, and the Regular Convocations on the first Monday in each month.

Year.	Date.	Name.	Year.	Date.	Name.
1865	Sept. 11	Dispensation presented to Chapter by Philip B. Bourne, who was elected High Priest on this evening.	1875	Feb. 8	J. Howard Manchester.
			1876	" 14	Edward W. Brunsen.
			1877	" 12	Orrin Wilson.
			1878	" 11	George H. Douglass.
			1879	" 10	" "
1866	.....	Records show no election of officers from Sept. 11, 1865, until May 10, 1868, but P. B. Bourn continued to act as High Priest.	1880	" 10	" "
			1881	" 15	Isaac Camm.
			1882	" 6	" "
			1883	" 5	Charles H. Whedon.
			1884	" 18	" "
			1885	" 2	Darwin Almy.
1868	May 10	William T. C. Wardwell	1886	" 1	" "
1869	Feb. 18	" "	1887	" 7	W. Frank West.
1870	" 21	" "	1888	" 6	Charles H. Kinyon.
1871	" 28	" "	1889	" 4	Charles H. Whedon.
1872	" 19	" "	1890	" 3	" "
1873	" 10	" "	1891	" 2	" "
1874	" 2	" "			

\* See pages 828 and 829.

SAINT PAULS ROYAL ARCH CHAPTER, U.: D.:  
NEWPORT.

Dispensation granted, January 2, 1867.

Continued for one year March 10, 1868, and surrendered during the year, the members joining Newport Royal Arch Chapter, No. 2.

The Regular Convocations were held on the second Tuesday in each month.

ORGANIZATION.

- \*M. : E. : William Gray, P. D. G. H. P. .... High Priest.
- \*E. : Edmund J. Townsend..... King.
- \*E. : Samuel T. Melville. .... Scribe.

MEMBERS.

- |                       |                       |                         |
|-----------------------|-----------------------|-------------------------|
| *Allen, Nathaniel B., | *Gilpin, William,     | Ryder, Herman B.,       |
| *Chaffee, Nathan W.,  | *Hildreth, Ara,       | *Tew, George W.,        |
| Crandall, George F.,  | Hilton, Samuel,       | Tucker, Samuel O.,      |
| *Davis, John W.,      | *Myers, John,         | *Underwood, William J., |
| *Dennis, John D.,     | *Potter, Oliver,      | Wilks, Frank.           |
| Engs, John S.,        | *Robertson, James F., |                         |

FRANKLIN ROYAL ARCH CHAPTER, NO. 7.

Dispensation granted, February 13, 1868.  
Charter granted, March 10, 1868.  
Publicly constituted, September 20, 1869.  
The Annual Convocation is held on the second Wednesday in November, and the Regular Convocations Wednesday on or after the full moon.

Year.	Date.	Name.	Year.	Date.	Name.
1868	Feb. 13	Joseph G. Arnold, U.D.	1880	Sept. 8	Anson Greene.
1869	Sept. 15	Jedediah D. Witter.	1881	" 14	" "
1871	Jan. 25	" "	1882	" 8	" "
1871	Sept. 13	" "	1883	" 14	" "
1872	" 18	Anson Greene.	1884	" 12	" "
1873	" 10	" "	1885	" 11	" "
1874	" 30	" "	1886	" 10	" "
1875	" 8	" "	1887	" 9	" "
1876	" 13	John L. Kenyon.	1888	" 14	" "
1877	" 12	" "	1890	Feb. 26	Alvin H. Eccleston.
1878	" 11	" "	1890	Nov. 12	" "
1879	" 10	Anson Greene.			

\* Members of other Chapters.      † Exalted, 6.

### SCITUATE ROYAL ARCH CHAPTER, NO. 8, NORTH SCITUATE.

Dispensation granted, February 21, 1868.

Charter granted, March 10, 1868.

Publicly constituted, September 28, 1869.

The Annual Convocation is held on the fourth Saturday in September, and the Regular Convocations on the second Saturday after the full moon.

Year.	Date.	Name.	Year.	Date.	Name.
1868	Feb. 20	Charles H. Fisher.	1880	Sept. 25	Charles A. Capwell.
1869	Sept. 25	" "	1881	" 24	Lester S. Hill.
1870	" 28	William H. Bowen.	1882	" 30	" "
1871	" 28	Hiram Steere.	1883	Nov. 17	Asahel A. Peck.
1872	" 28	Ferdinand H. Allen.	1884	Oct. 11	" "
1873	Oct. 3	William H. Bowen.	1885	Sept. 26	Ferdinand H. Allen.
1874	Sept. 26	" "	1886	" 25	Frank Carr.
1875	" 25	" "	1887	" 24	" "
1876	" 23	" "	1888	" 22	Warren H. Tillinghast.
1877	" 22	Ferdinand H. Allen.	1889	" 28	" "
1878	" 28	Byron L. Steere.	1890	" 27	" "
1879	Oct. 4	Charles A. Capwell.			

### AQUIDNECK ROYAL ARCH CHAPTER, NO. 9, PORTSMOUTH.

Dispensation granted, March 15, 1869.

Charter granted, March 8, 1870.

Publicly constituted, November 22, 1870.

Incorporated, January Session, 1872.

The Annual Convocation is held on the last Monday in November, and the Regular Convocations the first Monday in each month.



Year.	Date.	Name.	Year.	Date.	Name.
1869	.....	Benjamin Tallman.	1880	Nov. 29	Charles G. Thomas.
1870	Nov. 22	"	1881	" 28	"
1871	" 27	Edward F. Anthony.	1882	" 27	"
1872	" 25	"	1883	Dec. 4	Edward F. Anthony.
1873	" 24	"	1884	" 2	"
1874	" 30	"	1885	" 1	"
1875	" 29	"	1886	" 6	"
1876	" 27	"	1888	Feb. 6	"
1877	Dec. 1	"	1888	Nov. 26	"
1878	Nov. 25	Benjamin Greene.	1890	Feb. 24	"
1879	" 24	Edward F. Dyer.	1890	Dec. 1	"

### LANDMARK ROYAL ARCH CHAPTER, NO. 10, ANTHONY.

Dispensation granted, June 17, 1870.

Charter granted, March 14, 1871.

Publicly constituted, October 20, 1871.

The Annual Convocation is held on the second Monday in October, and the Regular Convocations first Friday after the full moon.

Year.	Date.	Name.	Year.	Date.	Name.
1870	June 17	Moses Fifield.	1881	Oct. 10	Harvey S. Bartlett.
1871	April 6	Andrew Potter.	1882	" 9	"
1872	Oct. 14	"	1883	" 8	"
1873	" 13	"	1884	" 13	Edward Pike.
1874	" 12	"	1885	" 12	"
1875	" 11	Samuel T. Whipple.	1886	" 11	Henry D. Heydon.
1876	" 9	"	1887	" 10	"
1877	" 8	Harvey S. Bartlett.	1888	" 8	"
1878	" 14	"	1889	" 14	John W. Nye.
1879	" 13	"	1890	" 13	"
1880	" 4	"			

PALMER ROYAL ARCH CHAPTER, NO. 28, PAWCATUCK, CONN.

Dispensation granted, September 1, 1864.

Charter granted, May 9, 1865.

The Annual Convocation is held on the first Monday in April, and the Regular Convocations on the first and third Mondays in each month.

This Chapter holds its Charter from the Grand Chapter of Connecticut, but with the assent of the Grand Chapter of Rhode Island meets in Westerly, and a large proportion of its officers and members are from Franklin Lodge, No. 20, of Westerly, R. I. For these reasons it is placed in the list of Rhode Island bodies.

Year.	Date.	Name.	Year.	Date.	Name.
1864	Sept.	1 George E. Palmer.	1878	March	4 George A. Champlin.
1865	May	9 " "	1879	"	3 " "
1866	April	2 " "	1880	"	1 " "
1867	"	1 Albert G. Howard.	1881	"	7 Albert H. Spicer.
1868	"	6 " "	1882	"	6 " "
1869	"	5 Richard Currie, Jr.	1883	"	5 James Potter.
1870	"	4 Thomas Vincent.	1884	"	3 George A. Champlin.
1871	"	3 " "	1885	"	2 J. Alonzo Babcock.
1872	"	1 R. Taylor Church.	1886	"	1 George Bellamy, Jr.
1873	March	3 " "	1887	"	7 Robert A. Mason.
1874	"	2 James Stillman.	1888	"	5 " "
1875	"	1 R. Taylor Church.	1889	"	4 " "
1876	"	6 Joseph Ledward.	1890	"	3 " "
1877	"	5 George A. Champlin.	1891	"	2 William H. Greene.

# GRAND COUNCIL OF ROYAL AND SELECT MASTERS

OF THE

STATE OF RHODE ISLAND AND PROVIDENCE PLANTATIONS.

Organized by Providence Council, No. 1, Providence; Pawtucket Council, No. 2, Pawtucket, and Webb Council, No. 3, Warren.

Preliminary Conventions held March 9, April 13, and October 4, 1860, at which time the Convention resolved itself into a Grand Council and elected its first board of officers.

Instituted Friday, October 30, 1860, by E. B. Morse, M.: P.: G.: Master of Massachusetts; assisted by Walton Fitch, D.: P.: G.: M.: of Massachusetts; H. B. Ensign, M.: P.: G.: Master, and E. G. Storer, Grand Recorder of the Grand Council of Connecticut.

The Annual Assembly is held on the second Tuesday in April.

Year.	Date.	Name.	Year.	Date.	Name.
1860	Oct. 4	James Salsbury.	1876	March 13	John F. Adams.
1861	March 12	" "	1877	" 12	" "
1862	" 10	" "	1878	" 11	" "
1863	" 9	" "	1879	" 10	Amos A. Pevey.
1864	" 21	" "	1880	" 8	" "
1865	" 13	" "	1881	" 14	Edwin Baker.
1866	" 12	James H. Armington.	1882	" 13	" "
1867	" 11	" "	1883	" 12	William N. Ackley.
1868	" 9	" "	1884	" 10	" "
1869	" 8	Charles R. Cutler.	1885	April 13	Osmond H. Briggs.
1870	" 14	" "	1886	" 12	" "
1871	" 13	Stillman White.	1887	" 11	Horace K. Blanchard.
1872	" 11	" "	1888	" 9	William J. Huntington.
1873	" 10	Albert H. Cushman.	1889	" 8	Arthur H. Armington.
1874	" 9	" "	1890	" 14	" "
1875	" 8	" "	1891	" 13	Albert L. Anthony.

SUBORDINATE COUNCILS.

PROVIDENCE COUNCIL OF R. & S. M., NO. 1,  
PROVIDENCE.

The preliminary meeting for organization was held March 28, 1818.

Organized as a Council of Royal and Select Masters and the officers chosen, April 4, 1818.

The first Charter, which bears the date of September 27, 1818, and the signature of Jeremy L. Cross, Deputy Grand Puissant, was granted by the Grand Council of Royal and Select Masters of Maryland to thirty-eight companions, and appointed Samuel Jackson, 2d, to be the first Thrice Illustrious Grand Master.

The second Charter was from the Grand Council of Rhode Island and is dated October 30, 1860, the day the Grand Council was instituted.

Incorporated, January Session, 1824, and repealed January Session, 1834. New Charter granted, January Session, 1871.

The Annual Assembly is held on the second Friday in January, and the Regular Assemblies on the second Friday in each month.

Year.	Date.	Name.	Year.	Date.	Name.
1818	April 4	Samuel Jackson, 2d.	1828	Jan. 11	James Salsbury.
1819	Jan. 8	" "	1829	" 9	" "
1820	" 7	" "	1830	" 8	" "
1821	" 9	Caleb Earle.	1831	" 14	Cyrus Fisher.
1822	" 4	Asa Bosworth.	1832	" 13	" "
1822	June 27	" "	1833	" 11	" "
1823	" 27	Barzillai Cranston.	At this assembly the Council voted to attach itself to Providence Royal Arch Chapter, No. 1, and		
1824	" 28	" "			
1825	Jan. 14	Christopher Burr.			
1826	" 13	David Pickering.			
1827	" 12	Samuel Jackson, 2d.			

Year.	Date.	Name.	Year.	Date.	Name.
		applied Feb. 7, 1833, to the Chapter for terms of union, which terms were fixed with the approval of the Grand Chapter March 7, 1833. April 5, 1833, the Council held its last meeting and accepted the conditions of the union, which were: a complete surrender of all charters, rights, title and property, and to "amalgamate under the name of Providence Royal Arch Chapter, No. 1." The union was completed May 9, 1833. There is no record from April 5, 1833, until January 30, 1841, when a Special Convocation was held to consider the reorganization of the Council, which was done February 15, 1841. There is no mention in the records of Providence Royal Arch Chapter, No. 1, of the conferring of the degrees of Royal and Select Master by that body, neither were there any degrees conferred by them during the period in which the two bodies were united.			
			1846 Jan.	9	William Trescott.
			1847 "	8	James Salisbury.
			1848 "	14	" "
			1849 "	12	Barzillai Cranston.
			1850 "	18	Cyrus B. Manchester.
			1851 "	10	Samuel Jackson.
			1852 "	9	James Salisbury.
			1853 "	14	" "
			1854 "	13	" "
			1855 "	12	" "
			1856 "	11	James Salisbury.
			1857 "	9	" "
			1858 "	8	Edwin Howland.
			1859 "	14	James Salisbury.
			1860 "	13	" "
			1861 "	11	" "
			1862 "	10	Horace H. Snow.
			1863 "	9	" "
			1864 "	8	" "
			1865 "	13	" "
			1866 "	12	James H. Armington.
			1867 "	11	" "
			1868 "	10	" "
			1869 "	8	" "
			1870 "	14	Stillman White.
			1871 "	13	" "
			1872 "	12	Albert H. Cushman.
			1873 "	10	George O. Olmstead.
			1874 "	9	William R. Greene.
			1875 "	8	John P. Luther.
			1876 "	14	" "
			1877 "	12	Robert E. Dwelly.
			1878 "	11	Edwin Baker.
			1879 "	10	" "
			1880 "	9	Horace K. Blanchard.
			1881 "	14	John W. Pettis.
			1882 "	13	Joseph O. Earle.
			1883 "	12	Richard Chadwick.
			1884 "	11	Arthur H. Armington.
			1885 "	9	Albert L. Anthony.
			1886 "	8	George W. Pettis.
			1887 "	14	George H. Kenyon.
			1888 "	13	Horace S. Richardson.
			1889 "	11	Charles B. Manchester.
			1890 "	10	Eugene Stevens.
			1891 "	9	" "
1841 Feb.	15	James Salisbury.			
1842 Jan.	28	" "			
1843 "	13	William Trescott.			
1844 "	12	" "			
1845 "	10	James Salisbury.			

## PAWTUCKET COUNCIL, NO. 2, PAWTUCKET.

The original charter was granted by the Grand Council of Royal and Select Masters of Massachusetts under date of March 1, 1847, and the Council was organized under it April 9, 1847.

Rechartered by the Grand Council of Royal and Select Masters of Rhode Island at its organization under date of October 30, 1860.

The Annual Assembly is held on the first Monday in November and the Regular Assemblies on the first Monday in each month.

Year.	Date.	Name.	Year.	Date.	Name.
1847	March 1	Barney Merry.	1865	Nov. 13	Alvin C. Robbins.
1847	Nov. 6	" "	1866	" 5	" "
		Barney Merry died —	1867	" 9	Frederic Bates.
		— 1847, and Alvin	1868	" 2	" "
		Jenks served as Mas-	1869	" 1	John F. Adams.
		ter until the next elec-	1870	" 7	" "
		tion.	1871	" 6	William O. Miller.
1848	Dec. 2	Alvin Jenks.	1872	" 4	George A. Sweet.
		There were no meetings	1873	" 3	" "
		held from December 2,	1874	" 2	Joseph C. Fiske.
		1848, until December	1875	" 1	Osmond H. Briggs.
		1, 1849, at which time	1876	" 13	" "
		no business was trans-	1877	" 12	Fred H. White.
		acted save to adjourn	1878	" 11	Squire F. Fiske.
		to November, 1850,	1879	" 10	Edgar S. Thayer.
		after which there is no	1881	Jan. 3	John L. Perrin.
		record until March 5,	1881	Dec. 5	Albert L. Warner.
		1859, at which time	1882	Nov. 6	Leopold Hartmann.
		the body was reorgan-	1883	" 5	Isaac Gill.
		ized under the old	1884	" 3	Jabez W. Wilmarth, Jr.
		charter.	1885	" 2	John F. Street.
1859	March 5	Henry F. Smith.	1886	" 1	Jesse G. Barber.
1860	Nov. 5	" "	1887	" 7	Jonathan Allenson.
1861	Dec. 2	" "	1888	Dec. 3	" "
1862	Nov. 3	" "	1889	Nov. 4	Robert W. Horton.
1863	" 10	Bela P. Clapp.	1890	" 3	" "
1864	" 7	Charles F. Manchester.			

## WEBB COUNCIL, NO. 3, WARREN.

Dispensation granted, January 14, 1860, by the Grand Council of Connecticut, appointing Charles H. Titus to be the first Thrice Illustrious Master.

Charter granted October 30, 1860, by the Grand Council of Rhode Island, that being the day on which the Grand Council was instituted, but the charter is dated October 23, 1860.

Constituted, January 23, 1860.

The Annual Assembly is held October 30th, and the Regular Assemblies Tuesday after the full moon.

Year.	Date.	Name.	Year.	Date.	Name.
1860 Jan.	23	Charles H. Titus.	1875 Oct.	30	Sidney Dean.
1860 Nov.	7	" "	1876 "	30	Frederick A. Burgess.
1861 Oct.	30	" "	1877 "	30	James C. Blake.
1862 Dec.	18	" "	1879 March	25	" "
1863 Nov.	18	William H. Surgens.	1879 Oct.	30	" "
1864 Dec.	2	William B. Ford.	1881 Feb.	1	William N. Ackley.
1865 Oct.	30	Charles R. Cutler.	1882 Jan.	10	" "
1867 Feb.	23	" "	1883 March	8	" "
1867 Nov.	26	" "	1884 "	3	" "
1868 Oct.	30	" "	1885 "	17	" "
1869 "	30	Charles H. Titus.	1886 "	2	" "
1870 "	29	Frederick A. Burgess.	1887 April	9	" "
1871 "	30	Joseph M. Merchant.	1888 "	6	Joseph W. Osborne.
1873 March	8	Sidney Dean.	1889 Nov.	26	Benjamin M. Bosworth.
1873 Nov.	11	" "	1891 March	31	Nathan M. Wood.
1874 Dec.	1	" "			

## WOONSOCKET COUNCIL, NO. 4, WOONSOCKET.

Dispensation granted, April 11, 1868.

Charter granted, March 8, 1869.

Constituted, November 10, 1869.

The Annual Assemblies is held on the third Tuesday in January and the Regular Assemblies on the third Tuesday in each month.



Year.	Date.	Name.	Year.	Date.	Name.
1868	Apr. 11	Francello G. Jillson.	1880	Jan. 20	George J. Baldwin.
1869	Nov. 10	" "	1881	.....	No record of election.
1870	Oct. 18	" "	1882	Feb. 16	Samuel S. White.
1871	Jan. 17	Ira W. Arnold.	1883	.....	No record of election.
1872	March 19	Stafford W. Razee.	1884	.....	" "
1872	Oct. 29	Amos A. Pevey.	1885	Feb. 3	Willard Kent.
1874	Jan. 20	" "	1886	.....	No record of election.
1875	" 19	Walter E. Parker.	1887	....	" "
1876	" 18	Dwight R. Adams.	1888	May 6	Moses P. Roberts.
1877	Feb. 8	Amos Sherman, Jr.	1889	.....	No record of election.
1878	" 26	Amos A. Pevey.	1890	Jan. 21	Luke A. Wood.
1879	Jan. 21	" "	1891	" 20	" "

## DEBLOIS COUNCIL, NO. 5, NEWPORT.

This Council had its beginning under the authority of the Northern Supreme Council, A.: & A.: S.: R.:

On March 2d, 1851, Sovereign Grand Commander J. J. J. Gorgas reported that he had endorsed authority upon the charter of the Lodge of Perfection at Newport for the officers of said Lodge to confer the "Degrees of Select Master of 27," "Royal Master," and "Super Excellent Master" on any of their qualified members. The Sovereign Grand Commander was to make the above endorsement December 3, 1853. The degrees were conferred under his authority until 1870, when the endorsement was revoked.

At the Annual Assembly of the Grand Council of Rhode Island held March 14, 1870, Deblois Council became a constituent of that body and received a charter from it bearing that date.

- The Annual Assembly is held on the second Tuesday in March and the Regular Assemblies on the second Tuesdays in March, June, September and December.

Year.	Date.	Name.	Year.	Date.	Name.
1870	March 7	Ara Hildreth.	1881	March 8	R. Hammett Tilley.
1871	" 7	" "	1882	Feb. 14	William F. Spingler.
1872	" 5	" "	1883	" 13	William W. Marvell.
1873	" 4	" "	1884	" 12	William J. Huntingdon.
1874	" 3	" " *	1885	" 17	" "
1875	" 2	John Eldred.	1886	March 16	" "
1876	" 4	David Stevens.	1887	" 8	William Hamilton.
1877	" 6	" "	1888	" 13	Robert S. Franklin.
1878	" 5	Isaac Gill.	1889	" 12	Andrew T. Wood.
1879	" 4	" "	1890	" 11	William F. Williamson.
1880	" 2	R. Hammett Tilley.	1891	" 10	" "

\* Held over, the Master-elect refusing to be installed.

#### WESTERLY COUNCIL, U. S. D. WESTERLY.

Dispensation granted, June 24, 1882, to James Stillman, J. Alonzo Babcock, William Hoxsie, Isaac F. Burdick, Nathan W. Lewis, John McDonald, B. Court Bentley, G. G. Stillman, S. F. Pendleton, J. M. Pendleton, Samuel H. Cross, Azro N. Lewis, Charles A. Bradford, Edwin A. Schofield, Reynolds J. Lillibridge, James Potter, and David Sunderland of Howard Council, No. 30, and Isaac R. Gavitt of Mystic Council, No. 29, all of Connecticut. It appointed James Stillman to be T. S. I. Master; J. Alonzo Babcock to be Deputy Master and Isaac R. Gavitt to be P. S. C. of Work.

The Dispensation was returned to the Grand Council at its Annual Assembly March 12, 1883, with a petition for a charter. The request was granted and the Dispensation continued. The same action was taken at the Annual Assemblies of 1884, 1885 and 1886. At the Annual Assembly held April 11 the Dispensation was revoked. Circumstances beyond the control of the members prevented it from doing any work, and it was in consequence disbanded.

GRAND ENCAMPMENT OF KNIGHTS TEMPLARS  
AND THE  
APPENDANT ORDERS  
OF  
MASSACHUSETTS AND RHODE ISLAND.

This body was organized by a convention of Knights Templars from Saint John's Encampment of Providence, R. I., Boston Encampment, Saint Paul's Encampment of Newburyport, and Darius Council of Portland, Maine, which assembled in Providence, R. I., May 6, 1805. The convention adjourned to May 13, 1805, when a constitution was adopted and the body organized under the title of "The Grand Encampment of Rhode Island and the jurisdiction thereunto belonging." At this time Thomas Smith Webb was elected Grand Master. At an Assembly held in Providence, R. I., March 3, 1806, the title was changed to "The United States Grand Encampment." May 29, 1806, a second constitution was adopted. June 20, 1823, a third was adopted and the title became "The Grand Encampment of Knights Templars and the Appendant Orders of Massachusetts and Rhode Island." In 1845 a fourth and in 1860 a fifth were adopted. In 1869 the word Commandery was substituted for Encampment in the title.

The title of the presiding officers was from 1805 General Grand Master; in 1816 it was Grand Master, and in 1869 Grand Commander.

The Annual Conclaves were held in May under the first two constitutions, under the third in June, under the fourth in October, and in 1860 in October, with a semi-annual in May. These Conclaves are called at the pleasure of the Grand Commander.

year.	Date.	Where Held.	Grand Commander.	Commandery.
1805	May 6	Providence ..	Thomas S. Webb, Prov., R. I.	Saint John's.
1806	" 29	Boston.....	" " "	"
1807	" 28	" .....	" " "	"
1808	" 12	Providence ..	" " "	"
1809	" 29	Newburyport	" " "	"
1810	" 31	Boston.....	" " "	"
1811	" 27	Providence ..	" " "	"
1812	" 28	Boston.....	" " "	"
1813	" 27	" .....	" " "	"
1814	June 7	" .....	" " "	"
1815	" 26	Providence ..	" " "	"
1816	May 15	Boston.....	" " "	"
1817	June 25	Providence ..	" " "	"
1818	Oct. 2	Boston.....	William Wilkinson, Prov., R. I.	Saint John's.
1819	June 8	" .....	" " "	"
1820	" 27	" .....	Henry Fowle, Boston, Mass ..	Boston.
1821	" 28	" .....	" " "	"
1822	" 10	Providence ..	" " "	"
1823	" 20	Boston.....	" " "	"
1824	" 28	Providence ..	" " "	"
1825	" 16	Boston.....	" " "	"
1826	" 19	Providence ..	John Carlile, Providence, R. I.	Saint John's.
1827	" 28	Boston.....	" " "	"
1828	" 23	Providence ..	" " "	"
1829	" 17	Boston.....	John J. Loring, Boston, Mass.	Boston.
1830	" 7	" .....	" " "	"
1831	" 30	" .....	" " "	"
1831	Dec. 28	" .....	" " "	"
1832	" 26	" .....	Robert Lash, Boston, Mass...	Boston.
1833	" 26	" .....	Edward A. Raymond, Boston, Mass.....	Boston.
1834	" 31	" .....	Edward A. Raymond, Boston, Mass.....	"
1835	" 30	" .....	Abraham A. Dame, Boston, Mass.....	Boston.
1836	" 29	" .....	Abraham A. Dame, Boston, Mass.....	"
1837	" 22	" .....	John Hews, Cambridgeport, Mass.....	Boston.
1838	" 26	" .....	John Hews, Cambridgeport, Mass.....	"
1839	" 24	" .....	Charles W. Moore, Boston, Mass.....	Boston.
1840	Oct. 12	Providence ..	Charles W. Moore, Boston, Mass.....	"
1841	" 28	Boston.....	Charles W. Moore, Boston, Mass.....	"
1842	" 20	" .....	John Flint, Boston, Mass....	Boston.
1843	" 26	" .....	" " "	"
1844	" 11	" .....	" " "	"

Year.	Date.	Where Held.	Grand Commander.	Commandery.
1845	Oct. 14	Providence ..	John B. Hammatt, Boston, Mass.....	Boston.
1846	" 28	Boston.....	John B. Hammatt, Boston, Mass.....	"
1847	" 27	" .....	Ruel Baker, Boston, Mass....	Boston.
1848	" 19	" .....	John R. Bradford, Boston, Mass	Boston.
1849	" 10	" .....	" " "	"
1850	" 9	" .....	" " "	"
1851	" 8	" .....	James Hutchison, Prov., R. I.	Saint John's.
1852	" 13	" .....	" " "	"
1853	" 12	" .....	" " "	"
1854	" 11	Providence ..	Simon W. Robinson, Lexington, Mass.....	De Molay.
1855	" 10	Boston.....	Simon W. Robinson, Lexington, Mass.....	"
1856	" 8	" .....	Daniel Harwood, Boston, Mass	Boston.
1857	" 12	Providence ..	" " "	"
1858	" 21	Boston.....	Winslow Lewis, Boston, Mass.	Boston.
1859	" 28	" .....	" " "	"
1860	" 31	" .....	William Field, Prov., R. I....	Holy Sepulchre.
1861	" 25	Providence ..	" " "	"
1862	" 29	Boston.....	William Ellison, Boston, Mass	Boston.
1863	" 20	Providence ..	William S. Gardiner, Newton, Mass.....	Pilgrim.
1864	" 26	Boston.....	William S. Gardiner, Newton, Mass.....	"
1865	" 27	" .....	Charles H. Titus, Boston, Mass	Saint John's.
1866	" 26	" .....	" " "	"
1867	" 30	" .....	William W. Baker, Boston, Mass.....	Saint Bernard.
1868	" 30	" .....	William W. Baker, Boston, Mass.....	"
1869	" 29	Providence ..	Benjamin Dean, Boston, Mass.	Saint Omer.
1870	" 28	Boston.....	" " "	"
1871	" 27	" .....	Nicholas Van Slyck, Prov., R. I.	Calvary.
1872	" 25	Providence ..	" " "	"
1873	" 31	Boston.....	" " "	"
1874	" 28	" .....	Charles A. Stott, Lowell, Mass	Pilgrim.
1875	" 27	Providence ..	" " "	"
1876	" 27	Boston.....	Henry W. Rugg, Prov., R. I.	Saint John's.
1877	" 26	" .....	" " "	"
1878	" 30	" .....	John Dean, Worcester, Mass.	Worcester County.
1879	" 31	" .....	" " "	"
1880	" 29	" .....	Nelson W. Aldrich, Prov., R. I.	Calvary.
1881	" 28	" .....	William H. Kent, Charlestown, Mass.....	Cœur de Lion.
1882	" 20	" .....	William H. Kent, Charlestown, Mass.....	"
1883	" 31	" .....	Caleb Saunders, Lawrence, Mass.....	Bethany.

Year.	Date.	Name.	Year.	Date.	Name.
1802	Aug.	2 Thomas S. Webb.	1846	Dec.	7 William Field.
1802	Dec.	6 " "	1847	"	13 Samuel Jackson, 2d.
1803	"	5 " "	1848	"	4 " "
1804	"	3 " "	1849	"	3 " "
1805	"	2 " "	1850	"	2 William C. Barker.
1806	"	1 " "	1851	"	1 Cyrus Fisher.
1807	"	7 " "	1852	"	6 " "
1808	"	5 " "	1853	"	5 " "
1809	"	4 " "	1854	"	4 James Salsbury.
1810	"	3 " "	1855	"	3 " "
1811	"	9 " "	1856	"	1 " "
1812	"	7 " "	1857	"	7 William C. Barker.
1813	"	6 " "	1858	"	6 " "
1814	"	5 John Carlile.	1859	"	5 Oliver Johnson.
1815	"	4 " "	1860	"	3 Charles H. Titus.
1816	"	2 " "	1861	"	2 " "
1817	"	1 Samuel Jackson, 2d.	1862	"	1 " "
1818	"	21 " "	1863	"	7 John Shepley.
1819	"	6 " "	1864	"	5 Daniel Rounds, Jr.
1820	"	4 John Carlile.	1865	"	4 Stillman White.
1821	"	3 " "	1866	"	3 Samuel Ginnodo.
1822	"	2 Samuel Jackson, 2d.	1867	"	2 A. Crawford Greene.
1823	"	1 " "	1868	"	7 " "
1824	"	6 " "	1869	"	6 Spencer P. Read.
1825	"	5 Asa Bosworth.	1870	"	5 James H. Allen.
1826	"	4 " "	1871	"	4 Henry W. Rugg.
1827	"	3 " "	1872	"	2 Albert H. Cushman.
1828	"	1 Jesse Clark.	1873	"	1 Robert E. Dwelly.
1829	"	7 " "	1874	"	7 William Jackson.
1830	"	3 Josiah Whittaker.	1875	"	6 Thomas A. Doyle.
1831	"	5 William C. Barker.	1876	"	4 George H. Burnham.
1832	"	10 Moses Richardson.	1877	"	3 Newton D. Arnold.
1833	"	2 James Salsbury.	1878	"	2 Walter B. Vincent.
1834	"	1 " "	1879	"	1 William E. Husband.
1835	"	7 " "	1880	"	6 George H. Rhodes.
1836	"	5 " "	1881	"	5 Alfred G. Pierce.
1837	"	4 " "	1882	"	4 James C. Lester.
1838	"	3 Pardon Clark.	1883	"	3 Joseph O. Earle.
1839	"	2 Samuel Jackson, 2d.	1884	"	1 George L. Shepley.
1840	"	7 " "	1885	"	7 John Heathcote.
1841	"	6 " "	1886	"	6 Darius B. Davis.
1842	"	5 Barney Merry.	1887	"	5 William H. Perry.
1843	"	4 " "	1888	"	3 " "
1844	"	2 Asa Bosworth.	1889	"	2 Forrest A. Peck.
1845	"	1 William Field.	1890	"	1 George W. Pettis.

WASHINGTON COMMANDERY, NO. 4, K.: T.:  
NEWPORT.

Organized December 20, 1812, by John A. Shaw, Richard Merrill and William Davis.

The body was self constituted by a committee appointed at a meeting of eleven Royal Arch Masons held November 30, 1812, who were to visit New York and procure the Orders.

The first meeting was held December 20, 1812, when the three who organized the body conferred the Red Cross on the other eight of the committee.

The Charter was granted by the Grand Encampment of Massachusetts and Rhode Island June 7, 1814, under the title of Washington Encampment. This Charter was destroyed during the interregnum. In January, 1852, a dispensation was issued to reorganize Washington Encampment, and a Charter was granted October 12, 1853. October 29, 1869, the title was changed to Washington Commandery.

The Annual Conclave is held on the Third Wednesday in January and the Regular Conclaves on the third Wednesday in each month.

Year.	Date.	Name.	Year.	Date.	Name.
1813	Jan. 10	John A. Shaw.			
1814	" 17	" "			
1814	July 15	" "			
1815	Sept. 14	" "			
1816	.....	No record.			
1817	Feb. 17	John A. Shaw.			
1818	.....	No record.			
1819	.....	" "			
1820	.....	" "			
1821	Jan. 20	John A. Shaw.			
1822	" 19	" "			
1823	" 17	" "			
1824	" 17	" "			
1825	" 13	" "			
1826	June 17	Isaac Stall.			
1827	" 17	Stephen A. Robinson.			
1828	" 17	" "			
		The records stopped when the Anti-Ma-			
					sonic troubles commenced. Stephen A. Robinson must have succeeded Isaac Stall as Commander in 1826 and held office until 1830, though there are no records later than 1828. There was an interregnum in the body from 1828 to 1851, when the body was reorganized without any special authority by surviving members, Stephen De Blois representing the old members, Nathan H. Gould, created in



Year.	Date.	Name.	Year.	Date.	Name.
		Holy Sepulchre, and Kenzie John Stewart, of Baltimore Commandery. The act was not recognized by the Grand Commandery, and after a long struggle the Commandery surrendered to the Grand Commandery and were re-constituted by them February 2, 1853, when all the Sir Knights who had been created (16 in number) were healed.	1872	Sept. 18	Henry J. Hudson.
			1873	" 17	" "
			1874	....	In 1874 the election was protested and the Grand Commandery ruled that there were no legal members of the Commandery as none had signed the By-Laws. The Commandery was then re-organized and all who had been Knighted were allowed to sign the By-Laws and a new election was ordered, which took place May 13, 1875.
1851	Aug. 16	Stephen DeBlois.	1875	May 13	William J. Underwood.
1852	Dec. 23	" "	1875	Sept. 15	" "
1853	Feb. 2	Kenzie John Stewart.	1876	" 20	David Stevens.
1854	Jan. 6	" "	1877	" 19	William Gilpin.
1854	Dec. 26	Nathan H. Gould.	1878	" 18	Robert S. Franklin.
1855	" 17	" "	1879	" 11	William G. Stevens.
1856	Oct. 7	" "	1880	" 16	John P. Sanborn.
1857	Jan. 2	" "	1881	" 21	" "
1858	Sept. 9	John Eldred.	1882	" 20	Robert S. Franklin.
1859	" 24	" "	1883	" 19	" "
1860	Oct. 4	" "	1884	" 17	William H. Cotton.
1861	Sept. 21	" "	1885	" 16	" "
1862	" 19	" "	1886	.....	By-Laws changed and the Commander held over.
1863	" 25	" "	1887	Jan. 19	Overton G. Langley.
1864	" 20	" "	1888	" 18	" "
1865	" 27	" "	1889	" 16	William H. Cotton.
1866	" 19	" "	1890	" 15	John H. Wetherell.
1867	" 18	" "	1891	" 21	" "
1868	" 16	" "			
1869	" 15	" "			
1870	" 21	" "			
1871	" 20	" "			

**HOLY SEPULCHRE COMMANDERY, NO. 8, K.: T.:  
PAWTUCKET.**

Dispensation granted, December 9, 1847.

Charter granted, October 10, 1848, under the title of Holy Sepulchre Encampment. October 29, 1869, title changed to Holy Sepulchre Commandery.

Charter dated September 15, 1849.

Constituted within the body of the Grand Encampment at Boston, at its Annual Assembly, October 10, 1849.

The Annual Conclave is held on the first Tuesday in October and the Regular Conclaves on the third Friday in the month.

Year.	Date.	Name.	Year.	Date.	Name.
1847	Dec. 9	Barney Merry, U. D.	1866	Oct. 2	Horace Daniels.
1848	March 2	William Field was elect- ed Commander to fill the vacancy for the re- mainder of the year caused by the death of Barney Merry.	1867	" 1	" "
			1868	" 6	Bela P. Clapp.
			1869	" 5	" "
			1870	" 4	Edward L. Freeman.
			1871	" 3	" "
			1872	" 1	" "
1848	Oct. 5	William Field.	1873	" 7	John Sewell Read.
1849	" 2	" "	1874	" 6	" "
1850	" 1	" "	1875	" 5	Edwin Clapp.
1851	" 7	James Hutchison.	1876	" 3	Henry A. Pierce.
1852	" 12	Alvin Jenks.	1877	" 2	" "
1853	" 4	" "	1878	" 1	George A. Sweet.
1854	" 10	William Field.	1879	" 7	William R. Walker.
1855	" 2	" "	1880	" 5	" "
1856	" 7	Claudius B. Farnsworth.	1881	" 4	" "
1857	" 6	" "	1882	" 3	Waldo Trescott.
1858	" 7	" "	1883	" 2	" "
1859	" 7	" "	1884	" 7	James M. Bishop.
1860	" 2	Sylvanus Clapp.	1885	" 6	Clovis H. Bowen.
1861	" 1	" "	1886	" 5	Benjamin G. Perkins.
1862	" 7	Nathan P. Towne.	1887	" 4	Robert W. Horton.
1863	" 6	George A. French.	1888	" 2	" "
1864	" 4	" "	1889	" 4	John F. Street.
1865	" 3	Horace Daniels.	1890	" 7	George C. Stillman.

CALVARY COMMANDERY, NO. 13, K.: T.:  
PROVIDENCE.

Dispensation granted, November 9, 1859, under the title of Calvary Encampment.

Charter granted and dated May 22, 1860, under the title of Cavalry Encampment, which was changed, October 29, 1869, to Calvary Commandery.

Publicly constituted, January 2, 1861.

Incorporated at the January Session, 1864.

The Annual Conclave is held on the first Tuesday in December and the Regular Conclaves on the first Tuesday in each month.

Year.	Date.	Name.	Year.	Date.	Name.
1859	Nov. 9	George F. Wilson.	1875	Dec. 7	Charles R. Brayton.
1860	Dec. 4	Henry Butler.	1876	" 5	Charles B. Webster.
1861	" 3	" "	1877	" 4	Samuel G. Stiness.
1862	" 2	" "	1878	" 3	Clinton D. Sellew.
1863	" 1	Thomas A. Doyle.	1879	" 2	" "
1864	" 6	Levi L. Webster.	1880	" 7	Horace K. Blanchard.
1865	" 5	William B. Blanding.	1881	" 6	" "
1866	" 4	Edwin J. Nightingale.	1882	" 5	Alvord O. Miles.
1867	" 3	Charles R. Dennis.	1883	" 4	Arthur W. Dennis.
1868	" 1	James M. Pendleton.	1884	" 2	George H. Kenyon.
1869	" 7	Thomas Phillips, Jr.	1885	" 1	Cyril A. Babcock.
1870	" 6	Neison W. Aldrich.	1886	" 7	Eugene Stevens.
1871	" 5	John P. Luther.	1887	" 6	Albert L. Anthony.
1872	" 3	Henry C. Field.	1888	" 4	Horatio Rogers.
1873	" 2	Isaac H. Saunders.	1889	" 3	Henry R. Barker.
1874	" 1	Eugene D. Burt.	1890	" 2	Spencer B. Hopkins.

WOONSOCKET COMMANDERY, NO. 23, K.: T.:  
WOONSOCKET.

Dispensation granted, January 31, 1867.

Charter granted, May 8, 1867.

Constituted, September 19, 1867.

The Annual Conclave is held on the second Tuesday in October and the Regular Conclaves on the second Tuesday in each month.

Year.	Date.	Name.	Year.	Date.	Name.
1867	Jan. 6	Emerson Goddard.	1879	Oct. 14	Amos A. Pevey.
1868	" 14	Ira W. Arnold.	1880	Nov. 9	Amos A. Sherman.
1869	" 16	Stafford W. Razee.	1881	Oct. 11	Edward E. Newell.
1870	Oct. 11	Francello G. Jillson.	1882	" 10	" "
1871	" 10	Moses P. Roberts.	1883	" 9	Samuel S. White.
1872	" 8	Walter E. Parker.	1884	" 14	Alphonso W. Buckland.
1873	" 14	" "	1885	" 13	" "
1874	" 13	Lebbeus C. Tourtellott.	1886	" 12	Charles E. Thomas.
1875	" 12	Edwin Aldrich.	1887	Dec. 13	" "
1876	" 10	" "	1888	Oct. 9	Seth S. Getchell.
1877	" 9	Stephen N. Lougee.	1889	" 15	" "
1878	" 8	" "	1890	" 14	" "

NARRAGANSETT COMMANDERY, NO. 27, K.: T.:  
WESTERLY.

Dispensation granted, June 21, 1869.

Charter granted, May 27, 1870.

Constituted, September 26, 1870.

The Annual Conclave is held on the second Monday in January and the Regular Conclaves on the second Monday in each month.

Year.	Date.	Name.	Year.	Date.	Name.
1869	June 21	James M. Pendleton.	1881	Jan. 10	James W. Pollette.
1870	May 27	" "	1882	" 9	John Evans.
1871	Jan. 9	George G. Stillman.	1883	" 8	Albert H. Spicer.
1872	" 8	" "	1884	" 14	" "
1873	" 13	Azro N. Lewis.	1885	" 12	Thomas V. Stillman.
1874	" 12	" "	1886	" 11	" "
1875	" 11	James M. Pendleton.	1887	" 10	Solomon C. Burdick.
1876	" 10	J. Alonzo Babcock.	1888	" 9	" "
1877	" 8	Robert F. Latimer.	1889	" 14	B. Court Bentley.
1878	" 14	" "	1890	" 13	" "
1879	" 13	Alva A. Crandall.	1891	" 12	William M. Groton.
1880	" 12	" "			

## GENERAL GRAND BODIES.

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### GENERAL GRAND CHAPTER OF ROYAL ARCH MASONS OF THE UNITED STATES.

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The first convention to form a Grand Chapter was held in Mason's Hall, Boston, Mass., Wednesday, October 24, 1797, by committees from Saint Andrew's Chapter of Boston, Temple Chapter of Albany and Newburyport Chapter. Of this convention Thomas Smith Webb was chosen chairman.

The second convention was held at Hartford, Conn., January 24-28, 1798, by delegates from Saint Andrew's Chapter, No. 1, of Boston, Mass., (1769) King Cyrus Chapter, No. 2, of Newburyport, Mass., (1790) Providence Chapter, No. 2, of Providence, R. I., (1793) Solomon Chapter of Derby, Conn., (1794) Franklin Chapter, No. 4, of Norwich, Conn., (1796) Franklin Chapter, No. 6, of New Haven, Conn., (1795) Hudson Chapter, No. 6, of Hudson, N. Y., (1796) Temple Chapter, No. 5, of Albany, N. Y., (1797) and Horeb Chapter, No. 7, of Whites-town, N. Y., (1797—extinct).

January 26, 1798, a constitution was adopted under the title of the Grand Royal Arch Chapter of the Northern States of America, and the first board of officers was elected. This constitution also provided that the first meeting of the Grand Chapter should be held in Middletown, in the State of Connecticut, on the third Wednesday of September next ensuing, and thereafter once in every two years at such place as might be chosen.

In January, 1799, the meeting was held in Providence, R. I., and the constitution revised; it provided that the election should be held "on the second Thursday in January, A. D. 1799, and in every seventh year thereafter, for which, and other purposes, the General Grand Chapter shall meet septen-

nially, in the city of Middletown, in the State of Connecticut, on the second Thursday in January."

January 9, 1806, the constitution was again amended, changing the title to the General Grand Chapter of Royal Arch Masons for the United States of America, and providing for the sessions septennially on the second Thursday in September, dating from 1805, and at such place as might be appointed.

On account of the disturbed condition of the country in 1812 no meeting was held, and a special one in lieu thereof was held in 1816. In 1826 the constitution was changed so as to hold the meetings triennially. In 1832 on account of cholera the meeting was held in November. At this session they changed the time of meeting to the first Monday in December. In 1838 the time was again changed to the second Tuesday of September. In 1859 the definite time was stricken out and the time fixed at each meeting. In 1889 the year was changed, dating from 1891 every three years.

The Grand Royal Arch Chapter of Rhode Island was a constituent of the General Grand Chapter at its organization, and so continued until 1859. During the Civil War the General Grand Chapter became dormant and at its resuscitation in 1865 Rhode Island refused to take part and declared her independence. Since 1859 no obligation has been taken by any Royal Arch Mason in Rhode Island to "support and maintain the Grand Royal Arch Constitution," and to this day the Grand Chapter declares and maintains her independence as a Sovereign Grand Body.

Pennsylvania, Virginia and West Virginia never were allegiant to the General Grand Chapter, and Texas maintains the same attitude towards it as does Rhode Island. All the remaining Grand Chapters in the United States, forty in number, are allegiant to the General Grand Chapter.



		Date.	Place Held.	NAME.	Residence.
Org.	1798	Jan. 24-27	Hartford, Conn.	Ephraim Kirby, Esq.	Litchfield, Conn.
I.	1798	Sept. 19-	Middletown, Conn.	"	"
II.	1799	Jan. 9-10	Providence, R. I.	"	"
III.	1806	Jan. 9-	Middletown, Conn.	Benjamin Hurd, Jr.	Charlestown, Mass.
IV.	1816	June 6-8	New York, N. Y.	DeWitt Clinton	New York, N. Y.
V.	1819	Sept. 9-12	"	"	Albany, N. Y.
VI.	1826	" 14-18	"	John Snow	Worthington, Ohio.
VII.	1829	" 10-12	"	Edward Livingston	"
VIII.	1832	Nov. 28-Dec. 1	Baltimore, Md.	"	"
IX.	1835	Dec. 7-9	Washington, D. C.	"	"
X.	1838	Sept. 11-14	Boston, Mass.	Paul Dean	Boston, Mass.
XI.	1841	" 14-17	New York, N. Y.	"	"
XII.	1844	" 10-18	New Haven, Conn.	"	"
XIII.	1847	" 14-18	Columbus, Ohio.	Robert P. Dunlap	Brunswick, Maine.
XIV.	1850	" 10-16	Boston, Mass.	"	"
XV.	1853	" 13-20	Lexington, Ky.	"	"
XVI.	1856	" 9-16	Hartford, Conn.	Charles Gilman	Baltimore, Md.
XVII.	1859	" 13-19	Chicago, Ill.	Albert G. Mackey	Washington, D. C.
XVIII.	1862	" 7-	Memphis, Tenn.	This convocation was not held in consequence of the war.	Penn Yan, N. Y.
XIX.	1865	" 8-	Columbus, Ohio.	John L. Lewis	New York, N. Y.
XX.	1868	" 15-17	St. Louis, Mo.	James M. Austin	New York, N. Y.
XXI.	1871	" 19-21	Baltimore, Md.	Josiah H. Drummond	Portland, Maine.
XXII.	1874	Nov. 24-27	Nashville, Tenn.	Elbert H. English	Little Rock, Ark.
XXIII.	1877	Aug. 21-24	Buffalo, N. Y.	John Frizzell	Nashville, Tenn.
XXIV.	1880	" 24-27	Detroit, Mich.	Robert F. Bower	Keokuk, Iowa.
XXV.	1883	" 13-15	Denver, Col.	Alfred F. Chapman	Boston, Mass.
XXVI.	1886	Sept. 28-Oct. 7	Washington, D. C.	Noble D. Larnier	Washington, D. C.
XXVII.	1889	Nov. 20-22	Atlanta, Ga.	David F. Day	Buffalo, N. Y.
XXVIII.	1891	July 22-23	Minneapolis, Minn.	Joseph P. Horner	New Orleans, La.
XXIX.	1894	Aug. 22-24	Topeka, Kan.	George L. McCahan	Baltimore, Md.

## GENERAL GRAND COUNCIL OF ROYAL AND SELECT MASTERS OF THE UNITED STATES.

Previous to the formation of this body conventions were held in New York city June 12, 1872, June 11, 1873, New Orleans November 30, 1874, and in Buffalo, N. Y., August 20, 1877. The body was organized at Detroit, August 23, 1880. A constitution was adopted, which when ratified by nine Grand Councils was to become operative. February 23, 1881, it was announced that the Grand Councils of New York, Minnesota, Ohio, Indiana, Maryland, Tennessee, Massachusetts, Alabama and Louisiana had ratified it, and on March 1, 1881, the General Grand Master, Josiah H. Drummond, issued a circular to that effect to the officers elect, and also announced that South Carolina had also adopted the constitution.

The first session of the body was held in Denver, Colorado, August 14, 1883, at which time eighteen Grand Councils had given in their adhesion.

The second session was held in Washington, D. C., September 28, 1886, with a constituency of nineteen Grand Councils.

The third session was held at Atlanta, Georgia, November 19, 1889, with a constituency of twenty Grand Councils.

The fourth session was held at Minneapolis, Minn., January 21, 1891, with the same number of constituents.

The fifth session was held at Topeka, Kansas, August 21, 1894, with the same number of constituents, and with Subordinate Councils in the District of Columbia, Arizona, Colorado, Indian Territory, New Mexico, North Dakota, South Dakota, Utah and Washington.

The sessions are held triennially.

No.	Year.	Date.	General Grand Master.	Residence.
Org.	1880	Aug. 23	Josiah H. Drummond.....	Portland, Maine.
I.	1883	" 14	George M. Osgoodby.....	Buffalo, N. Y.
II.	1886	Sept. 29	George J. Pinkard.....	New Orleans, La.
III.	1889	Nov. 19	George W. Cooley.....	Minneapolis, Minn.
IV.	1891	July 22	Orestes A. B. Senter.....	Columbus, Ohio.
V.	1894	Aug. 22	John W. Coburn.....	New York, N. Y.

## GRAND ENCAMPMENT OF KNIGHTS TEMPLARS OF THE UNITED STATES OF AMERICA.

The General Grand Encampment of the United States was formed at a convention holden at Masonic Hall, in the city of New York, on the 20th and 21st days of June, 1816, consisting of delegates of Knights Companions from eight Councils and Encampments of Knights Templars and Appendant Orders, viz:

Boston Encampment.... Boston, Mass.  
 Saint John's Encampment ..... Providence, R. I.  
 Temple Encampment..... Albany, N. Y.  
 Montgomery Encampment..... Stillwater, N. Y.  
 Saint Paul's Encampment ..... Newburyport, Mass.  
 Newport Encampment..... Newport, R. I.  
 Darius Council. .... Portland, Maine.

When a constitution was adopted and officers chosen.

In 1856 the title was changed to the Grand Encampment of the United States. The title of the presiding officer up to that time was General Grand Master, since then Grand Master. The Stated Meeting occurs triennially, the time being selected in Grand Committee.

Conclave.	Year.	Date.	Place of Meeting.	GRAND MASTER.	Residence.
I.	1816	June 20—21.....	New York, N. Y.....	DeWitt Clinton.....	New York, N. Y.
II.	1819	Sept. 16—.....	" " ".....	" " ".....	" "
III.	1826	" 18—19.....	" " ".....	" " ".....	" "
IV.	1829	" 14—15.....	" " ".....	Rev. Jonathan Nye.....	Claremont, N. H.
V.	1832	Nov. 29—.....	Baltimore, Md.....	" " ".....	" "
VI.	1835	Dec. 7—10.....	Washington, D. C.....	James M. Allen.....	Cayuga, N. Y.
VII.	1838	Sept. 12—14.....	Boston, Mass.....	" " ".....	" "
VIII.	1841	" 14—17.....	New York, N. Y.....	" " ".....	" "
IX.	1844	" 10—12.....	New Haven, Conn.....	Archibald Bull.....	Troy, N. Y.
X.	1847	" 14—18.....	Columbus, Ohio.....	William B. Hubbard.....	Columbus, Ohio.
XI.	1850	" 10—14.....	Boston, Mass.....	" " ".....	" "
XII.	1853	" 13—20.....	Lexington, Ky.....	" " ".....	" "
XIII.	1856	" 9—15.....	Hartford, Conn.....	" " ".....	" "
XIV.	1859	" 13—19.....	Chicago, Ill.....	Benjamin B. French.....	Washington, D. C.
XV.	1862	" 2—4.....	New York, N. Y.....	" " ".....	" "
XVI.	1865	" 5—7.....	Columbus, Ohio.....	Henry L. Palmer.....	Milwaukee, Wis.
XVII.	1868	" 15—18.....	St. Louis, Mo.....	William S. Gardner.....	Newton, Mass.
XVIII.	1871	" 19—22.....	Baltimore, Md.....	John Q. A. Fellows.....	New Orleans, La.
XIX.	1874	Dec. 1—5.....	New Orleans, La.....	James H. Hopkins.....	Pittsburg, Penn.
XX.	1877	Aug. 28—31.....	Cleveland, Ohio.....	Vincent L. Hurlburt.....	Chicago, Ill.
XXI.	1880	" 17—20.....	Chicago, Ill.....	Benjamin Dean.....	Boston, Mass.
XXII.	1883	" 21—24.....	San Francisco, Cal.....	Robert E. Withers.....	Wytheville, Va.
XXIII.	1886	Sept. 21—24.....	St. Louis, Mo.....	Charles Roome.....	New York, N. Y.
XXIV.	1889	Oct. 8—11.....	Washington, D. C.....	John P. S. Gobin.....	Lebanon, Penn.
XXV.	1892	Aug. 9—12.....	Denver, Col.....	Hugh McCurdy.....	Corunna, Mich.

## STATISTICS OF SUBORDINATE LODGES.

COMPILED PRINCIPALLY BY DECADES.

YEAR.	Lodges Enrolled.	Lodges Extinct.	Lodges Working.	Lodges, U. D. :	Total Membership.	Average per Lodge.	Died during past ten years.	Value of Grand Lodge investments, and funds on hand.
1791 .....	2 <sup>1</sup>	..	2	..	235	...	...	...
1800.....	5	..	5	..	814	163	...	\$100.00 <sup>2</sup>
1810.....	13	..	13	3	1,445	144	...	150.00
1820.....	15	1	14	..	2,152	143	...	314.58
1830.....	19	1	18	..	2,866	150	...	19.84
1840.....	19	1	18	..	950 <sup>3</sup>	79	...	18.84
1850.....	19	4	15	..	1,150	95	..	69.86
1860.....	20	4	16	..	1,517 <sup>4</sup>	92	...	13.97 <sup>5</sup>
1870 .....	28	2	26	..	3,335	128	312	558.01
1880.....	37	2	35	..	4,039	114	443	1392.48
1889.....	37	2	35	..	3,917	110	493	3477.85
1890.....	37	2	35	..	4,062	114	64 <sup>6</sup>	3212.93
1891.....	38	2	36	1	4,275	115	49 <sup>6</sup>	3028.54

<sup>1</sup> Royal Arch Masons reported March 10, 1891..... 2,106<sup>2</sup> Royal and Select Masters reported April 14, 1891..... 1,049<sup>3</sup> Knights Templars <sup>8</sup>reported October 30, 1891 ... .. 1,439<sup>1</sup> Under Lodges enrolled are given the gross number of Charters issued.<sup>2</sup> Where there are no data careful estimates have been made.<sup>3</sup> There are no means by which we can account for the loss of membership from 1830 to 1860; it must have occurred during the anti-Masonic times. Very meagre returns were made for thirty years.<sup>4</sup> These figures include all Masons.<sup>5</sup> This sum was due to the Grand Treasurer.<sup>6</sup> The deaths in the year 1890 were 64; in 1891, 49.<sup>7</sup> From the records of the Grand Bodies.<sup>8</sup> In Rhode Island only.

## GRAND REPRESENTATIVES TO RHODE ISLAND.

Alabama.....	R. W. Dwight R. Adams.....	Centerville.
Arizona.....	R. W. Albert H. Spicer.....	Westerly.
Arkansas.....	W. George Robinson.....	Providence.
British Columbia.....	W. George E. Webster.....	Providence.
California.....	R. W. George M. Carpenter.....	Providence.
Canada.....	M. W. George H. Kenyon.....	Providence.
Cuba.....	Rev. and W. Henry W. Rugg.....	Providence.
Colorado.....	W. Pardon Wilbur.....	Providence.
Connecticut.....	W. Luther Cole.....	Warren.
Delaware.....	W. William R. Greene.....	Providence.
District of Columbia.....	R. W. Nelson W. Aldrich.....	Providence.
England.....	R. W. Edwin Baker.....	Providence.
Florida.....	M. W. George H. Kenyon.....	Providence.
Georgia.....	W. Joshua M. Addeman.....	Providence.
Idaho.....	R. W. Stillman White.....	Providence.
Illinois.....	M. W. Newton D. Arnold.....	Providence.
Indiana.....	R. W. William H. Crawley.....	Providence.
Indian Territory.....	W. Henry R. Barker.....	Providence.
Iowa.....	W. George H. Burnham.....	Providence.
Ireland.....	M. W. George H. Kenyon.....	Providence.
Kansas.....	R. W. Daniel Babcock.....	Phenix.
Kentucky.....	R. W. J. Alonzo Babcock.....	Westerly.
Louisiana.....	R. W. Samuel G. Stiness.....	Central Falls.
Maine.....	M. W. Edward L. Freeman.....	Central Falls.
Manitoba.....	W. Lester S. Hill.....	Providence.
Maryland.....	R. W. Emerson Goddard.....	Woonsocket.
Michigan.....	R. W. James H. Arrington.....	Providence.
Minnesota.....	W. John E. Goldsworthy.....	Central Falls.
Mississippi.....	W. David S. Baker, Jr.....	Wickford.
Missouri.....	W. Cyrus M. Van Slyck.....	Providence.
Montana.....	W. Joseph O. Farie.....	Providence.
Nebraska.....	M. W. Edward L. Freeman.....	Central Falls.
Nevada.....	R. W. Dexter B. Potter.....	Providence.
New Brunswick.....	W. John A. Howland.....	Providence.
New Hampshire.....	R. W. Edwin Baker.....	Providence.
New Jersey.....	R. W. Edwin Baker.....	Providence.
New Mexico.....	Rev. and W. Henry W. Rugg.....	Providence.
New South Wales.....	R. W. Henry C. Field.....	Providence.
New York.....	Rev. and W. Henry W. Rugg.....	Providence.
North Carolina.....	R. W. John P. Sanborn.....	Newport.
North Dakota.....	R. W. C. Henry Alexander.....	Providence.
Nova Scotia.....	M. W. Thomas Vincent.....	Westerly.
Ohio.....	Rev. and M. W. William N. Ackley.....	Narragansett Pier.
Oregon.....	W. Mason B. Wood.....	East Providence.
Pennsylvania.....	R. W. Clinton D. Snow.....	Providence.
Prince Edward Island.....	W. George K. Lyer.....	Moosup Valley.
Quebec.....	W. William J. Bradford.....	Bristol.
Scotland.....	R. W. George M. Carpenter.....	Providence.
South Australia.....	W. Thomas I. Tilley.....	East Greenwich.
South Carolina.....	W. Marcus M. Burdick.....	Providence.
South Dakota.....	R. W. Robert S. Franklin.....	Newport.
Tasmania.....	R. W. Charles S. Nichols.....	Hope Valley.
Tennessee.....	R. W. Darius B. Davis.....	Providence.
Texas.....	R. W. William Gilpin.....	Newport.
Utah.....	W. Frederick S. Farwell.....	Hamletville.
Vermont.....	W. Alvord O. Miles.....	Providence.
Victoria.....	R. W. Albert H. Cushman.....	Providence.
Virginia.....	W. John Heathcote.....	Providence.
Washington.....	W. Forrest A. Peck.....	Providence.
West Virginia.....	W. Charles S. Smith.....	Providence.
Wisconsin.....	R. W. Fayette B. Bennett.....	Providence.
Wyoming.....	W. John F. Adams.....	Pawtucket.

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Alabama.....	Horatio C. Grayson.....	Choctaw Corner, Clark Co.
Arizona.....	Edmund W. Wells.....	Prescott.
Arkansas.....	M. W. Samuel W. Williams.....	Little Rock.
British Columbia.....	John Teague.....	Victoria.
California.....	W. Charles L. Patton.....	San Francisco.
Canada.....	W. Robert Lewis.....	London.
Cuba.....	R. W. Edwardo Loreda.....	Habana.
Colorado.....	John R. Champion.....	Leadville.
Connecticut.....	Rev. Eaton W. Maxey.....	Troy, N. Y.
Delaware.....	R. W. Alfred G. Cox.....	Wilmington.
District of Columbia.....	Richard C. Lewis.....	Washington.
England.....	W. Brackstone Baker.....	London.
Florida.....	W. William M. Mackintosh.....	Tallahassee.
Georgia.....	R. W. Reuben Jones.....	Newton.
Idaho.....	Bro. A. L. Richardson.....	Boise City.
Illinois.....	M. W. James A. Hawley.....	Dixon.
Indiana.....	W. Frank E. Garvin.....	Greensburg.
Indian Territory.....	R. W. Florian H. Nash.....	Fort Gibson.
Iowa.....	G. B. Swan.....	Davenport.
Ireland.....	Col. W. B. Neville.....	Dublin.
Kansas.....	Bro. Alexander S. Robb.....	McPherson.
Kentucky.....	W. B. G. Witt.....	Henderson.
Louisiana.....	R. W. Gilbert L. Hall.....	New Orleans.
Maine.....	W. Horace H. Burbank.....	Saco.
Manitoba.....	V. W. R. W. A. Rolph.....	Winnipeg.
Maryland.....	Bro. William M. Busey.....	Baltimore.
Michigan.....	W. Eugene P. Robertson.....	Albion.
Minnesota.....	R. W. A. J. Edgerton.....	Yankton, Dakota.
Mississippi.....	John A. Dicks.....	Natchez.
Missouri.....	R. W. Stephen B. Potter.....	St. Louis.
Montana.....	W. Moses Morris.....	Helena.
Nebraska.....	W. William M. Knapp, M. D.....	Lincoln.
Nevada.....	Michael A. Murphy.....	.....
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North Carolina.....	W. H. W. Reinhart.....	Thomasville.
North Dakota.....	.....	.....
Nova Scotia.....	R. W. Sanford H. Pelton.....	Yarmouth.
Ohio.....	W. D. N. Kelley.....	Columbus.
Oregon.....	David P. Mason.....	Albany.
Pennsylvania.....	William P. Hackenburg.....	Philadelphia.
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West Virginia.....	W. Charles H. Brendell.....	Grafton, Taylor Co.
Wisconsin.....	R. W. David H. Wright.....	Madison.
Wyoming.....	Otto Gramm.....	Laramie City.



## BIBLIOGRAPHICAL MEMORANDA.

## PROCEEDINGS OF GRAND LODGE.

The first proceedings printed were issued in 1814 in octavo form ; those from 1815 to 1818 in royal octavo ; those from 1819 to 1832 in octavo ; 1833-4-5 in 12mo. Those of 1833 contain the Declaration of the "Freemasons of Rhode Island" (in relation to the Morgan affair) signed by 634—two-thirds of the entire membership in the State. Those of 1835 contain an abstract of two pages and an address delivered before the Grand Lodge ; 1836 to 1840 inclusive were never printed. From 1841 to 1851 they are in 12mo. form ; 1841-2-3-4 were printed separately ; 1845 and 1846, also 1847 and 1848, in one ; 1849 separately, and 1850-51 in one. Since 1852 the proceedings have been printed in octavo form ; those from 1852 to 1855 in one book ; and all since have been issued yearly. A portion of the early records have been reprinted in octavo form — Volume I, from organization, 1791, to June 24, 1820 ; Volume II is now in the press. When completed it will bring the report up to a quite recent date.

## GRAND CONSTITUTIONS.

The first one, that of 1791, published only in the reprint ; those of 1802, 1808, 1826 and 1848 in 12mo. form ; those of 1859, 1865, 1872 and 1879 in octavo form. A second edition of the 1879 with amendments was published in 1889.

## BURIAL OFFICES.

These have all been printed separately, and are all in 16mo. form. The dates are 1791, 1864 (in four editions), 1885, a new service also printed in the Trestleboard.

## MONITORS.

The Trestleboard, small octavo, 1891, muslin. The work contains all the services adopted by Grand Lodge. This is the only Monitor ever published by Grand Lodge. A limited edition with wide margins, octavo, was also published at the same time, having the Constitutions of 1889 bound with it.

## PROCEEDINGS OF THE GRAND CHAPTER.

Early proceedings, save 1826, not published; 1845 to 1851 in 12mo. (those since in octavo); those for 1845, 1846 and 1847; for 1848, 1849 and 1850; for 1851 and 1852; for 1853 to 1855; for 1856 to 1858; for 1859 to 1862; for 1864 and 1865; for 1866 to 1868; for 1872 to 1874; for 1875 and 1876; for 1880 and 1881; and for 1882 and 1883, are respectively published together. Since 1884 they have been published annually.

## PROCEEDINGS OF GRAND COUNCIL.

These have all been published in octavo form as follows: From organization in 1860 to 1866; from 1867 to 1869; for 1870 to 1875; for 1876 to 1880; for 1881 to 1883; for 1884 to 1886; for 1887 to 1889; and for 1890 to 1892, are respectively published together.

## PROCEEDINGS OF GRAND COMMANDERY OF MASS. AND R. I.

It commenced the publication of its proceedings annually in octavo form in 1864, and also published that year a second pamphlet containing its history and edicts. Before that it had published only its constitutions a few times, and its Proceedings in 1840. In 1875 it published its Proceedings from its organization to 1863 (8vo., pp. 293).



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